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MORAL AND SPIRITUAL EDUCATION.

BY THE BISHOP OF RIPON.

SERMON PREACHED IN ST. MICHAEL'S, CHESTER SQUARE, FOR THE RELIGIOUS TRACT SOCIETY, ON SUNDAY, MAY 14TH, 1893.

"And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather blessed are they that hear the Word of God, and keep it."—LUKE xi. 27, 28.

IT is necessary, I think, in order that we may understand the full force of this incident, that we should refer to the teaching of Christ which precedes it. Our Lord never would have attained, if I may use the phrase, the conspicuous position which He now holds, even amongst those who do not accept His spiritual sovereignty, as the greatest ethical teacher of the world, if He had taught men in a one-sided fashion. There are few things which so demoralise our thoughts as the attempt to look upon life from a merely one-sided point of view. It was said by an eminent writer, who died but recently, that there was nothing which had done so much harm as one-sided theology. By taking, for instance, a one-sided view of the character of God, men were led to believe that their actions were covered by that very partial conception of God which they had formed. Therefore, Christ comes into the world to teach men, and, above all things, to teach men spiritual facts, and He must give, as it were, a complete view of life. And if our Lord had left out of sight any of the salient features of existence as we know them, how should we ever have given to Him the confidence which, as a race, we have given to Him, as He teaches us concerning moral and spiritual things? But Christ taught the most comprehensive facts; He touches not merely the brighter sides of life, but the sterner. If, therefore, on one side, one might say that the charm of Christ's teaching lies in its practicalness, we might say that the stability of Christ's teaching depends upon its fruitfulness.

If He had only spoken of what was bright, bearing out, as it were, His affectionate regard for the human race, then we should indeed perhaps have been consoled in our weak hours, but we should never have been sustained in the hours of our temptation. You and I require, as all men must require from any one who teaches them, we require something which exemplifies to us that they are acquainted with the whole range of human life, human thought, human experience, and its sterner aspects as well as in its brighter. And if you look you will see how Christ speaks in this stern fashion, and I want you therefore before I go on to the consideration of the incident to see what was the nature of Christ's teaching, how stern it was. He spoke about the progress of sin, and in doing so He speaks as one who is Master of what we may call human psychology. He takes us into that which after all for you and me must have the most important place, as it were, in our existence; He leaves external facts outside, and He comes to the inward nature of men, and traces the progress and the experience of that inward nature. We may talk as we like of external things, and say that material facts are more important to our life than any other, but there is not a person in the world who really has taken a view of the inner life and become conscious of his own inward life but knows perfectly well that that life is of much more transcendent importance than all the external facts of nature put together, and that the interest he takes in the external facts is exactly in proportion to the interest he takes in the inner facts—he interprets the things outside him by the things he knows concerning himself. That conscious existence is indeed the consciousness of inward life and inward experience, and it is into the depths of that inward life, the very richness and fruitfulness of which makes one man differ from another, that Christ takes us. He describes the operation of sin, and if you will notice, in the parable He tells you the story of how sin passes from the state of impulse to the state of deliberation. What is the story?

He says, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to himself seven other spirits more

wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." It is the state in which sin passes from the condition of impulse to that of deliberation. You can see the whole story. Picture to yourself any one sin which is likely to have temptation for men and watch its progress. In the first access there is an access of passion, the desire for an object that lies outside its grasp. After a while the power of that impulse masters every other consideration, and the man makes a desperate effort, and obtains his desire. That obtaining of his desire immediately brings about a collapse of his impulse. I care not now to explain the reasons, but I doubt not there are some physical reasons which lie here too. After the delight and enjoyment there comes a disgust, with the fact that he has yielded to something which is lower than himself. And then there comes to be the reflection—he reflects upon upon what he has done; he feels that after all that pleasure in which he has indulged himself has not brought with it compensation, or a corresponding stability of joy; he feels he has undermined himself, disorganised his being, and although he may not be able to reason with respect to it, yet there is a sense of dissatisfaction which follows the indulgence of the delight. What comes next? There begin after a time low murmurs of discontent; he is not at ease; he is not at ease because he is conscious of his own discontent; and immediately there comes upon him a disgust of the life around him, stripped of those passionate indulgences in which he has adventured. Life, stripped of all its adventitious hopes, has become a duller thing. How prosaic is life after the excitement of passion! How desirous he is now of getting back to something which will stimulate him! Then comes a period of discontent, following on the disgust of the passion, which, after all, once indulged, is never dead.

The passion rises up in greater strength in his nature, and he begins to feel a craving for something that will once more restore to him those joys and delights. How the images of the past come back upon him, and he feels disgusted with himself! He is discontented with the prosaic life he is living, and begins to desire that he could once more bring back to himself all those moments in which he first experienced the thrill of anticipated joy, and the first fruition of that delight. There is this Nemesis about sin, that whatever may be the delights of its first impulse, after the first impulse has been indulged, there always comes this necessity for deliberation, because you cannot revive the old innocence, you cannot revive the simplicity of life you have complicated, so to speak, by your indulgence, and you have to draw other forces into play. And in drawing those other forces into play, the first that you bring is your thought and deliberation—you begin to deliberate how you are to revive those old delights. And then comes the attitude of the man who intrigues in order to gain the object which he has in view. Now, while in the earlier passion he was led by something like the native force of the impulse, and his enjoyment in the delight was merely the impulse at work, so to speak, now on the other hand he has come into a new position. Guilt is upon him, and with guilt there is deliberation, and with deliberation there must be planning, and with planning there must be some subtlety, and with subtlety there must be some means by which he will attain his object, by which he will bring about adventitious joys. Because he desires that the pleasure of the future shall be as delightful as the pleasure of the past, he takes the other powers of his nature into play—"seven other spirits more wicked than himself"—and they come to the aid of the man who desires once more to enjoy that which it is impossible to enjoy as much as the first taste of pleasure. In order that he may enjoy that with a delight that shall thrill through his whole being he must gather these other powers—the seven other spirits more wicked than himself. Then "the last state of the man becometh worse than the first." I say that which is Christ's teaching is, after all, that which we know perfectly well ourselves. There is no single sin, nay, there is no single fault, which we can commit which has not in it the capacity of entering into our inner nature, and taking its place within our being. What is the fact which we all complain of? The man is giving way, we will say, to something which is intemperate. It shall be the case of ordinary intemperance, if you please. The moment a man becomes a victim to intemperance, what is it we feel is the most disastrous feature of his position? It is this, that every moral force of his nature is broken down. The man who drinks always lies; you cannot get at the truth, and he will always be deceptive; and the difficulty is this, that you cannot even get him to face the fact, you cannot even persuade him to look the whole thing in the face. When you attempt it he immediately begins to circumvent you; he regards everybody who stands between him and his passion as an enemy, and all the forces of subtlety are gathered together in his desire to win the object. He desires to win it by the aid of the spirit of falsehood, more wicked than the spirit of mere desire. It is the same with debt. Let a man once get into debt, and there is one thing which is the universal feature—a man in debt will never speak the truth; because the very moment you have allowed yourself to get into that difficulty and surrendered yourself to that passion, you desire not to get rid of the passion, not to subdue the passion, but to gain once more an opportunity for its indulgence; and your deliberation, your knowledge, your reasoning faculty, the power of your intellect come to bear upon it, and you are obliged to argue, and to plan, and to pick up every method—the baser methods of the world—in order to attain your end. Falsehood waits upon such

things as these, and so it is said by one who had observed the growth of human crime, the French Minister of Police in Paris, "I watch the great shops in Paris, and I observe what has happened over and over again. A lady comes in, and she walks down the shop. There is a certain delay; she cannot be attended to at once. A small article lies handy. It is only worth half a franc, but as the delay takes place, and nobody is watching, she takes it and puts it in her pocket." . . . "From that moment," says the man, with all his knowledge and experience, and observation of human nature, "that woman is lost." In other words, that very moment she has crossed the boundary line, and allowed the impulse to get the better of her. Then comes the stage of deliberation, and she becomes not merely the sinner by impulse, but the sinner by deliberation and by forethought, and the last stage must be worse than the first, because all the powers of evil, everything that can support and sustain the object, every method by which she can circumvent others and achieve that end, are brought into play. The moral parts of Nature are lacking, and the state becomes worse than the first. That is what Christ says, and that is what experience shows.

Now, if you look at it from another standpoint, I think you will see how perfectly true that is, because, after all, the very worst feature of all sin is this, that it tends to produce insincerity. What are the factors in every conflict of the human soul? There are, first, the unconscious factors—that is to say, the state of your mind and education at the moment. There are, then, the conscious factors, the impulse for the thing that you desire to possess. And then there are the circumstances of the man. But of far more importance than the conscious factors, or the circumstances of man, are the unconscious factors. These are the unconscious factors—the moral character which you have borne hitherto, the moral status that you possess at the moment, and the conflict is really a conflict between the conscious factors and the unconscious factors. And thus the moment a man has allowed those unconscious factors, that is to say, his original moral forces, to go away, that moment the safeguards of his life are eaten through. It is as though there was a leak in the vessel; you have pierced the bottom of the boat, and you know perfectly well its power to float upon the waters is absolutely hopelessly impaired; that is to say, from that time everything becomes tinged with a kind of want of sincerity. Every circumstance suggests the power of moral temptation. He meets his friends and they treat him with the same frankness as ever, but he is a different man. He speaks to them, but instead of speaking to them of that which is of common interest, he begins to plot and intrigue. These men, he thinks, if it be a question of money, may help him to further acquisitions. If it be in the innocent converse of the drawing-room he cannot speak in a frank and pure fashion. Illicit imaginings, impure thoughts, float throughout his mind, and he is insincere. His compliments are the artful compliments of the man who is ready and apt at intrigue. The whole moral nature of the man is demoralised. He cannot enter into life with the same pure frankness; there is a hideous *arrière pensée* in everything that he does; the whole of his life becomes tinged with insincerity. He has passed from the stage of mere impulse to the stage of deliberation, and the stage of deliberation is the stage always of insincerity.

Christ is not content with stating the psychological fact. We are told that "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out." That is to say, the man comes to a state in which he is discontented because the joy of indulgence has not been so great as he expected, and he says, "After all, I think the life of sweet and quiet order is the best. There is a happiness about that which does not exist in the fevered life of passionate indulgence. Let me go back." He cannot go back without finding that the old life is not what it once was; the old life is to him an impaired life, his interest in it is not the same—it is empty. How empty it is! Then he takes up the state which we know so well—he grumbles at the order of Society; for that man the British matron is always an object of horror, because he looks upon her as the maintainer of the conventionality of life. He is the man who goes into rebellion against those things which, after all is said and done, are the great heritage of the past to protect the purity of society. That man then feels that in all this, in all that life that surrounds him, there is nothing which interests him; there is no moral interest to fall back upon. The reason he enters upon the state of deliberation is because there is nothing that appeals to his own interest, there is nothing to enjoy, nothing that can satisfy his nature; and therefore he feels driven back to gather up all his powers, and enlist them once more in the pathway of wrong and of evil. It is the emptiness of the man's nature. We know that perfectly well, for after all our experience goes precisely that way. When you want anything done, when any great cause is at stake, and you have a high and noble cause in which to enlist the help of your fellow-men, what is your experience? You go to the idle people. Do they help you? Never. You go to the busy people. Do they help you? Yes. It is always the people who have got too much to do that are ready to do the thing that is wanted, and the people who have got nothing to do can never do anything at all for you. And why? Because the life of the one is full of great and noble interests, and the life of the other is empty, because they have got no interest in anything which ennobles. Because their heart is empty, and because, as you know it often happens, the head is empty also; because their life is one elaborate frivolity,

therefore they have got no time, because they have no interest to help you in those things for which you seek their aid. I say it is true that the empty-hearted creatures are they who can do nothing. They have no power of resistance in the hour of temptation. If you want the parcel which you pack to pass safely through the post, you must pack it and fill it well; if it be empty, it crushes at the first touch. That is like the heart of man; if it be empty it is open to the attacks and the assaults of everybody. That is what Christ says. The empty heart, therefore, must be filled in some way, and if it be not filled with noble interests it immediately collapses and surrenders to the mere ennui of life, and seeks to gather into itself the fulness, not of that which is good, but of that which is evil.

And that is, after all, what we have learned from the experience of men. You remember Humboldt's words—they are quoted by Baron Stockmar: "Frivolity undermines all moral character, and out of such natures no deep thought and no pure feeling can arise." In other words, an empty nature given up to frivolity is a nature in which there cannot be much germination of nobler thoughts and nobler things. The emptiness of the nature is the cause of the defeat. The deliberation comes because there is nothing to fill the heart. That is Christ's teaching.

And now let us for a moment come to observe something else. It is only saying what was said long ago. You know when you take your little boy for a long journey in a railway carriage how anxious you are sometimes that he should sit still, perhaps because you are a little nervous and overwrought. But you are giving him nothing to do, and the idleness and the emptiness of those long hours are a provocative to the child. Give the child something to do, occupy the child's hands, keep the child's mind employed, and you keep it out of mischief. That is what Dr. Watts said, and that is what we know by our own common sense. Now I want you to observe this, that what is absolutely true of individuals is just as true of communities. We are learning that in the bringing up of our young. Five-and-twenty years ago there was a great movement on behalf of education. That movement deserved every credit, because it was a movement which arose from the consciousness that, as a nation, we were not dealing worthily and well by the rising generation. There is no one of us who dare throw a stone at the motives which led to that movement. It was not a movement in England only; it went all over Europe. The necessity for it was as strongly felt in France as it was in England. I will take the case of France, as it meets my purpose better. What is it they are beginning to discover in France concerning the defect of the national education? The best teachers are saying, "You are all wrong; you have been filling the boys' and girls' minds with figures and facts, you have put their education into the hands of savants and philosophers, and they have gained a great deal of absolute knowledge. But remember, Aristotle said long ago, 'The multitude of facts is the rout of thought.' You do not teach children to think. You have given them a whole repertoire of facts, but you have not been educating the intellect; you have not been educating the mind. You have been storing the mind with an accumulation of facts, but you have not filled it with satisfaction." And the argument of men like Fourrier is this, that France, if she is ever to hold her own in the race of nations, must reverse her system of education by supplying to the education of the future that element which is now lacking—viz., the moral element. The old education system has been tried, and has failed. The theory was that education, knowledge, would extirpate vice, as if the filling of the mind was the same as the filling of the heart. They said, "Look at our prisons. Two-thirds of those in gaol can neither read nor write. Educate them, and vice will disappear." They did educate them, and what was the result? The prisons were full, and two-thirds of the prisoners could read and write. In other words, the proportion was altered. And why? Because to fill the mind with facts was not to fill the moral nature. There was a lacking element, and therefore these men, wise in their generation, stand up and say that what is needed is the moralisation of learning—in other words, the heart must be filled. If the heart be not filled, if the moral nature be not filled, then it falls. We know perfectly well that the possession of knowledge and of cleverness merely gives people an opportunity for indulging in vice of a more elaborate and intellectual kind. You and I live in an age in which you may talk as you please about brutal vice diminishing; but I want to know whether intellectual vice is diminishing? I ask those who have had their hearts shaken by the miserable frauds of the City, I ask those who have listened to the story of the miserable frauds in France and Italy, whether it is not a fact that by means of knowledge, and by the possession of quick wit and of information, men may not be able to frame a company so artfully that even if they are indicted for fraud, they will be acquitted by an English jury, but none the less be immoral men? And I say that until you are able to fill the heart with resisting power against temptation, against the greed of desire, and make it strong against itself, make it strong in the hour when the temptations of subtle and deliberate vice rise up, you cannot deal fairly by the rising generation. You are leaving them exposed and unprotected in the hour of their attack.

What do I say from this? The moralisation—yes, the moralisation of education—that is the cry. Well, then, I ask you, is it not exactly pertinent to the question which we have before us to-day? You are asked to help the great Religious Tract Society; but what is the purpose of this great Society. It is

the moralisation of literature; that is what it means. Remember, it is not a question for you and me to say whether all the conditions of any particular society are such as you and I would absolutely agree to; but it is a question whether it is not wise to have a machinery existing that may spread abroad literature of wholesome ethics, which is of gigantic importance to the welfare of a great people. I say there is literature in the world which is good and bad, and there is literature which is indifferent. You may classify the literature in any way you please You may say there is literature which is clever and bad, literature which is clever and good, and literature which is stupid and good. I grant you that there is every class of literature spread abroad in this country. I do not say that bad literature is altogether and wholly vicious. I have read some of it. For I call literature bad if it is simply empty. Remember, the question is not whether you are putting good ideas and imaginations before children, though that is of gigantic importance, but the question is, whether in the literature that is spread abroad you are putting before them the thought of the moralisation of life, whether life is presented to them as a real moral struggle, in which noble purpose, noble desire, and noble aspiration are to be cherished. Put before the children of the rising generation the best ideas that you can, and do not allow the lowest to be put before them at all. Do not allow their minds to be filled with emptiness, or by the trifles that are scattered abroad. Grant, if you will, that there is no harm in them of a positive character; but still there is indirect harm, for the unconscious powers of life, remember, are always, in the hour of temptation, the greatest, and if the mind has only been filled with emptiness, if all that has been read is merely frivolity, then they fail. If the servant-maid passes up and down the room reading commonplace literature, filled with merely vain imaginings, she has not the same stalwart moral nature that she would have had if the story that she had read had been a story of moral resistance to wrong and triumph over temptation. Call out the best in human nature by putting the best and noblest ideas before them, and when you have a society which touches every region of human life—archæology, science, biography—takes up all the forms of the growth of the people, takes up imagination, and throughout it all strives to maintain a pure right feeling—I say from the nation at large there is a debt owing to such a society as that.

I have only been speaking of the moralisation of life, now I will go further. Our Lord did not stop there. I can imagine your saying, "What a terrible thing Christ has taught us to-day—'the last state is worse than the first.'" After the first state the man collapses, he combines his thought, his intellect, his mind, his weight, and goes upon a path of intrigue and baseness. Now he pursues his determination with the deliberation of desire, and he will bribe and corrupt, and "the last state is worse than the first." Has Christ no message for such men as that? Yes, He has. He gives the picture, and then leaves the horror of the picture upon us: "the last state is worse than the first." I know human nature, and I know perfectly well that the very moment a man has got into such a state he is hopeless. You know how, ages ago, a philosopher said that the human character could never be changed. We are often told that we cannot alter the original form of the character of a child from the day of its birth. Well, let those things be. I grant the hardest thing of all is to reclaim the man who has passed from the state of impulse into the state of deliberation in sin, but I say this story is the story of a victory over that state. What happened? As He said these things, as Christ said the thing which is the sternest thing He ever said, this woman of the country lifted up her voice and said, "Blessed is the womb that bare Thee." What did she mean by that? If you will look back I think you will see. The story begins about the women in the company of Jesus Christ, and amongst them was one out of whom Christ had cast seven devils, and this woman recognised the whole story of her own life. He says to her as He says to all, "There is a conflict going on, and when a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, be taketh from him his armour wherein he trusted and divideth his spoils." And then He told the story of the man who sinned by impulse, and then the spirit of discontent coming upon him, he walketh through dry places that have no satisfaction, and then goes and gathers to himself seven other spirits more wicked than himself, and "the last state of that man is worst than the first." And as He says that the woman says, "Blessed is the womb that bare thee," because she knew the story of her life; she knew how evil passion had done its work, till she became, as it were, a vampire. Then she knew how she carried the leprosy of her vice with her, infecting men, till He came, the stronger, and vanquished her, and took from her the armour wherein she trusted. And, therefore, she broke out in her delight of thanksgiving and praise, "Happy is she who brought you forth to the world," to be not merely the moral teacher, but the spiritual deliverer of those whom men would have imagined were past the power of all deliverance whatever. Do you say there is no hope? Well, Christ does not add the words of hope, but the words of hope are added by the attestation of the one who has experienced the power of Christ! How does Christ exercise that power? He has knowledge of human nature. With His knowledge of human nature, He never never allows Himself to deviate one inch from the high position of the helper of human life. No mere sentiment of affection is enough. You perhaps of all others in whose nature this outburst

of all affection is so perfectly legitimate and mature, remember that impulse degrades you, "Blessed, oh! blessed are they who know the Word of God and keep it! Blessed are those whose lives are bright in the domination of the better and the nobler thing!" The outburst of affection, good as it is, is not all that is required. Remember something else is wanted! You are to be as men sitting and guiding and guarding strongly the habitation of your being, and you must not merely be those in whom the affectionate impulse has a harborage: you must be those in whom will and power and self-command on the side of right and of principle have directed their flow, even though you have been led to the power of that flow by the life and victory which has been given you by Christ.

What then shall I say? If the moralisation of a life is something, the spiritualisation of it is more. The moralisation of life may protect a man in the hour when impulse attacks him; it may protect a man against being drawn into deliberation; but remember, the man may have been overwhelmed, and who has not had that experience in some form? Who can say that the only side of their life has the side of sins due to others? However it may have been in the ambition or desire to excel that took possession of you, see how that desire to excel drew by-and-by to its side other passions, unworthy and base; how the words of disparagement of another found ready utterance through your tongue—how the desire to put a false gloss upon the praise which another was entitled to came to your heart and found ready utterance through your tongue! If you consider this matter, you will understand that there are few of us who are free from the terrible experience in which deliberation has taken the place of impulse, and that only He Who comes with the power of spiritual deliverance can give that spiritualisation of our nature which will make us strong and fill our hearts with resisting power against the temptations of evil spirits.

Therefore, I say, if this society was only a tract society for the sake of spreading moral literature in the world, I might well ask you to support it, but this is a Religious Tract Society! The impulse behind it all is this, that Christ is permanent, the impulse behind every one of its actions and thoughts. And, therefore, the impulse which you ought to be able to trace in all that it has sent out to the world is this, that Christ in everything may be permanent. A great Frenchman has declared, "I have always said that he must be worthy of the most eminent honour who knew how to organise, and knew how to inspire when he had organised." That was the glory of Jesus! It is the glory of Jesus Christ that He not only understands how to organise but understands human nature. See how He has led us this morning through all the intricate stages of the human heart! See what a Master He is in the very process and generation, so to speak, of sin in the human soul! See how He knows that an empty soul is an unresisting soul against the power of temptation! See also how He can fill that soul! Christ gives us knowledge, and He sees and knows what the law of our nature is, what the order of our being and its dangers may be. Christ does more than that. Entering in, He vanquishes and casts out all the evil, and takes possession, and enshrines Himself. And all the power of Christianity is exactly enshrined in that one thought—He loved us. He gave Himself for us. The reason that Christianity is mighty is because it has laid hold upon that which is the pivot of human nature, which is the primary impulse of human nature, and purifies that great centre. It purifies human life, elevates it, and fills the heart, therefore, and satisfies its desire? *Christus amat.* Yes, there are thousands who will go as far as that who will not go a step farther. If Christ loves, are you and I going to stop there and say, "Lord, Thou hast loved, but art not loved in return"? Remember the solemn caution which Christ gives us: "Blessed are they which hear the Word of God and keep it."

Christus illuminat may quicken our hearts, *Christus superat* may aid us, *Christus amat*—He loves us and loves to the end! But what is wanted for you and me is *Christus imperat*, that He shall be the Ruler within our nature, and that therefore the Word of God which comes from Him shall be as a sacred thing received by us, and that in life there shall be the earnest determination and the daily persevering cultivation of those powers of obedience, so that when He speaks we may obey. And if He speaks this morning of rational life and its needs, of inward and personal life and its needs, then I say, Aid the hands, strengthen the hands of those who are helping to make Christ the Illumination, Christ the Vanquisher, Christ the Inspirer of Life, and Christ the Ruler of the hearts and minds of human life!

Sir Spencer Maryon Wilson has expressed his intention of erecting a permanent church on the site now occupied by the iron structure of Holy Trinity Church, New Charlton, as well as a vicarage house, as a memorial to his son, Lieutenant F. P. Maryon Wilson, 17th Lancers, who died in January last from the effects of an accident. The site was previously given by Sir Spencer Maryon Wilson.

On Saturday afternoon a large number of visitors accepted the invitation of the Rev. Marshall George Vine, warden and resident-chaplain of the Philanthropic Society's Farm School at Redhill, to inspect the schools, workshops, and farm, and to witness a gymnastic display by the boys. The institution, of which Mr. John Trevarthen is the secretary, depends largely on voluntary contributions for present and future usefulness, and as the year began with an adverse balance of £1,557, it is proposed to hold a public dinner in aid of the funds, at the Hotel Métropole, on Wednesday next, under the presidency of Viscount Midleton.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXIV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 1, 1893.

PROCEEDINGS OF THE PEACE SOCIETY.

MR. HERBERT GLADSTONE, M.P. (son of the Prime Minister), recently delivered a lecture at Armley, Leeds, on "The Influence of War on British History," in which he stated that "There is no condemnation of war in the New Testament," and that "the training of a soldier brings about the development of the qualities necessary for civil government." The friends of Peace at Leeds invited Miss Ellen Robinson, well known as a speaker against war, to refute publicly Mr. Gladstone's arguments. This she accordingly did at a meeting which was advertised as "A Counterblast to Mr. Herbert Gladstone, M.P." —The London *Christian* remarks in an editorial: —"The Peace Society, 47, New Broad Street, E.C., has just rendered a great service to the cause of International Arbitration by publishing an essay on the subject by Sir Edmund Hornby, a public servant who has discharged not a few duties of a delicate and difficult kind for his country, and who can speak from great knowledge. The simplest mind may see how much better, how much more Christian, it is to settle disputes by rational means than by an appeal to brute force; but it requires great grasp of mind and intimate acquaintance with the difficulties to be overcome, for any one to tell us how to carry the rational means into effect. To formulate a plan which shall meet with acceptance is the work of the publicist. Sir Edmund Hornby has given an essay which will be turned to with satisfaction by all who wish to supersede our present unsatisfactory methods of disposing of international difficulties; it will afford food for thought to those who believe that nothing can be done; and though, possibly, it may be some time before its suggestions are put into practice, their day of service will come. Here and there sentences are found which are full of serious warning for kings and nations, and which we trust may speedily gain currency in the writings and in the conversation of men."—The Manchester office of the Peace Society has been removed from 8, King Street to 21, Haworth's Buildings, Cross Street, Manchester, where Mr. Benjamin L. Green is the Society's local agent.—That widely-circulated and ably-conducted journal, the *Christian World*, has recently rendered very valuable aid to suffering humanity by its exposure (from the reports of local eye-witnesses) of the atrocious cruelties inflicted by the Russian authorities on the priests of the *quasi* "orthodox" Greek Church upon the Bible-loving and non-resisting Stundists. The *Christian World* proprietors are also open to receive contributions towards the assistance of these and other suffering or starving Russians.

COURTESY AND THE SUFFRAGE.

I SHOULD like to say a few reassuring words about the social result of women's possessing the Parliamentary franchise, to which they are entitled as citizens of England. Many women, alas! think more about that than all the talk about protection, which they don't seem to need, and the suffering of the masses, which they don't see, and the broad principles of justice, which they don't feel any personal interest in. Women in the comfortable classes, who have all they want, and don't think for themselves, have been much terrified by the threats held out by equally unthinking men, viz., that when they have the Parliamentary vote no one will admire them any more, no one will dance with them, no one will hand them chairs and pick up their handkerchiefs; that women who "stand on their rights" will lose all the advantages that accrue to weakness, all the consideration of men, which has created for them an artificial status and a peculiar halo. Apart from the fact that the majority of women—all the working classes, all the professional and business women, and a great many wives—do not now experience these vaunted attentions, nothing has been more strongly forced on me whilst studying the condition of women in the past, than this—the artificial status never did much for women, and in all probability it never existed. Woman, as woman, never had a halo save for those generous hearts for whom she will always have one. Charles Lamb, in his charming essay on "Modern Gallantry," gives some very pretty and touching instances of man's professed care for WOMANHOOD. We may set up artificial thrones and artificial barriers in times of peace and pause. But in times of tumult all these disappear, and when you come down to the solid rock of human nature, there is no supremacy but brain and no control but will, and these qualities belong to both sexes alike, and must be educated in both alike. Only in imagination is there any throne or barrier or halo at all.

Ransack the pages of history—in the dim antique world, in the savage world, in the barbarous early ages of Christendom, in the improved but still frightful

Middle Ages, in Puritan times especially, when do we find woman as woman protected by her "artificial status"? On the contrary, courtesy to women has invariably depended on her power. The very word courtesy relegates the quality to the Courts, the wealthy circles all over the country, where wealth involved every kind of social power. I see nothing to show that a woman without power was considered, or that women in the past were better off than now. Rather worse.

I read of Una leading the lion,—the maiden drawing the world with her girdle—pretty myths that meant very little that is respectful to women. The maiden was no plain and oppressed work girl, slaving for an honest livelihood with fingers and feet, nor was Una dull, or stupid, or ill-bred, or unaccustomed to lions. More likely she was a clever woman who had a *salon!* The knights and troubadours who knelt at Beauty's feet required beauty, which is a potent form of social influence; and the Queen of the Tourney, like the patroness of art and letters, was usually handsome, and certainly rich. They were not poor women, dull women, old women, not the really weak, and chivalry was not man's inherent tenderness for weakness.

When you come to facts, even rich women and handsome women were not *safe*. Beauty is a useful adjunct, but it is no safeguard—Hypatia was torn to bits by a dirty, crazy mob. Youth is no safeguard—girls and children were thrown to lions and bulls in the arena. As late as 1716 we English burnt a mother and her little girl at Huntingdon. Then there was the Salem tragedy in New England in 1700, a girl of 16 burnt; and there was that worst comment on woman's security on man's honour and pity when the security is nothing stronger—a Guernsey tragedy of burning women and babies, almost too horrible to recall here. Where was the halo? where the artificial status we are bidden rely on? Yet these women had no objectionable political vote—they were helpless, innocuous, submissive women.

Submission itself is no safeguard. Griselda was turned out of doors in her shirt after fourteen years of it. George Eliot quotes a similar case in her "Scenes of Clerical Life," which has the ring of truth. There was Godiva, on whom her lord cast an intolerable insult, and who put up with it to prove her sincerity and to secure some of those liberties still denied to women—householders—who are unjustifiably taxed. Thousands of cases might be quoted.

And these were great ladies. What of the middle class and poor women in those rough times? They died like flies, they were treated like dogs. Male chivalry did not step in to protect even the safety of the roads around women's own castles, and the "halo" served these women no better than if they had been protected by legislation. Rather worse, I take it.

No, it is much safer to hedge round all classes alike by one common law than to trust to any visionary defences; and as power and power alone has always commanded respect, I judge that more power will bring women more reverence. The suffrage will give women new opportunities without withdrawing any they already possess. It is a right; they have had it before, and they mean to have it again, and use it to purify society, to protect oppressed creatures that men have not protected. They will not let it slide again as they did in the 17th and 18th centuries*—a mistake that could never have happened had women understood, in their abject and impoverished mental condition, what wide interests the suffrage involved, and what trouble it would take to wrest it back. Women owe to J. S. Mill their very knowledge that an old right was taken from them by the new Reform Bill of 1832; they owe it to that great pioneer of woman's rights to understand now and merit the privileges belonging to a human creature and a citizen of a free country. Much remains to be done to make England a Christian land. There are a hundred secret systems of persecution of children, girls, wives, which will die down like foul fungi in the open sunshine, when the factories, workhouses, lunatic asylums, are opened up more freely to authorised women-inspectors.* The hideous and needless cancer in our midst, which we euphoniously call the social evil, can be attacked when women open their eyes to its existence. The worst efflorescence of vice, called on the Continent the White Slavery, can be abolished, for in these days slavery, black or white, is contrary to the whole spirit of the age. Healthy-minded women, with their natural leaning to decency and cleanliness, can order Society (in which they are slatterns) as well as their houses (in which they are queen-bees). But they must know where the mixen is accumulating, and they must have power and authority to act. That is their natural office—women have ever been in the van of reform.

Courtesy and attention to women will by no means die out as threatened when women possess the right of citizens under a representative government, but will, on the contrary, redouble when men have so much more to gain by it. Tender service to the weak will be, as it now is, loved by warm-hearted, tender men, who are touched by weakness (not assumed) and sickness (not courted and cultivated). The others will grow more attentive instead of less. Dancing men will crowd the balls and vie with each other in industriously dancing to please a hostess with a vote; they will not hang round the walls idle till the girls throw themselves at their heads, or drop in for the champagne supper, and nothing else. At present young men drawl out—"Aw, we needn't offend Mrs. Jones, she gives very good wine." Then the cry will be—"For heaven's sake don't let us offend Mrs. Jones, she has such influence in the House!" Husbands will pour bonnets and bracelets on their now-neglected wives on the eve of an election. In the cases where both partners have votes, we shall not have any more cases of men marrying for money, spending the money, and grudging their wives a £5 note afterwards. And it will be to the worst man's interest to make his wife think him an angel. There will be a delightful novelty about this.

If the clergy, who are so often the advisers of women, especially in the country, will only study the question of women's reasonable freedom by the light of history and their own hearts, they will help those who need it so sorely to the suffrage, without prejudice to the many who through their natural disqualifications can never have it, and the many who happily do not feel the need of it. And no reasonable man can suppose that women, who now possess four important votes (among others) without the world growing pale, viz., the Town Councils, the School Boards, Boards of Guardians, and the County Councils, will cease to be women when they possess a fifth and the most

* *Vide* CHISHOLM ANSTEY and J. S. MILL *passim*.

* Women are now actually eligible, but their numbers are too few to do much good.

important of all. All that women ask is equal protection under the law with men, and whatever qualifies a man to be accounted a citizen in his own country, and not a piece of furniture or a dumb animal, the same shall qualify the equally human woman.

M. E. HAWEIS.

SUGGESTIVE OUTLINES FOR PULPIT AND DESK, FOR TEACHERS AND LAY-WORKERS. No. 15.—Acknowledging God. "In all thy ways acknowledge Him, and He shall direct Thy paths" (Prov. iii. 6). Introduction.—We have an exhortation here in the words of our text from the wisest of men. It is a timely injunction to bring before our notice at the present time when there appears so much thoughtlessness and indifference regarding the claims of religion on the minds of so many. There are multitudes who are heedlessly going on the broad road, and seeking after the gratifications of their own hearts, who are lovers of pleasures more than lovers of God, that I fear multitudes are thus making fearful shipwreck of their never-dying soul. Hence how important it is that our primary consideration should constantly be uppermost in our minds in our journeying through this sublunary state, no matter what our position may be, our acknowledging being made sensible of the presence of God, if we carry this thought with us in all the ramifications of life, being made sensible that God is about our path, knowing everything about our most secret thoughts. The Psalmist seemed to realise this from what we read in some of his writings. The grandeur of these lofty thoughts of God's presence gives us the inward consciousness that God's eye is ever upon us wherever we roam. Therefore, what a glorious consideration that if we make God our Friend and Guide, we may depend on being directed in paths of peace, rectitude, and joy; depend on being led aright; depend on being led by a wise and unerring councillor; depend on being led by a commander whom none can ever defeat; depend on being led safely through this life. Yes, depend on being safely escorted through the dark valley and across the dark river, and brought safely on the shore of that land where its inhabitants will never sin any more, but where eternal joy and peace will for ever reign. What, then, I say, can compare with that inward peace and joy the Christian experiences when he has God for his Friend and Guide in all his journeyings throughout his earthly pilgrimage? How sad it is that multitudes are living without God and hope in the world, how sad when troubles come upon such, what fearful remorse, how necessary that we begin, if we have not done so, to look to God, make Him our Friend, Guide, and salvation. How life is sweetened, how our cup of sorrow is made lighter with the fact that God is directing our paths. Yes, He loves those who are willing to be guided by Him. Jesus gave his life for you; in all the difficulties you may have to pass through ever look to the Lord Jesus. "He will be with you, He will never leave you nor forsake you." Live close to Jesus, He knows all our troubles. He Himself has passed through more than you have. He loves us with an everlasting love. "The Lord shall be thy confidence, and shall keep thy foot from being taken." We may learn a few practical lessons from this subject. 1. Look to God. 2. Do not fear man. 3. Honour and serve God. 4 Seek the wisdom from above. 5. God will guide those who serve Him. 6. God our unerring Director. 7. Pray always for His counsel.—THOMAS HEATH, Plymouth.

Reviews and Notices.

"THOMAS CHALMERS, PREACHER, PHILOSOPHER, AND STATESMAN." By Mrs. Oliphant. Methuen and Co., Bury Street, London, W.C. Pp. 255, 1893.

WE beg to commend to the notice of our readers this new life of Dr. Chalmers, the eminent Scotch divine, lately written by Mrs. Oliphant. It is well worthy of a diligent perusal, and contains much that will prove interesting to many. Amongst various other information is a rather detailed account of the disruption in the Church of Scotland, in which event the subject of this memoir took so prominent a part. Dr. Chalmers seems to have possessed a wonderful influence over those who came in contact with him and worked under him in his various religious and philanthropic transactions.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

MARRIAGE.

SIR,—Mr. Silvester's indignation against me, like Mr. Hobson's, is from their point of view righteous, and I respect them for it. I once thought much as they do, and should have been inclined to consider the advocate of divorce or polygamy as a heretic deserving the rack or the stake, which no doubt they consider me to be. Let them take comfort, however, from the fact that I only plead the cause with "those who are able to bear it," such as the readers of a paper like the PULPIT, who may be supposed to be educated persons of both sexes, and not likely to mistake a sincere desire to solve the greatest problem of our day for a degenerate longing to facilitate every breach of the Seventh Commandment, with which I am credited by Mr. Silvester. If he will refer to my letter, he will see that I deprecate following the Oriental example; that I speak of the jealousy between the wives as one difficulty (Lev. xviii. 18), also of lack of means to support a second family (Exodus xxi. 10, 11) as another; and I am quite prepared to add, in view of the third text he quotes (Deut. xvii. 17), that many wives might turn a man's heart from God, as in the case of Solomon, and the warning of St. Paul. But I do *not* see that any of these difficulties are insurmountable, nor that "polygamy and slavery stand or fall together." Again, if he admits that polygamy was "a permitted evil of society in those days," so I think it ought to be permitted (as the exception, and not the rule, I am quite ready to allow) in our days also. The state of society is different to what it was then; but the exigencies of high pressure and mental strain are increased tenfold, and to them must be added the undeniable fact that men and women are not all constituted alike. For some, therefore, a celibate life is practically impossible; for others, also, a monogamous life is contrary to their nature—not the carnal appetite, but the physical and mental organisation. To such as these the desire for polygamy is not a craving to satisfy the mere lust of the flesh, but the voice of conscience guiding them into what is for them the right and best way of keeping themselves undefiled members of Christ's body.

Your correspondent's theory with reference to Ephes. v. 25-33 is very plausible; but it does not apply here. For, granting for argument's sake that "they twain" means two *persons* instead of two sexes, it only proves that perfect accord of flesh, as of spirit, is the essential requirement of that union which, not as it *is*, but as it *was* before the Fall, and as it *ought to be* now, is the type of Christ's union with his Church, and no more than this. Besides, when our Lord used the words in Mark x. 7, 8, He was speaking of divorce, not polygamy, so this quotation does not rank. What I most emphatically maintain is, that while monogamy is in most cases desirable, in some others it is not so. Mr. Silvester implies that only worldly-minded people make disastrous marriages. But what of Milton, Wesley, and Whitfield? Schismatics he might call them, but he can hardly say of them, and of hundreds of other godly men, that they were oblivious of "the teaching of the Divine Word." Or it may be that physical or mental impediment arises *after* marriage. Why then should the man be compelled to suffer as a celibate for the rest of his days? Here it is that divorce must often fail to provide a remedy. The husband and wife may be attached to each other and not wish to be parted, but they can no longer be "one flesh." A second wife in this case might be a comfort and help to both parties, besides supplying the void created by misfortune in the first. Divorce is the proper remedy for hopeless insanity and the like, for lack of that love without which no two persons can be joined together by God and for sins of unfaithfulness. Polygamy rightly regulated is the proper remedy in certain cases for all lustful concupiscence, and in others for physical incapacity from whatever cause arising.

AUDI ALTERAM PARTEM.

THE ORIGIN OF THE IRISH CHURCH.

SIR,—In this controversy we are hard at work flogging a dead horse; still I will allow courtesy towards your correspondents to overcome my reverence for the quadruped. Mr. Lawrence, in his last letter, unknowingly gives me all my points. He writes:

"The Irish Church . . . was reformed in the sixteenth century, just as the Church of England was reformed nearly at the same time. It was reformed by action on the part of the Church and of the State." What State? The Irish had no State. Ireland was in the act of being conquered. Queen Elizabeth represented the State, and she made herself head of the Church in Ireland, *vi et armis*. The Reformation was established in Ireland by an act of conquest. The action of the State was that of the highwayman, the action of the Church was simply that of the traveller who stands and delivers. Of course many bishops and priests conformed, so does the traveller. This your correspondent admits, unless he is prepared to disprove the fact of the conquest of Ireland.

I repeat that there was no spontaneous reformation in Ireland. Later on in his letter Mr. Lawrence appears to think there was. "Some members," he writes, "dissented from the Reformation." Why nearly the whole nation did. If not, where are the Irish reformers, the Irish Cranmers, Ridleys, Latimers, Bucers, Parkers? Where are their works? Where are their articles and theses? And what are we to make of the persecution and proscription of so many Roman Catholics for so many years? The whole thing was foreign, it was forced by conquest upon the Irish; to say it sprang up spontaneously among them (curiously enough in the English and not in the Irish language) is to play with history.

Now about the Church of Rome. We know of the missionary labours of St. Patrick and his brother saints, both in Ireland and England. The fact remains that the Church in both these countries was essentially Roman in all organisations, institutions, administration, government, hierarchy, and so forth, and, let me add, in doctrine. The Pope claimed and exercised jurisdiction, appointed to benefices and bishoprics, received their revenues during vacancy, drew contributions, bulled and interdicted. And no charge was ever made of heresy or schism against either country. The Church being of this nature, what matter who founded it. St. Patrick is a mere shadow, without a representative, without authority. Moreover, in the controversy between the Irish missionaries and the Bishop of Rome, the claims of St. Patrick were shelved for ever. I commend to Mr. Lawrence the acute judgment of J. R. Green upon that event and its consequences.

I did not refer solely to the colonisation of Ulster when I spoke of British settlers. From the time of Elizabeth to that of William and Mary, British settlers were encouraged to come over to Ireland; with them they brought their own forms of Protestantism, and they are the only people among whom the Reformation flourished.

As to the endowments in Ireland, it is perfectly true to say that they were taken away from the Church of Rome and given to Protestants, since it was only on condition of deserting Rome and accepting Protestantism, deserting the Pope and accepting the supremacy of Queen Elizabeth, that the holders were suffered to continue to enjoy them. The difference in the case of England and Ireland lies in this, that in England this was the act of the people through the constituted authorities, in Ireland it was not.

I will summarise my position thus:—

In England the Reformation was spontaneous and internal; in Ireland compulsory and external. In England it was effected by constitutional means, and acquiesced in by the bulk of the nation; in Ireland it was effected by conquest, resented by a large part of the nation, and rejected by nearly the whole of it, who remain to this day Roman Catholics. What then becomes of the statement that "the difference between the English and Irish Reformations is no difference"?

As to the advice which Mr. Lawrence is good enough to give, I never attacked the Church anywhere; but seeing here and there a few people endeavouring to institute a comparison between the Welsh and Irish Churches, I thought it well to point out the difference.

THE WRITER OF THE ARTICLE.

A LADIES' SETTLEMENT IN ISLINGTON.

SIR,—The population of the parish of Islington is 325,000. Of this number a large part may be described as poor, and many thousands are in a condition of abject poverty. In these parts there are no ladies to act as "district visitors," and the paid workers are too few. A scheme has been adopted for the formation of "a Ladies' Settlement." The object is to provide a home for ladies willing to work amongst the poor

under the direction of the parochial clergy. The rules of life are very few and simple. It is not proposed to establish a new "order," but to give training and opportunities for systematic work to ladies who desire to give themselves to the work of Christ among the poor. Miss Magee, daughter of the late Archbishop of York, has accepted the position of lady-superintendent, and will, under a council, be responsible for the management of the home and the comfort of the workers.

I am desired to ask for the means to purchase a very suitable house in Holloway now available for the purpose. All contributions may be sent to the honorary chaplain, the Rev. W. J. Hocking, All Saints' Vicarage, Tufnell-park, who will be glad to answer any inquiries, or to enter into communication with ladies willing to join the "Settlement." I will only add that the scheme has my most hearty approval. I know the needs of the poorer parishes of North London, and wish to relieve those needs. Such a "Ladies' Settlement" would be an immense assistance to the parochial clergy.

R. C. BEDFORD.

Stainforth House, Upper Clapton, N.E.,
June 19th, 1893.

A POLICY FOR CHURCH SCHOOLS.

SIR,—The policy I recommend is not a revolution, as Mr. Abner Brown suggests, but a restoration. It is the policy which guided educational work before 1870. It is the policy of Mr. Forster's Bill when first introduced, and before Mr. Gladstone knocked under to the Nonconformists of the Parliament of 1870.

This is Mr. Gladstone's description of board schools, as he and Mr. Forster intended them to be :—

"They," that is the boards, "were to be free to introduce schools of a strictly secular character; or, on the other hand, of introducing such shades, such degrees, and such development of religious teaching as they might, in their judgment, find best suited to the wants of the particular districts which they happened to represent.

"Besides this function of the local boards, they had under the Bill as it stands another most important function to perform—namely, that of giving or refusing aid, as they might think fit, to what I should call the voluntary schools of a district, subject only to the condition that in order to check the action of undue religious prejudice, they must give to all or none, and might not make a selection between them. Therefore, as our sole measure for dealing with that part of the case, we cannot forbid the local boards to give aid to voluntary schools, because the promoters of these schools must be liable equally with others to contribute to the rate, and, contributing to it, to aid and found schools to compete with and beat down the schools for which they were paying out of their own private resources."

The equity and fair reasonableness of these principles are so obvious that it is astonishing they were ever departed from. They were departed from under a strong Nonconformist pressure, which at the present day does not exist, and it should be the business of Churchmen to concert measures to bring about a return to them.

My proposal is based on the assumption that the State will enlarge its scope of action in reference to popular education. As it extends its operations we must endeavour to prevent the perpetuation of the vicious elements in the present system, and while we aid in extending the advantages of instruction in all subjects calculated to promote the temporal wellbeing of the people, we must do our best to ensure at the same time perfect freedom for their instruction in religious truth.

At the present moment the State stands in the way of the Church. She is subsidising those who are "beating down," to use Mr. Gladstone's phrase, her schools. She is doing this with the money of those whose schools are being beaten down. The board school system is occupying ground that it was never intended to occupy. How long are we to endure this?

We have an Education Minister who owes his position to the votes of Irish tenant-farmers, Roman Catholics, and denominationalists to a man, using the official powers of his Department to crush denominational schools in this country; and the English, people are tamely submitting to a state of things brought about by the complexities of our Parliamentary Government, which is contrary to their deepest convictions and their best traditions.

J. J. COXHEAD.

12, Fitzroy-square.

HYMN

FOR THE OCCASION OF THE ROYAL MARRIAGE,
JULY 6TH, 1893,
AND FOR SUNDAY FOLLOWING.

To "Requiem," 2nd Tune No. 368, Hymns A. & M., or to any 8 7 8 7 7 7 tune.

GUIDER of our feet thro' sorrow
To the land where is no pain,
Bringer of the bright to-morrow,
Song and sunshine after rain,
Grant this royal man and maid
Thy pure sunshine, after shade.

Father of the faithful, send them
Strength, whate'er the morn shall bring;
All Thy patience, Saviour, lend them—
Thou Who crowned with thorns wast King;
Holy Spirit, teach them Love—
Servant here, shall reign above.

Give them grace to help the nation
Unto all things good and great,
Let them in their lofty station,
Care for those of low estate,
And in sympathy of heart
Bravely play a prince's part.

So when they, who troth have plighted,
Hear at length Life's last command,
And together, soul-united,
In God's Judgment-Hall shall stand,
Generations far may bless
This their wedded happiness.—AMEN.

H. D. RAWNSLEY.

THE *Manchester Guardian* is requested to state that the Rev. H. J. Palmer, vicar of Christ Church, Ashton-under-Lyne, has been appointed English chaplain at Saas (not Lugano, as previously announced) for the month of August.

PREFERMENTS AND APPOINTMENTS.

Acheson, Rev. Canon J. H., M.A., Rector of St. Peter's, Chester ; Rector of All Souls', Langham-place.
Andrew, Rev. Giles, M.A. ; Perpetual Curate of Great Longstone, Derbyshire.
Ash, Rev. Cyril, A.D. ; Vicar of Skipworth, Yorkshire.
Aspinall, Rev. Noel Lake, M.A. ; Surrogate for the Diocese of Southwell.
Baker, Rev. H. J., B.A. ; Missions to Seamen Chaplain in Plymouth Sound.
Boulden, Rev. C. J., M.A., late Head Master of Dane-hill School, Margate ; Incumbent of St. John's, Winona, Ontario.
Brooks, Rev. Thomas Beedle Harvey, M.A., Vicar of St. Stephen's, Paddington ; Vicar of St. Andrew's, Southport.
Browne, Rev. Langford S. R., Curate of Churston Ferrers, Devon ; Prebendary ot St. Augustine of Canterbury, in the Cathedral of Pretoria, and Priest-in-Charge of Doomfontein.
Buckton, Rev. Ernest Freer, Curate of St. Sampson's, York ; Vicar of South Cowton, Yorkshire.
Climpson, Rev. William, Curate of Hoar Cross, Burton-on-Trent ; Vicar of Abbots-Bromley, Staffordshire.
Cohen, Rev. James Isaac, M.A., Secretary of the Church Pastoral Aid Society ; Vicar of Thame, Oxon.
Coles, Rev. Vincent Stuckey Stratton, M.A., Chaplain of Pusey House, Oxford ; Chaplain to the Bishop of St. Andrews.
Cotton, Rev. J. Stapleton, Vicar of St. Matthew's, Stockport ; Vicar of St. James's, Congleton.
Cross, Rev. Canon T. H., D.D., Vicar of St. Andrew's, Southport; Vicar of St. Stephen's, Paddington.
Crozier, Rev. H. W. B., M.A., Senior Curate of Bowdon ; Vicar of St. Matthew's, Stockport.
Fisher, Rev. Robert, M.A., Vicar of Sewerby and Rural Dean of Bridlington ; Honorary Secretary to the East Riding Clergy Charitable Society.
Fletcher, Rev. Edward Sumner Bicknell, M.A.; Rector of Cuxham-with-Easington, Oxon.
Fyson, Rev. Nicholas Isaac Hill, M.A. ; Rector of Boylestone, Derbyshire.
Goodhart, Rev. Charles Alfred, M.A., Vicar of St. Barnabas's, Sheffield ; Rector of St. Mary and All Saints', Lambourne, near Romford, Essex.
Hitchcock, Rev. Richard ; Rector of Fordwich, Canterbury.
Ingram, Rev. A. G. ; Chaplain-in-Ordinary to the Queen at Hampton Court Palace.
Jones, Rev. Edmund Carlin William Wall ; Vicar of Roydon, Essex.
Little, Rev. Thomas Wright, M.A., Curate of Bensham ; Rector of Sampford Courtenay-cum-Sticklepath, Devon.
M'Endoo, Rev. John, Curate of Carnteel ; Incumbent of Derrynoose, Diocese of Armagh.
Parnell, Rev. Arthur Henry, B.A. ; Vicar of Abbots Langley, Herts.
Pounden, Rev. Canon, Rector of Lisburn, Ireland ; Treasurer of the Cathedral Church of St. Saviour's, Connor.
Preston, Rev. R.K., M.A., Vicar of St. James's, Congleton ; Vicar of St. Mark's, Dunham Massey, Cheshire.
Bryke, Rev. W. E., M.A., Head Master of the Lancaster Royal Grammar-school ; Rector of Marwood, Barnstaple.
Rice, Rev. the Hon. William Talbot, M.A., Vicar of All Saints', Shooter's-hill ; Rector of St. Peter-le-Bailey, Oxford.
Stranack, Rev. C. W. ; Licensed Public Preacher in the Diocese of Southwell.
Taverner, Rev. Harvey Edmund, M.A.; Licensed Preacher in the Diocese of Canterbury.
Theodosius, Rev. A. T. ; Rector of Elmley, Sittingbourne.
Watling, Rev. Gilbert, S.P.G. Missionary ; Warden of the Bishop of Bombay's College at Bangalore.
Young, Rev. S. M., M.A. ; Association Secretary to the Missions to Seamen for the Dioceses of Manchester, Carlisle, Lichfield, and Sodor and Man, to reside at Manchester.

CLERICAL OBITUARY.

Fisher, Rev. Thomas Ruggles, at Lyston Rectory, on the 19th ult., aged 69.
Garvey, Rev. James, M.A., forty-three years Rector of Ashby-cum-Fenby, on the 20th ult.
Lowe, Rev. Hubert, M.A., at 92, Portland-place, on the 25th ult.
Teale, Rev. William, M.A., Assistant-Priest, St. Cuthbert's, Kensington, on the 8th ult., aged 50.

FIRST REMOVE THE CAUSE.

MEN frequently worry and trouble themselves a great deal in trying to cure the symptoms of vital weakness, nervous exhaustion, and kindred ailments, instead of endeavouring to first remove the cause. This can be done by Mr. Harness' Electropathic Treatment without the aid of drugs. It is useless to tell sufferers to employ their minds and bodies in useful work and to forget their disorders, so long as the cause of their troubles is not removed. How can it be expected that, when they are fatigued by the least exertion they can occupy themselves by studying, walking, or other exercise? Even in conversation they frequently lose the thread of it and repeatedly find their memory failing them. What can they do? Physic will not cure them—perhaps the leading physicians have failed to afford them any relief, and they have consequently become hopeless. It is to such as these that Mr. Harness' new combined Electropathic Belt and Suspensory is so strongly recommended, as, by its gentle but continuous action, invigorating electric currents are imperceptibly generated and conveyed direct from the spinal cord to the affected parts. It is this scientifically constructed and convenient appliance which silently but surely acts upon the vital organs, and removes the cause of the patient's disease, effecting a wonderful change in his health, character, and conduct, and speedily enabling him to return to his natural tastes and habits, and enjoy once more the full vigour of youth, with all its accompanying pleasures.

We may add that this perfect Electro-medical appliance is exceedingly comfortable to wear, gives wonderful support and vitality to all the internal organs of the body, prevents chills, imparts new life and vigour to the debilitated constitution, stimulates the organic action, promotes the circulation, assists digestion, and promptly renews that vital energy, the loss of which is the first symptom of decay. Its healing properties are multifarious. It stimulates the functions of various organs, increases their secretions, gives tone to muscle and nerves, relaxes morbid contractions, improves nutrition, and effectually renews exhausted nerve force. Acting directly on the system, it sustains and assists its various functions, and thus promotes the health and vigour of the entire frame. Besides these benefits, the mind is maintained in a buoyant, cheerful state, and every faculty is stimulated to the highest condition of intellectual strength.

Gentlemen who read the above announcement have only to visit London and call at the Electropathic and Zander Institute (52, Oxford Street, W.) to be convinced of the marvellous curative powers of Electricity and Mr. Harness' perfect methods of imperceptibly applying the current. The medical officers of the establishment are in daily attendance, and may be consulted free of charge either personally or by letter.

The Church of England Pulpit.

ON AGRICULTURAL DEPRESSION.

By the Rev. Canon DWYER, A.M.

Sermon Preached in Ramsay Parish Church, Essex, June 11th, 1893.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places. To the chief singer upon my stringed instruments."—Habakkuk iii. 17, 18, 19.

I HAVE chosen this passage—a star of beauty it is, shining amid the storms and night of time—that in its clear, calm light, I may present some thoughts upon the agricultural distress and depreciation of values which have reached an acute stage, and are already commented on by the secular press, also brought before the Imperial Parliament.

What the Prophet reports is this. He puts down first the failure in horticulture. The fig-tree, a principal source of nutritious food, did not even show its blossoms. The vines did not mature their clusters for dried raisins or vintage purposes. The labour bestowed on grafting the olives and expressing their pure rich oil proved an utter failure. Then he surveys the fields of wheat, barley, rye, millet and pulse, and finds them—whether from tempest or floods, heat or cold—another failure, and able to "yield no meat" to supply the staff of life to the population. And he ends his inspection by announcing sadly that "the folds and stalls" exhibited an equally appalling devastation among the "flocks" of the lesser and the "herds" of the larger animals, so that fruits, corn, and cattle were all alike subjected to fatal influences. In fact, all were gone; not as in the Irish famine, where one crop only failed, though so terribly in the results shown.

Next we have what he thought and what he said upon the subject. And it was this: "Yet will I rejoice in the Lord, I will joy in the God of my salvation." He adds then with an unshaken faith and unabated hope, "The Lord God is my strength, and He will make my feet like hinds' feet, and (instead of my cursing God and lying down to die) He will make me to walk upon mine high places." And lest all this lesson be forgotten or unfelt in times to come, the Prophet commits this his brave resolution "To the chief singer on his stringed instruments," with the charge to leave it all, as a Psalm of thanksgiving wedded to undying strains of melody, in order to echo and to re-echo and cheer the hearts of men when and wherever bowed down under the agonies and fears of destitution, or famine, or failure, or uncertainty.

I do not mean to say to you what is not a fact. The last year was not disastrous to you all round. But it was all this in respect of one chief branch of your farming enterprises in Essex. And besides this, a general depreciation of your agricultural and pastoral and horticultural industries has ensued, leaving you to deal with heavy losses and a serious outlook. I do not mean, again, to indulge in political or economical plans, or trouble with theories of amelioration in respect of either production, distribution, a better application of produce, or anything else in such directions. From a very much higher and surer source of teaching I draw my materials, enforcing them on the lines the Prophet has left—lines which are still vocal with praise and full of piety as of poetry.

What then are your dangers and your duties in this crisis? God made man on the earth a complex being with a soul—made him in His own image and likeness, and with a body too formed of the dust of the earth. For man's body God appointed maintenance by labour. For man's soul God appointed Himself as its object and spiritual aliment. He appointed from the first and for all ages one day in seven that man might rest from earthly toils and cultivate spiritual graces, and hold a closer intercourse with his gracious Creator and immortal friend. Accumulation follows successful labour, and here one danger begins. In Deut. vi. 10, we read, "When the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full, then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." It would be a great mistake to suppose that the successful agriculturist was with awful suddenness taken out of life and time because he was a prosperous and a successful and an industrious man. Nay, not for this it was so, but because he forgot his God and despised his soul, and thus was "not rich toward God." The patriarchs, on the other hand, from Abraham down, were prosperous cattle men, and one especially, as an agriculturalist, for Isaac sowed grain and reaped "an hundredfold" (Genesis xxvi. 12). And yet the first of them went out "not knowing whither he went," and all of them "looked for a city that had founda-

tions, whose Builder and Maker was God." Thus were they men of faith above all things else. And if we look at the rich valley of the Nile, there we find the worship of the Bull Apis prevailing, cattle being so valuable, and competition no doubt leading to improvement in the breeding of them, just as you have societies for this end. Covetousness thus begins with informal and ends with a formal idolatry, and men "say unto gold, Thou art my God."

What does God do then? When we must know that God is the Moral Governor of the world, and His providence directs all things down to a falling sparrow, and every single hair of our heads is numbered, is it a wonder that He is jealous, and that even though "He maketh His sun to shine and His rain to refresh the fields of the evil and of the good," yet that in mercy and pity He sometimes maketh it rain in one city but not in another city; and even ofttimes "a fruitful land maketh He barren for the wickedness of them that dwell therein," as still in the Holy Land, by withdrawing the latter rain. And as in Egypt God proved the false gods, to be no gods at all by the ten plagues, so He may do the same yet again, when men "worship and serve the creature more than the Creator." And further, even without sudden reverses at all, or bad seasons or the like, a great prosperity and high prices have proved in Ireland, and perhaps in England as well, an extreme danger, by making proprietors, farmers, and labourers all alike think and act as if these were to last always, and they were themselves to enlarge their regular expenditure accordingly, and not reduce the same, in a business, the profits of which must be estimated on a wide average of gains and losses combined.

I allude to the times of the great revolutionary wars of England with France. So then our first great danger comes from a godless ignorance and an ungrateful idolatry of things that are, after all, not our own, because only gifts held on trust by mere dependents, who say, "Give us this day our daily bread," and who are alike beholden for their own very existence every moment to Him; for "in Him we live and move and have our being."

But our second special danger arises from godless agony under losses, privations, uncertainties, and fears. When we attempt the impossible and would "serve God and Mammon," then we soon begin to do what is called "taking thought." Now this phrase does not mean to forbid foresight, prudence, reconsideration, close calculations or the like, which agriculture of necessity requires and duty teaches to all men. But it means simply fretting and fuming and repining and despairing. It is like as when a ship tosses up and down without making progress on the rough tideway, and, dragging her anchors, only goes ashore or founders as a finish. Ah, brethren, behold the fowls of the air, and your Father feedeth them. Consider the lilies of the field. And if God so clothe the grass of the field that its beauty outshines Solomon's royal splendour, "shall He not much more clothe you, O ye of little faith?" And then again, besides the folly of this, a folly as great as if you would try to fret yourselves into the stature of giants, it is truly a mere case of self-tormenting, because you pile up your irrational terrors for the morrow on top of the galling load of the real troubles of the day. It is also a "Gentile" sin. Now surely if you become practical heathens, because your wheat yields only so many bushels to the acre and at so little price per bushel, why may not the corn growers of Arizona, in the United States, do the same folly, because (as they told me in 1886) their returns of profit did not exceed eight dollars or thirty-two shillings per acre. And it has been much less since on several occasions, nay sometimes naught.

Ah! stop this agonising self-torture, and do not superadd it to your crop of difficulties. And how to do this is again told you by your gracious Saviour at the close of St. Matthew vi. (which, study at home): "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you, for your heavenly Father knoweth that ye have need of all these things." He can send you a season in which you may have more wheat than straw, instead of, as last year, all straw and no wheat, or whatever His wise love may ordain and appoint for your real good. The only things we may pray for absolutely are "in this world the knowledge of God's truth, and in the world to come life everlasting"; all the rest are only "as expedient for us," and of this God is ultimate Judge and only Source. Now for our third difficulty; what is it? It is to make godless attempts to get out of difficulties.

Behold now not the flowers of the field, nor the birds of the air, but your blessed Saviour Himself. Having fasted forty days and forty nights He was after this an hungered, and the tempter came unto Him and said, "If Thou be the Son of God, command these stones that they may be made bread." But what did He? He who fed thousands upon loaves of bread, as He had before hosts with manna in the wilderness, would not create one loaf for Himself. And why? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." Now if Jesus declined to relieve His pinching hunger at the expense of His trust in God His Father, and in opposition to His loyalty and love for Him, never, oh never, be you tempted by yourselves or by any man, or by the devil either, into adopting expedients for getting out of your present difficulties by devising or by doing aught contrary to your duty to God and your duty to your neighbour, and, let me add, your duty to yourselves as English farmers and men of honour. Whatever is done (and surely something may be done) must be in accordance

with the eternal principles of rectitude and with that spirit of wise moderation and mutual forbearance on which all social and industrial well-being are founded, and which can only stand the tests of time and tide in this rough world of trial and preparation for a better life. So far (perhaps rather too far for your patience) on your dangers, only a word on your duties remains to be spoken.

In addition to your not falling under the three dangers in particular—1st, Godless ignorance; 2nd, Godless agonies; 3rd, Godless expedients, you have a further stand to make and say with the Prophet, 4th, "Yet will I rejoice in the Lord, I will joy in the God of my salvation" I hope you will not hold me convicted of levity if I repeat here a stanza from Robert Burns, the great farmer-poet of Scotland, he who tells us that "the genius of his country found him at the plough and cast her inspiring mantle about him." His song reads thus:

While ranting round in pleasure's ring,
Religion may be blinded,
Or, if she give a random sting,
It little may be minded.
Bu when on life we're tempest tost,
And conscience but a canker,
A correspondence fixed with heaven
Is sure a noble anchor.

Brother farmers hear me out (for I have farmed myself once, though a parson, and the memories of those changeful days are dear to my heart). I know no calling in life that brings a man nearer to God and His works. "The invisible things of Him from the creation of the world are clearly seen, even His eternal power and Godhead." This world is a grand embassage, and all around us is a broad bright mirror, which reflects back the glory and beauty of the invisible God. Does He not give us, unworthy though we be, "rain from heaven and fruitful seasons, filling our hearts with joy and gladness." "They that go down to the sea, these see the works of the Lord, and His wonders in the deep." You that follow the plough, and breathe the pure air of the fields, and behold the lights and shades of spring and summer, and hear the sweet carolling of the birds, and scent the balmy rich aroma wafted from the white clover or your blossoming beans, how is it, why is it, that you cannot find all these gentle attestations of God's goodness, leaving their impress upon your heart, and extracting from your lips, "We bless Thee for our creation, preservation, and all the blessings of this life?" But more than this is your noble privilege and happy lot. There is more divinity or theology (that is, religion, I mean) taught a farmer's mind through his work than is taught to any other man in any other work. If you scare the birds from your corn, remember and drive the devil and his hosts from your souls. If you fence out trespassers from your tillage, repel sin and folly and evil thoughts from your hearts, not to trample the seed, as the birds would rob the rest of it. If an enemy sows tares or the winds waft thistledown over your tillage, here you have another series of lessons. If "the corn grows you know not how," the seed of grace Divine has an omnipotent agency to fructify and forward it to perfection within you. If "the ox knoweth his owner, and the ass his master's crib," let not the simple gratitude of your domesticated animals shame your rude insensibility towards God, who giveth you all things liberally and upbraideth not. Here is a picture of a careless farmer, and it stands true, word for word, of a careless Christian, "I went by the field of the slothful and passed by the garden of the man void of understanding. And lo it was all grown over with thorns, nettles covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction." And this, once more, is the case of us all, for "whatsoever a man soweth, that shall he also reap." And the order against the unfruitful tree and soul is, "Cut it down." You are, each one, an immortal being with a precious eternal soul, and for that soul's redemption from guilt, God's Son died the death of shame, and for that soul's purification from sin and corruption God gives His Holy Spirit. Argue then, as well you may, in the blackest day of human distress, "He that spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things." Say therefore with the prophet, "Yet will I rejoice in the Lord, I will joy in the God of my salvation." And add even in the last extremity of earthly trials, "Though He slay me, yet will I trust in Him."

For (to use the noble words of an Apostle) "all things are yours, whether Paul, or Apollos, or Cephas, or life or death, or things present or things to come. And ye are Christ's, and Christ is God's." So much upon the agricultural depreciation and the difficulties of farmers, as viewed in the light of Christian privilege and God's covenant love, signed and sealed in Jesus Christ our Lord and Saviour.

THE INTERMEDIATE STATE.

By the Rev. M. B. HOGG, B.A., Rector of Keady, Co. Armagh.

Sermon Preached in Keady Parish Church, on the First Sunday after Trinity, 1893.

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."—St. Luke xvi. 31.

A GLIMPSE of the unseen world is here displayed to us. But little, indeed, is unfolded to man in the Word of Revelation of that wonderful state of being in futurity, when, having cast aside its earthly garments, the spirit wears the robe

of deathless immortality. No one has, so far as we know, ever come back from that far-off shore to enlighten our race on the great problem, the great mystery of life and death, of body and spirit. Doubtless we have all longed that it should be so; we have felt, at times, "How delightful it would be if now and again they would come back to us who have gone away." We have said to ourselves, I dare say, often, "Why should it not be as possible for the dead to revisit the world as for the absent ones in distant lands to come back at long intervals? We should not desire them to stay; we should only wish them to remain with us for a little, merely to satisfy ourselves that they were not utterly lost to us, that they lived, even though it were under different and almost inconceivable conditions." But, alas! that is, humanly speaking, impossible; it would not be desirable. It was expedient that even Christ, when He went away, should not come again, unless by His Vicegerent, the Comforter, and it is human experience, at all events, that death is the "bourne whence no traveller returns."

> When Lazarus left his charnel cave,
> And home to Mary's house returned,
> Was this demanded—if he yearned
> To hear her weeping by his grave?
>
> Where wert thou, brother, those four days?
> There lives no record of reply,
> Which, telling what it is to die,
> Had surely added praise to praise.
>
> Behold a man raised up by Christ;
> The rest remaineth unrevealed.
> He told it not, or something sealed
> The lips of that Evangelist.
>
> —*In Memoriam.*

But here Christ lifts, as it were, the curtain that separates the visible from the invisible, and lo! a glance, though but a momentary one, is afforded us of the state beyond the tomb. And after all it is but a disappointing one; doubtless designedly disappointing, purposely meagre, for God does not choose to enlighten us as to every detail of His arrangements and provision for His creatures.

My brethren, you know, you who search your Bibles diligently, whether these things are so, that there are very few instances indeed when anything like a description of the actual occupations of the departed is vouchsafed. Dismiss from your mind, at all events, as unreasonable and illogical, the farcical notion that they are always singing, always waving a palm, always wearing a crown, always tuning a harp. I do not believe that the man who hates music here will love it hereafter. I do not for a moment believe, and there is nothing in the Bible to make me believe it, that the man who, during the worship of the Church militant, would not even take the trouble to bring his prayer-book to service, and who remains like a log while others are intelligently devout, or who persistently absents himself from the divinely appointed feast of spiritual good things enjoined by our Lord in the Holy Communion, will be altogether at home in the worship of the Church triumphant, which is but a perpetuation and a development of the worship of believers on earth. But you may be certain of this, that you may form a very approximate, a very accurate notion of what your departed are doing now, by a reflection on what they were wont to do on earth. If they led busy, active, useful lives here, busy in the best sense, useful to their kind, helpful to the Church, and died in Christ, you may be quite sure that in heaven, where they are now, they are just as active, just as busy, just as useful, only their opportunities and privileges are considerably amplified; and if they led a graceless, idle existence here, and died thus, you have no right to assume that they are now employed by the great King in a calling for which they took no trouble on earth to render themselves fit.

All we can do, then, is to infer, from data laid down for us in the Holy Scriptures—data of a very limited kind, too—that our future life in heaven, when we reach it, will be pretty much of a character with what it has been here; that, in fact, what we have been here predetermines what we shall be hereafter. And I have some degree of warrant for this assertion in the parable before us. Let us search into its depths. Now you will have little difficulty, I think, in assenting to this preliminary proposition, that the story told with such power and skill by Christ is plainly referable to the state of being between death and the judgment. And after all it is that state in which you and I are most interested. The judgment to come is a long way off; how infinitely distant none of us can well determine. From all we can see around us, from all we have learned, from all the opportunities we have had of judging, that "far-off divine event," if such it were of which the poet sung, is very remote indeed; and we dwell naturally on the present state of our departed, rather than their future. We want to know what they are doing now, what occupations they have, what ideas they are possessed of, whether they think of us who have taken their places, and whether they are interested at all in the events and concerns of the lower world which they have left behind them for ever. You see, you never can think of them as hopelessly gone out of your lives. As a matter of fact, you know—how you cannot explain, but you know it—that they possess a keener knowledge of your concerns than even those who at this moment are alive, although separated from you by almost incalculable distance. And this parable would seem to infer that they know all about us; that, in fact, they know us, if possible, better than we know ourselves. Here we have a typical case. Two men lived in the world then; two men of the same class are everywhere in evidence to-day. One is a rich man, not necessarily a bad man, possibly a good-natured man, for he does not object to the needy man picking up the refuse

of his table at his gates. The other is poor; and let it be here laid down that the word rendered "beggar" does not absolutely imply the act of mendicancy—although Lazarus, for such was his name, actually craved the crumbs which fell from the rich man's table—any more than the word rendered "rich" indicated that the man with whom it is connected was, strictly speaking, a man of unbounded and limitless wealth. The two words, "rich man" and "beggar" (ὁ πλουσιος and ὁ πτωχος) stand in antithetical relation; they are, as it were, opposites, and may, apart from the strict details of the narrative, be taken as singling out two types of individuals. The rich man lived well, dined sumptuously (λαμπρως) every day, had never a wish ungratified and never a desire unappeased, in this respect no worse and no better than any man of means to-day; for I suppose every man even fairly well off is disposed, when he can afford the luxury, to gratify his tastes and indulge his whims in that particular direction whither his hobby leads him. And I cannot see that the fact that Lazarus was a beggar, and that he was laid at the rich man's gate full of sores, was any proof at all of his piety, or afforded any presumption in itself that hereafter he should rest in Abraham's bosom.

In the case of most beggars of whom we have had experience, we know of a certainty that poverty and "sores" have the reverse of an etherealising tendency, and it is highly probable that the man to whom you refused an alms would, when he was safely out of your gates, heap malediction on your head and cherish aught but heavenly feelings towards you; so that the present frame of mind of many "beggars" is scarcely such as would secure their entrance to Paradise. What I think Christ laboured to educe from this parable was motive, and motive determines character. The rich man's character, built up by his surroundings, controlled by his environment, was earthly; the poor man's, aided by his poverty, nurtured by his woes, was heavenly; one, because he did not prove superior to his temptation was carnal, the other because his fleshy hindrances were not strong enough to subdue his higher aspirations, was spiritual; and as, inevitably, "in the place where the tree falleth there it shall lie," when the two men died, each went to his own place, the natural outcome of his life here. One had fed "the ape and tiger," the other had "moved upward, working out the beast." One was just as he had lived, dissatisfied, unhappy, miserable, tormented, the other was placid, contented, peaceful, happy; of one it is stated that he was in torments (ἐν βασανοις),* of what nature we need not now trouble ourselves to inquire, suffice it that the condition of this unhappy man is not inaptly termed, "tormented in this flame." As he had laboured, so was his reaping, rich in time, a beggar in eternity. *Superbus temporis mendicus inferni* (St. Augustine). And yet you will see at a glance that both these men were in the same condition, they were both disembodied. The rich man seeth Abraham afar off and Lazarus in his bosom. Each was then awaiting the final destiny of his life here; but one was comforted, the other tormented. And that is just the precise condition of your departed to day, they are either comforted or tormented. I take our Lord's parable to be a lesson for all ages and conditions of the Christian Church. What was true then is true to-day, what was impossible then is impossible now. The rich man, the great man, not because of his wealth and splendour, but because of his subserviency to their power, goes to the place whither these things naturally tend; the poor man, not because his low estate is a passport to future happiness, but because it did not alienate or estrange him from goodness, gravitates obviously to that condition described by Christ on the Mount of Beatitude, "Blessed are the poor in spirit for theirs is the kingdom of heaven."

And so whether we like it or not, whether the consideration be a gratifying or consoling one or not, it is highly probable, nay, it is certain that our dead are just now enjoying that degree of happiness or misery they laboured here to attain. Character, you know, changes not in eternity. That, I think, is by all men of sense everywhere to-day admitted, were it otherwise the only conceivable hypothesis of the future state would be that of the Romanist, who looks to the Purgatorial flame to transform his character and change his spirit. But in the present state of the departed, the intermediate state between the grave and the resurrection, it is certain that they are what you knew them to be on earth. I do not mean that they have the identical opportunities then they had here; their state is a passive one, a transient one, not tentative or probationary.

But you may even at this moment form an accurate estimate of their present state of mind, of their present desires, their present wishes and longings. You remember vividly all they were here. You do not forget, you cannot forget, how kind and thoughtful and considerate and gentle was your mother, to whom you used to go in all your troubles, and whose loving hand soothed your fevered brow, whose kindly smile made home happy. Be assured, now that she is gone, that she is not a whit less kind, not a whit less gentle and tender, and that, if possible, her longing to help you is intensified beyond measure; and, if it be not too bold to say so, you cannot tell how much even now you may owe to her present sympathy with you, on your journey through life, "toiling, rejoicing, sorrowing."* You can understand, I

* Alford's note is interesting: "The omission of the article before βασανοις points, no doubt, to subjective torments; but where lies the limit between inner and outer to the disembodied?"

* An old Greek Father has declared that, when we pray, thousands of the sacred beings join in our prayers, though not themselves called on or invoked.

think, the longing of the poet to behold one from whom ruthless death had severed him:

> "A shadow flits before me,
> Not thou, but like to thee.
> O Christ, that it were possible
> For one short hour to see
> The souls we loved, that they might tell us
> What and where they be."
>
> TENNYSON, "Maud," Part II. iv. 1.

And if this be so you may well be pardoned for assuming that the proud, greedy, selfish tyrant, whose highest guerdon were his money-bags, whose richest reward was gold or lust, whose sweetest dainty was purchased at the cost of bitter tears and mournful heaven-searching sighs, is even now, albeit earth no longer is ransacked to afford pabulum for his voracious desires, as selfish, as lustful, as unsatisfied as ever, only now he is tormented by yearnings which cannot be satisfied; he is consumed by a thirst which even Hades cannot slake.

In the natural desire of the rich man, in the other and unseen world, to benefit his relations and former companions in this, may be discovered the germ of thought which bears fruit in this sermon to-day.

"I have five brethren" (how accurately and touchingly the rich man remembers their exact number, how vivid his recollection of them all. Not altogether bad or worthless even in life, the mental torments, the inward anguish endured in Hades, served but to increase his anxiety to help them; he had at last come to himself, though not as did the younger son, in life and ere it was too late for repentance). "Send Lazarus to them, lest they also come into this place of torment." But the answer of the patriarch, himself only an occupant with Dives and Lazarus of the intermediate state, shows that the existing revelation, such as they possessed, must be their *regula vitæ*, their beacon-light to eternity. They have Moses and the prophets, and if they hear not Moses and the prophets neither will they be persuaded though one rose from the dead.

Presumably, then, the actual share of revelation imparted to man, in any creed or under any system, is pronounced sufficient by Abraham, who here gives utterance to an important and unusual declaration. For if Moses and the prophets be sufficient to save a Jew, it is not illogical, it is not inconsistent to suppose that by the measure of grace or knowledge imparted to him, will every man, whatever his creed, be judged. "God hath in every nation them that worship Him." But what a stricture this on Christians. Put aside all questions as to the universality of the power of Christ's sacrifice for sin; they enter not into the present argument. You are concerned chiefly with the fact that in the Holy Scriptures, in the word of Revelation, enough is given you to save your souls, and more than this, that if you desire additional evidence you will not get it. No miracle will be wrought for your benefit, no gratification of unlicensed prurient curiosity will be afforded. "Ye have Moses and the prophets: hear them." A thrilling reproach surely in this age of unsettled and querulous belief. We cry, "More, more!" despite the fact that enough has been done, enough revealed to evangelise a thousand worlds. Let us be assured that if more were necessary, more would have been given. For both Moses and the prophets tell us of Him who died for us and rose again; and the New Testament is but a substantiation and confirmation of the reliable dicta of the Old: "In both Old and New Testament eternal life is offered to mankind by Christ" (Art. VII.). Therefore, my friends, expect not additional testimony save that of your spirit's witnessing with God's spirit that ye are the children of God. Christ's Death and Resurrection are the seal to the testimony of the prophets. Easter is but the Passover glorified, Christianity the perfection of the law. In Him, that is, in Jesus, is the end of the Law for righteousness to every one that believeth. Be it yours to gather up even the scanty fragments of truth that remain to us. Dim and shadowy and imperfect though the light of revelation be, it is clear enough to guide you through the valley of the shadow of death, and there "I will fear no evil, for Thou art with me." There—

> The voices that rave
> Shall soften and blend,
> Shall change and become
> First a peace then a joy, then thy breast—
> O thou Soul of souls, I shall meet thee again
> And with God be the rest.

MR. D'OYLEY S. RANSOM, of Nottingham, has, with the sanction of the Bishop of the diocese, been appointed deputy-registrar for the diocese of Southwell.

MR. GLADSTONE AND HIS SPEECHES.—Mr. Gladstone, in a letter from his secretary, dated the 22nd June, denies the accuracy of the Duke of Devonshire in saying "that there was a time when he (Mr. Gladstone) said that neither he nor the Liberal party were to be trusted to settle this question (Irish self-government) if they were dependent on the Irish party." How far the Duke is inaccurate may be gathered from Mr. H. W. Lucy's version of Mr. Gladstone's speech at Edinburgh on November 9th, 1885: "And I will suppose that owing to some cause the present Government had disappeared, and that the Liberal party was called upon to deal with this great constitutional question of the Government of Ireland, in a position where it was only a minority dependent upon the Irish vote for converting it into a majority. Now, gentlemen, I tell you seriously and solemnly that although I believe the Liberal party itself to be honourable, patriotic, sound and trustworthy, yet in such a position as that it would not be trustworthy." The only inaccuracy lies in the suggestion of modesty on the part of Mr. Gladstone. It is the Liberal party that is not to be trusted; Mr. Gladstone is always trustworthy.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. Gibbon. at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, JULY 8, 1893.

WEDDED.

THE same bells which tolled last week for Admiral Tryon and his men are now ringing marriage chimes for the Duke of York and Princess May. It is satisfactory to have the heir to the throne properly married, though we do not share the anxiety professed by certain journals about the succession. Our Royal Family is no stinted one, and among the numerous descendants of the Queen we fancy there would be no difficulty in finding an heir to the throne, even if the offspring of the ducal family of Fife were to fail us. And we confess, as far as that goes, that the child of a first-rate English nobleman would be to us quite as acceptable a sovereign as the child of a fifth-rate German prince.

The marriage itself has been celebrated with decorous festivities, but without any special enthusiasm. The newspapers have ordered the nation to rejoice these six months past, and insisted that the arrangement was just what they most wished. But the nation has not responded. In the first place the match was discounted by premature talk and enforced concealment. At one time it had to be denied in the Press, and even disapproved of. And in any case it has revealed too clearly the nature of Royal marriages. The match reminds us too much of Katharine of Arragon and Arthur Prince of Wales; it suggests a dread, doubtless unfounded, of the same circumstances and a like sequel. After all, why cannot royalties marry like plain and simple folks? We have now got rid of the divinity that doth hedge a king; we no longer recognise the sacred necessity of mating the royalty with royalty. It was only a modern superstition at best. In the old days the king ranked among his nobles only as *primus inter pares*, and the royal and noble houses married and intermarried on equal terms. Why not now? Year by year the circle of reigning houses becomes more circumscribed, and a kind of brevet rank of royalty is conferred more and more freely. But we do not like altogether the alliances of these last. Titular sovereigns and princes of allotments can never be regarded by the English as equal with the descendants of their own long line of kings. And it does not mend matters to know that one reason of the Royal marriages *de convenance* is that these gentlemen may be inflicted upon us.

However loyal we are, however personally devoted, it is impossible to look with much enthusiasm upon a wedding which we know has been arranged, however accidental circumstances may qualify that, without regard to the one great fact which to our mind makes marriages. Love is one thing, esteem, respect, admiration are all another. In a marriage love is what we want, it is the only thing which gives certainty of happiness. And there is no blinking the fact that in Royal marriages love, though it may be there accidentally, is not ensured, and is not even required. We don't see why this should be so. The Royal Marriage Act is not much over a century old; it was repugnant to a large part of the nation, and nearly caused the resignation of ministers. It is time it was repealed. It would not impair our respect for Royal persons to know that they were no more, in the most important details of life, subjected to tutelage from it. They can only escape at the risk of loss of self-respect, if not of actual misery.

DROWNED AND DEAD.

THE loss of the *Victoria* cannot be passed over in silence, though by this time it has been fully discussed. We know now the circumstances under which this terrible disaster happened, and its cause. It is a terrible reminder that the personal equation remains paramount after all, and that the most elaborate mechanical contrivances can no more than the simplest dispense with the finest qualities of human intelligence. Admiral Tyron made a mistake, such as the best of us make seven times a day. Small blame to the dead man that his own greatness entailed a proportionate calamity. Lesser men have, with impunity, made greater errors.

We can make good our loss, we can build another ship, and train another crew. And our national traditions are the richer for another great example. From time to time it is expedient that men should die to teach others how to live; sometimes amid the shock of arms, and with the spur of personal prowess and distinction; sometimes, as now, in peace time, without the incentive of combat and warlike passions, but with the more

conspicuous devotion. The grand discipline of the crew of the *Victoria*, the calm and dignified passing of her admiral, are far more inspiring, displayed as they were, than under any other possible circumstances. The tiger can die fighting, it is his nature; to be able to die doing their duty is the hard-earned prerogative of the best men. The thousands who looked on at the catastrophe of the *Victoria* will not only be better soldiers and sailors, but nobler-minded men, for the rest of their lives. Such a great example, and such a distinguished fame, has not been too dearly purchased by our dead seamen, who have passed through light affliction to a lasting peace.

VANITY.

"VANITY of vanities," saith the preacher, "all is vanity." Vanity is the prevailing vice of the age; of that there can be no dispute—a vice by no means confined to women, but found even more frequently amongst men. A woman's vanity often arises from the flatteries of the so-called stronger sex; but the love of vain-glory or admiration is to be found in a much more developed stage amongst men. Vanity in women is a "pastime" for their hours of idleness, but amongst men it is the "business" and reality of life.

With women vanity is the salt which seasons the food; with men it is the food itself. There has been too much already said about the vanity of the fair sex and too few comments made on the conceit of men. It has been unjustly stated that women spend half their time in the arrangement of their toilet or the sorceries of art. Do men spend no time over their toilet? do they never resort to art? The stronger and supposed nobler sex censure the woman who mixes an artificial crop of hair with her tresses; yet do not men go in largely for dyes, and even wigs? Who more ready than men to expatiate on the follies of the weaker sex? They allude scoffingly to the art blended with nature to which the majority of women have recourse (even those who are so gifted by the gods that they can afford to dispense with such aids); and do not men themselves go in for padded coats, powder, and even rouge and corsets? And are not these very men the first to detect artificiality in women? There is an old and hackneyed saying, "Set a thief to catch a thief," and it is an undisputed fact that men and women who evoke the aid of art are the first to suspect it in others, and even to see it where it does not exist. Their eyes photograph the subjects most familiar to themselves.

There has been a great deal said about the opportunities given to women to improve themselves. Have men no like opportunities? How easily a bad mouth, a weak chin, and so on, can be hidden by a luxuriant moustache or a well-cultivated beard? But women must show these features in all their naked truth; for them a pair of coarse lips cannot be disguised by such contrivances, and "evening dress" must display their figure as it is.

It is a strange, but stubborn fact, that jealousy can exist amongst men, towards women, like as from one woman to another. A husband, for instance, is often jealous of his wife's looks, even her youth, or brains, if he lacks these endowments himself, just as a very weary, passée-looking woman is envious of a bright and fresh one.

When a man is not jealous of his partner, it is at times because self-vanity has conquered the vice, and he feels proud of her because it displays his own power, just as a man gloats over the prize he has secured in the purchase of a fine horse. So some men's vanity is fed by the mere possession of a wife whose charms evoke the envy of their fellow-men. There is the self-conscious air of "*Veni, vidi, vice*," in the kind of admiration with which some men honour their wives, which, if interpreted into speech, might express "See what an attractive, all-conquering individual I must be to win such a woman!" They are predominated, not with an appreciation of the intrinsic qualities of the woman herself so much, as the egotistical self-assurance of their being themselves, vulgarly speaking, "all there."

DAISY ST. AUBYN.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE ORIGIN OF THE CHURCH OF IRELAND.

SIR,—The writer of the article which attacked the Irish Church by saying that its origin was illegitimate flogs his dead horse after the manner of a Frenchman boxing, waving his arms like windmill sails, and hitting nothing. The point in question is not whether certain things done in the sixteenth century were right, it is what was their nature. This point your writer evades; if he does not mean to evade it, he thinks that he treats of it when he complains of certain other things that were done at the Reformation period.

The Reformation consisted of alterations in the formularies of the Church, and alterations in the legal status of the Church, carried out by the constitutional authorities in Church and State. What was done in Ireland was identical with what was done in England. Your correspondent's unmeaning question, "What State?" is not the question of a reasonable person. That there were differences between the circumstances of Ireland, preceding and following, those transactions, and the circumstances of England preceding and following the same, does not touch the point that the transactions in the two countries which effected the reformation were exactly similar. The churches were reformed, not annihilated; the churches remained, new churches were not founded or originated in their place. These are not matters of opinion but of fact, which cannot be denied without calling black white.

Allow me a few remarks on your writer's way of treating the events of that time. The Queen of England "made herself head of the Church in Ireland, *vi et armis*," he says. She made herself head of the Church neither in England nor Ireland; and she and her reforming Government carried out their Church reforms both in England and in Ireland by the same force of arms as accompanies the enactment and administration of every law that is not allowed to become obsolete. "What are we to make of the persecution and proscription of so many Roman Catholics for so many years?" your writer asks.

Ignorant, evidently, that there were no persecuting laws against Romanists in Ireland till the reign of William III., while there were such in England as early as Elizabeth. He asks, flounderingly, "The Church being of this nature, what matter who founded it." Well, I think it is some matter, and so did your writer when he repeated, in his article, the stock misrepresentation, and so did he continue to think till he discovered that it passes his ingenuity to verify the slander.

He repeats that the endowments in Ireland were taken away from the Church of Rome and given to Protestants, and lets it be inferred that he regards the same as having been done in England. As simple matter of fact I contradict this The Church of Rome never had any existence in either country before the Roman Court established its episcopates, in James I. reign in Ireland, in Victoria's reign in England. The unreformed churches of the Middle Ages were not the Church of Rome, because they followed Roman fashions. If they were, then many of the present English clergy must be of the Church of Rome, which I should be sorry, either as a matter of charity or truth, to attribute to them.

To conclude. The continuity of the Church of Ireland, and the continuity of the Church of England, are matters of fact, not of opinion ; and whoever by insinuation or misrepresentation disputes the fact attacks both churches.

EDMUND LAWRENCE.

P.S.—Your writer recommends me to read Mr. Green's acute remarks upon "that event." Whether he refers to the shelving of St. Patrick or the reform of the Church does not appear. I am not unacquainted with Mr. Green's interesting book. It occurs to me that had I been acquainted with himself, I should like to have asked him what Queen Elizabeth's position would have been had no Act of Supremacy been passed in Ireland, and no reformation of the Irish Church undertaken?

THE LATE REV. J. ELLERTON.

SIR,—The following hymn by Mr. Ellerton, written at my request for the jubilee of Christ Church, Coventry, may interest some of your readers. It was published in "Festival Hymns," now out of print.

JOHN NAPLETON.

Kirton, Boston, 3rd July, 1893.

"IT IS THE JUBILEE."

Within Thy temple, Lord, of old
Above the kneeling throngs
Their tale the silver Trumpets told,
And woke the joyful songs :—
The time is come ! The slave is free !
All hail the year of Jubilee !

Again in Nazareth's house of prayer
The Lord of Freedom stood,
Proclaiming to the listeners there
The tidings glad and good :—
I come to set the prisoners free—
To preach the year of Jubilee !

O Thou, Anointed then to save
The souls imprisoned long,
And ransom from the very grave
The captives of the strong—
All life is Freedom now in Thee,
And every year a Jubilee !

Behold us gathered by Thy grace,
Where fifty years ago
Our fathers built this holy place,
Thy saving Name to show ;
To seek Thy Face on bended knee,
And preach Thy Gospel's Jubilee.

Our fathers' God ! be ours to-day !
Come with Thy saving power ;
In every heart prepare Thy way,
And bring the accepted hour.
Still let Thy word set captives free,
And make this day a Jubilee !

So when another trumpet-blast
Rings in that greatest Day
When all things are restored at last ;
All wrongs are done away ;
We may come forth redeemed and free,
To keep Thine endless Jubilee ! Amen.

MARRIAGE.

SIR,—The marriage question is not yet threshed out, nor will it be within measurable distance. People will always, I suppose, "marry in haste and repent at leisure." The ideal will not always be realised. The wear and tear of everyday life takes the shine off most things. People will fall in love when they had better not, with the wrong people, mayhap, and at the wrong time. As far as human eye can reach, marriage will never be a complete success. As none of us are perfect, we need not expect perfection, and there is nothing left for us to do but to make the best of what we have. I think divorce is justifiable in some cases, and where unfaithfulness exists the sooner the better, for nothing is worse than to live a lie. There are difficulties which seem best covered by divorce ; but before all things it is necessary to preserve the sacredness of the home and the family. These are the things that make a nation great. Without them where would great England be, with her kingdoms and people extending to the ends of the earth? Our own petty likes, dislikes, and "desires" are wretched trifles compared with wider interests and illimitable issues. On these points Puritan England was strong. How much we owe to her ! Would that history could repeat itself, and that we were as good and great. John Green says : "Slowly but steadily it introduced its own seriousness into English society, English literature, English politics. The whole history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism." Was their gospel one of self-indulgence? It was purity of principle, of life, of conduct, truth at all costs. They would bleed, burn, roast, rack, hang, suffer as men have not suffered since, rather than repeat Sunday after Sunday a creed in which they did not believe or condone vice in their leader. Whatever Oliver was, he was moral.

The doctrine of self-gratification has been preached in your pages before now as a first principle, leaving the rest to take care of itself. It is a gospel of death, physical and moral. No, you will have to preach before all things restraint and self-denial, if you want results. To do the reverse is to swell the numbers that rush along the broad road to destruction. As a matter of fact, marriage is the only thing practicable or possible at present, and if you break loose from that anchorage you only rush into evil and promote it. There is in our midst a vile and putrefying sore, which is laying hold of our vitals With one voice you

deplore it, while on the other hand it is fostered and ministered unto by the gospel which is preached in your pages. Mr. Silvester has given a complete answer to the other side. The counter-parry has fallen aside. There has been no attempt to refute the mundane argument of money mentioned before; and that against the spiritual side of the question is nil, being an unscrupulous—not to say blasphemous—perversion of the meaning of Holy Writ. The inference is not contained in the words or in the context of Mark x. 8: "To the pure all things are pure," and *vice versâ*. The mole cannot see because he is a mole; he knows nothing of the transcendental heaven around him, and will not know. He loves to burrow; we must leave him in his earthen chambers. Verily, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit"

FIDELIS.

WOMEN AND THE VOTE.

SIR,—I congratulate you on the very able paper on this subject—I hope you will print it as a leaflet—which you give us from the pen of the accomplished Mrs. Haweis. I believe that she has hit upon the very argument which prevails most with ordinary men and women. We have got a kind of popular fallacy about our women which we don't like dispelled. This fallacy is to the effect that women are of different clay to other mortals, of delicate porcelain, as it were, requiring extra delicate handling. Now, I should not quarrel with that opinion if it were held for use, and not for show. I am inclined to believe that women are, as a rule, a stage nearer heaven than men. But what constitutes the fallacy in it is that the idea is not real, but sham. Whenever convenient the priceless bit of china becomes a mere potsherd. Mrs. Haweis has brought this out very well, showing that women, *qua* women, have never in Europe held that position of respect, we have invented for their benefit—and our own. She might have gone farther. At no period in history have women, as women, received any consideration at all. *E.g.*, the Bible contains the inspired history of an inspired and specially favoured race, in instant communication with the most cultivated and distinguished nations of Oriental antiquity. What is the condition of woman as disclosed in the Bible? She is a mere appendage to man, deriving whatever importance she has from the position and authority of he owner. In fact she is, as she has remained, a mere chattel or piece of furniture, with no personal rights. How was Hagar treated by Abraham? Rizpah by David? Greek and Roman literature reveal for us the same state of things among the people who gave us philosophy and law. The daughters and wives of heroes, counts, and emperors enjoy no more security from the superstitions and passions of men than the very beasts of chase. They are even slain on suspicion, like mad dogs.

To pass on to a period touched upon by Mrs. Haweis, the period of Chivalry. Here a colossal fiction has been inflicted upon posterity, on the authority of the romances which are chiefly derived through Renaissance sources. The position of women in the age of Chivalry is not to be gathered from the pages of Malory, though there is plenty of information there, but from the Statute-books and legal records of the thirteenth and fourteenth centuries. We have extant Bracton's notes upon hundreds of causes tried in the reigns of Henry III. and Edward I., the very flowery period of Chivalry (Edward I. was a crusader and an ideal knight). Writing far from authorities, I can only make general statements, but "Bracton's Note-book" contains numberless cases in which women are concerned. And the facts are these: Except through some man, a woman, even a widow, has no rights at all. In one interesting trial, a woman of means, and a widow, is had up, along with her husband, for marrying without her lord's consent. It by no means follows that the marriage was voluntary. And the significant defence is that she was in wardship to some one else, no less a person than Stephen Langton. And there are cases in which women of the highest degree are absolutely separated from husbands of their choice and forcibly united to others. I may add that the absolute helplessness of women in the absence of their masters accounts for a good deal of the conjugal unfaithfulness common throughout the Crusades. The story of Penelope, without the happy ending, was enacted in countless castles in Europe from the eleventh to the fourteenth century. This was the state of things at the very time when, if the artificial status of women counted for anything, it should have counted for most. Mrs. Haweis well points out how, in moments of popular panic or passion, the most fragile vessel always gets not most consideration, but most knocks. "Hit him hard, he's got no friends." The history of all persecutions informs us that the women have suffered most.

Nor is the state of things now-a-days much better. In spite of our alleged consideration for women, women still, *qua* women, go to the wall. Mothers and sons for instance. As the son grows up from babyhood, the mother recedes more and more into the background, until the maternal position, as defined by popular opinion and exemplified in popular fiction, has come to be entirely one of self-sacrifice and self-obliteration. We console women for this by hinting at a reward in Heaven. Meantime, the proverbial "mother's love" is synonymous with "child's selfishness." Curiously enough, a "father's love" has not attained the same proverbial status, the fact being that the man, in these matters, has too firm a grip on the "things temporal"—the vote among others—to be fobbed off with a distant prospect of things eternal. It is the same thing with brothers and sisters, too often with husbands and wives. It is hardly unfair to say that the only two women whom the average man treats with habitual courtesy are the young woman who may make him her husband, or the old one who may make him her heir.

What has been will be. It is pretty obvious that Heaven and men will only help women it they help themselves. To enjoy the same privileges as their masters, women must have the same powers. Precisely the same arguments now used for maintaining the *status quo* were used in 1830 and in 1860, and in the same cause, to wit, slavery. And there is another reason for supporting the claims of women to the vote, in our own interest as well as theirs. We have about reached the limit of electoral competition. Fifty years ago men bribed individual voters, now they bribe whole classes, even communities. The last General Election was perhaps the most disgraceful in modern history. Men were returned to Parliament not because they had principles, but because they had not, and the whole duty of representatives and constituents has been admitted to be, on the one

hand, to secure votes, on the other to extort pledges. This pernicious doctrine has permeated the present electorate, and threatens to vitiate our entire political system. In the presence of women at the polls we should welcome a new force which might qualify the present evils and stave off catastrophe until we all come to a better mind. No one can doubt that women suffrage would have saved us from the nightmare of our present Parliament. In the hope that salvation may yet be in store for us, I thank you for giving your readers such an able presentment of one aspect of the question of women's suffrage.

JOHN PENFOLD.

A POLICY FOR CHURCH SCHOOLS.

SIR,—I quite agree with those who maintain that the Church, instead of merely complaining that the conscience of Churchmen is not sufficiently regarded in the existing school board system, should make up her mind what modifications she may with justice ask of the country. It is, indeed, all-important that the Bishops should take the lead in this matter and speak for the Church.

But I cannot help thinking that we should ask for what we want with a better grace if we were to take the initiative in the schools which are under our control. Our complaint against board schools is that there is no sufficient guarantee that the children of Church people will be taught in them the essential truths of the Christian faith, and we are not satisfied that we have no remedy except that of taking advantage of the Conscience Clause and withdrawing the children from all religious instruction.

Would it not be well for the Church to lead the way in her schools, and show that what she asks for herself she is prepared to concede to others?

In many places the Church school is the only school, and by its existence prevents the establishment of any other school. The Nonconformists in such places must either send their children to be taught full Church teaching or withdraw them from religious teaching altogether.

Why should not the Church make some arrangement in these schools for recognised Dissenting ministers who wish to do so to come in on certain days and hours and give religious instruction to their own children? Such a course would show that the thing can be done, and that the Church is ready to give to the children of Nonconformists who are compelled to attend Church schools what she asks for Church children who are obliged to attend board schools.

I shall be, perhaps, told that whereas the rates of Churchpeople help to maintain board schools, Nonconformists give nothing in support of Church schools. But to such an objection there are two answers—(1) The question of the conscience of religious people, whether Church or Nonconformist, is stronger than any question of money payment; (2) Nonconformists would probably be willing to contribute to Church schools in which their conscience was recognised in so practical a way.

Such a course would also relieve Church teachers from the unreality of teaching the children of Baptists to say "My baptism, in which I was made," etc., when they have never been baptised, or the children of Wesleyans or Independents to talk about "My godfathers and godmothers," when they have none.

C. J. RIDGEWAY.

SIR PAGET BOWMAN received on June 27th a cheque for £500, as a contribution to the Clergy Distress Fund, from the directors of the Ecclesiastical Buildings Fire Office, part of the surplus profits of the past year's business.

THE Bishop of St. Davids has appointed the Rev. James Havard Protheroe, vicar of Aberystwith, Archdeacon of Cardigan, in succession to the late Archdeacon North. Mr. Protheroe was Mawson Scholar of Corpus, Cambridge, and graduated Senior Optime in 1864. He was ordained in the following year to the curacy of St. John's, Cardiff, and was afterwards chaplain of the county gaol, Cardiff. From 1872 to 1884 he was perpetual curate of St. Margaret's, Mountain Ash, and from 1884 till 1886 vicar of Llanblethian with Cowbridge and Welsh St. Douats, being appointed vicar of Aberystwith in the latter year.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 16.—"Paul called to Europe." Read Acts xvi. 6-15. Introduction.—St. Paul was a great missionary, he carried the Gospel of our Lord Jesus Christ far and wide. It was his pleasure and joy to preach the Gospel of Christ; he had to endure and experience great difficulties and privations to carry out his great missionary work among the various people and countries he visited. We find him called to his place by a vision. The Gospel was here first planted in Europe. In Philippi he preached the Gospel, and on the Sabbath-day he went out near the riverside in some quiet and sheltered spot and prayer was made. A certain woman, named Lydia, seller of purple, of the city of Thyatira, heard Paul gladly and was baptised, and all her house. Thus you will observe the Gospel of our Lord Jesus Christ goes home to the heart, and its effects produce lasting good. Although great opposition may be made, yet its power cannot be absolutely resisted. Missionaries may have great opposition, yet prayer and faith, ever looking to God, will achieve wonders and overcome our enemies. We must not grow weary and faint-hearted in fighting the Lord's battles. Indeed, St. Paul was a noble example in bearing testimony for the Lord Jesus Christ. His indomitable endurance may be well characterised as a brave soldier for Jesus Christ; he, indeed, fought a good fight, and did not turn coward when he was called upon to die a martyr. Thus in all things he nobly obeyed the calls of his Master, whether it was to preach the Gospel in a certain place or country, or to lay his dear life down, all was the same, so that he might bear witness to Christ and win an imperishable crown. All things to him were as nothing so that he may demonstrate the glory of the Cross. What a lesson his life opens up to us, then contrast the time and manner of life he had to experience to those of ours. May we then ask the Lord to make us more ready to obey the call in making our lives more useful, more Christlike, while we have life and health. Our schooling days, our life of probation, our days for work will soon be over. There is no time to waste on the vain vanities of this sublunary state, our lives must be characterised with earnestness and Christian perseverance. We may apply a few practical inferences from this subject:—1. Preach Christ. 1. Fear no man. 3. Obey the Gospel commands. 4. God will help the faithful. 5. God's Word will prevail and prosper. 6. Faithfulness, prayer and endurance will be rewarded.—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Armson, Rev. Thomas Marston, Curate of St. Andrew's, Longton ; Curate-in-Charge of St. Stephen's Mission Church, Blackburn.
Bellhouse, Rev. L. A., M.A. ; Rector of Little Yeldham, Essex.
Booth, Rev. R. H. M., M.A., Curate-in-Charge of St. Stephen's Mission Church, Blackburn ; Rector of Elkstone, Cheltenham.
Brooks, Rev. T. B. Harvey, M.A., Vicar of St. Stephen's, Westbourne-park ; Rector of Great Massingham, Norfolk.
Catling, Rev. J., Rector of St. Andrew's, Bedford, South Africa ; Incumbent of St. Mary's, Tarkastad, Grahamstown.
Crick, Rev. Frederick William, M.A., Head Master of St. George's School, Roundhay, Leeds; Rector of Litton Cheney, Dorset.
Davies, Rev. Daniel, Vicar of St. Asaph ; Vicar of Brymbo, Wrexham.
Davies, Rev. John Paget, M.A. ; Rector of Twineham.
Deed, Rev. John George, D.D., Secretary of the Additional Curates' Society ; Vicar of Nuneaton.
Evans, Rev. E. C., late Curate of St. Dunstan's, Stepney ; Incumbent of Holy Trinity, New Charlton.
Fyson, Rev. N. I. Hill, M.A., Rector of Barton Blount ; Rector of Boylestone, Derbyshire (by dispensation).
Gaussen, Rev. Herbert Edward, M.A., Senior Curate of St. Mary's, Beverley ; Vicar of St. Leonard's, New Malton, Yorkshire.
Hall, Rev. George, Licensed General Preacher in the Diocese of Lincoln.
Hayden, Rev. George; Rector of St. Clement's, Longsight, Manchester.
Hughes, Rev. Joseph, B.D., Rector of Llanfihangel Cwmdu; Rural Dean of Crickhowell.
Irving, Rev. Alexander ; Vicar of Hockerill.
Macnamara, Rev. Henry Danvers, M.A., Rector of St. James's, Garlickhithe, Middlesex ; Honorary Priest to Her Majesty.
Martin, Rev. Henry, Curate of Circus Proprietary Chapel, Southsea ; Perpetual Curate of Holy Trinity, Derby.
Noott, Rev. Edgar F. C., M.A., Honorary Priest-in-Ordinary to Her Majesty and Rector of Barley, Hertford; Priest-in-Ordinary to Her Majesty.
Norris, Rev. John Justice, M.A., Senior Curate of Cannock, Stafford ; Vicar of St. Alkmund's, Shrewsbury.
Paine, Rev. A. H., M.A., Curate of St. Margaret's, Liverpool ; Vicar of Burton, Cheshire.
Powell, Rev. John, Rector of St. Clement's, Ipswich ; Chaplain to Ipswich Prison.
Protheroe, Rev. James Havard, M.A., Vicar of St. Michael's, Aberystwith ; Archdeacon of Cardigan, and Prebendary of Llandyfriog in St. David's Cathedral.
Shepherd, Rev. W. M., Vicar of St. John's, Carlisle; Vicar of Christ Church, Penrith.
Smith, Rev. William Reeve, Curate of St. James's, Poole; Vicar of Titcombe-with-Hippenscombe annexed, Wilts.
Sweet, Rev. Charles Francis Long, M.A., Curate of Bere Regis with Winterbourne Kingston, Dorset; Vicar of Milton Lilborne, Wilts.
Thirlwall, Rev. Thomas James, M.A.; Prebendary of Caerfarchell in St. David's Cathedral.
Tomlinson, Rev. George ; Curate-in-Charge of the Delph Mission Church, in the parish of Brierley Hill, Staffordshire.
Wilkinson, Rev. James Blunt, Vicar of All Saints', Darlaston, Wednesbury ; Vicar of St. Chad's, Lichfield.

CLERICAL OBITUARY.

Lowe, Rev. J. B., D.D., late of St. Michael's, Toxteth, Liverpool, at Yoxall Rectory, on the 25th ult.
McDowall, Rev. Charles, D.D., Prebendary of St. Paul's, Head Master of Highgate School, very suddenly at the School House, Highgate, on the 29th ult., aged 56.
Morris, Rev. Samuel Sheppard Oakley, Chaplain and Naval Instructor, lost in Her Majesty's ship *Victoria*, on the 22nd ult.
Pole, Rev. Richard, late Rector of Wolverton and Ewhurst, at the Hawthorns, Earley, Reading, on the 29th ult., aged 91.
Starey, Rev. James R., M.A., for many years Vicar of St. Thomas's, Lambeth, on the 2nd inst., aged 70.
Thomas, Rev. John, at Nottingham, on the 24th ult., aged 43.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion ; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation ; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W. ; and that no appliance can compare with Harness' Electropathic Belt for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

FELLOWSHIP—KOINΩNIA.

By the Rev. W. E. RAWSTORNE, Hon. Canon of Manchester.

Sermon Preached at Manchester Cathedral, on June 25th, 1893.

"Fellowship."—1 John i. 3, 6, 7.

IN the short chapter, which is appointed for the second lesson this afternoon, this word fellowship was repeated four times. It is one of the most frequently used of New Testament words, and one of the most pregnant with meaning. Thus, though it be but one single word, there is in it, if any of us have attentive and thoughtful minds, matter sufficient for one Sunday's meditation, or for many. May I be permitted to present you with a study of it as the subject of our thoughts to-day?

The original word is, in the Greek, *κοινωνία*, and it is translated in our English version, sometimes by the Latin word "communion," and sometimes by the homelier English word "fellowship." It is not recorded in the Gospels that our Lord Himself ever used the word, but it is frequent in the writings of the Apostles, of St. Paul, of the anonymous writer of the Epistle to the Hebrews, of St. Peter, and, as we have heard to-day, of St. John.

Its meaning is the holding in community of some joint property or possession, in which the possessors claim no private interest nor separate shares, in which there is no *mine* or *thine*, but all is *ours;* and, when such joint interest is realised by those joint possessors, it creates in them an inward sense of oneness—a fellow-feeling, a sympathy.

The first in whom St. John declared himself and his fellow-Christians to enjoy this joint possession was the Father. "Truly," he said, "our fellowship is with the Father."

The very first act in our Saviour's original teaching had been to place His disciples—and not them only, but all mankind—in this relationship, to assure them of their share in the universal fatherhood of God. When, upon the Mount, He for the first time opened His mouth, and poured forth the doctrine, which had most complete possession of His heart, and which was destined to win the world to Him, it was only to repeat in many forms this one simple truth, that God is Father of all, not of any one favoured nation, nor of any one selected religious body, but of all mankind, and, in their order and degree, of the birds of the air and the beasts of the field, and even of the plants that grow upon His earth.

This seems a very elementary truth, which all repeat, and which none question. Yet can we say that we are ourselves in perfect fellowship with it, and that it is quite our own? The very greatness of the Infinite and Eternal Being seems to place Him beyond our fellowship or sympathy. As we reflect upon the meaning of those two words, Infinite, Eternal, our heart, as Job says, trembleth and is moved out of its place. We, finite beings, are surrounded on every side by the material Infinite. Above our heads, beneath our feet, eastward, westward, northward, southward, space stretches out in every direction, and nowhere even approaches an end. Such infinity is quite inconceivable to our minds even when we actually see it. We shrink back upon ourselves, and think, That cannot be; there must somewhere be an end. But, if we take the only possible alternative, and imagine a boundary traced somewhere beyond the most distant star, on the hither side of which are all material things, and on the farther side absolutely nothing, not even empty space, our minds pronounce still more decidedly, "That also cannot be. There cannot be a boundary, on one side of which are all existing things, and on the other nothing."

So we are left in the midst of the Infinite, and in presence of the Mind that designed it, the Will that decreed it, the Power that brought it into being. That Mind, that Will, that Power we call by the name of God.

A similar thought occurs to us when we reflect on Time. As Space is boundless, so also is Time. We cannot frame the idea either of its beginning or of its end. This world, in which we live, may have existed for some millions of years; but that is only a fraction in the lifetime of other orbs by which it is surrounded, and the moment which saw the first appearance of the oldest of them all was no nearer the beginning of eternity than the moment of time at which we are all living now. Nor is there a moment in the future when all things will expire and disappear. They may have gone through countless changes, and may yet go through other such, but they could have no beginning, and can have no end. Thus Time, like Space, is Infinite, and through all its Eternity, the Eternal Mind, and Will, and Power, which we call God, has been living and acting, and will so live and act for ever.

Now this contemplation of the Infinite and Eternal by which we are surrounded has different practical effects on different minds. There are some who, feeling all their efforts after knowledge, or goodness, or love, or peace hampered and obstructed, partly by the weakness of their mortal bodies, and partly by the limitations to which all things are subject in this limited finite world, have experienced an actual longing for the Infinite. Any

one among us who knows the *Journal Intime* of Amiel may find that feeling expressed as occurring to that writer's introspective mind, and increasing in proportion as his bodily and mental weakness and disorder seemed to confine his spirit within ever narrowing limits. But to more of us there is something appalling in the thought. When for us the finite is all past, and we find ourselves—as in a few years we shall find ourselves—plunged into the Infinite, where shall we find a place to rest ourselves, a dwelling, a home, a father? We are ourselves finite beings. and all whom we care for are like ourselves: what we long for is the finite, not the Infinite. How can we feel that He who is Infinite cares for such as we, and that, amidst infinity of space and eternity of time, we shall ever find a home?

In order to help us in this difficulty, and console us in this awful loneliness, our Saviour had but one single word, *Father*. He bade us look upon the Infinite and Eternal Being as our Father. He confined that word to no favoured family of mankind; He linked it to no ecclesiastical ceremony, but extended it equally to all. He taught us that the Author of our being is certainly our Father, simply because He made us, and that, when He bestowed upon us, without our choice or will, the blessed, though often painful gift and responsibility of life, He assumed towards us the place of fatherhood, with all its duties, the chief of which is to promote and secure His children's happiness. He bade us feel at every moment that we are loved, and tended, and provided for by Him who made us, and that whenever we address Him we must call Him Father, and never doubt for a moment that He is such indeed.

He offered to us no intellectual proof of this doctrine of His. He only bade us believe it. And, indeed, it is only by an effort of faith that we can embrace this first of all truths, and rest ourselves upon a Father's love: for, indeed, we cannot prove it from those works of His which are visible to our eyes. There are evidences of care and love around us in Nature, but there is also much which looks like carelessness and indifference, and there are even things which, to our unaided minds, seem cruelty. We can only say that those words of the great Teacher of mankind meet, and for the time satisfy, an inextinguishable longing of the human heart, which is part of that nature which our Creator has planted in us, and which must have its appointed object, as the lower desires and appetites of man have theirs. Human nature seeks a Father in the Infinite and Eternal, and mankind's best Teacher assures us that we have one who belongs equally to all beings whom He has made. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

This is the first step of communion or fellowship. It was the first gift that the Lord Jesus bestowed on His disciples—communion or fellowship with the Father.

But that thought leaves us still in the midst, as it were, of the vastness and loneliness of the Infinite and Eternal. Our Father is the Lord of all the Universe, and we in our littleness shrink back appalled from His greatness. He has no form that we can hold, no face that we can see, no hand that we can grasp. His nature is passionless, so that His love cannot be like ours. We want something nearer, something of which we may even fancy that we can partly understand it, something finite enough for finite beings to lay hold of and love This want is supplied in the fellowship in which Christ also placed us with Himself, the Son.

There lived in this world once a Being in man's form who ventured to call Himself Divine, who, finite Himself, associating with finite beings, and handling finite things, yet said that He was one with the Infinite and Eternal, and who gave the only proof that could be given of so transcendent a claim by living a life which those who beheld it felt, and which we who read of it feel to have been divine. Amongst selfish beings, all more or less seeking their own, He lived as if He had no self of His own, and thus exhibited, in human form, the image of that Being who receives nothing, but gives all to all; and He was recognised as the Son of God by His perfect likeness to the Father. This was He who told the lost children of their Father, and so brought them near to Him again. While He lived on earth, He was finite and human, and though now for Him all finite conditions have passed away, yet we can imagine Him finite and human still, loving with a man's love, and asking and receiving from us such love in return. Thus our Lord's second gift to us was communion or fellowship with the Son—a gift to be realised and embraced, like that first named of fellowship or communion with the Father, by an effort of faith alone. For, as the poet of our generation expressed it, He is—

> "That strong Son of God, immortal Love,
> Whom they who have not seen His face
> By faith and faith alone embrace,
> Believing, though they cannot prove."

But we are also told of another, and that a still deeper and closer form of fellowship with the Divine. This is the fellowship of the Spirit—the presence in life and action of God within ourselves. St. John has not, it is true, the actual words fellowship of the Spirit (for that is a phrase which, among New Testament writers, belongs only to St. Paul); but he has the meaning of those words, where he says, "Hereby we know that we abide in Him, and He in us, because He has given us of His Spirit." That is to say, we know that God is united to us in the closest fellowship, because we do actually find within ourselves a something living, moving, and acting which is divine. Such was that Apostle's

happy experience; and the whole tone of his writings, tender, loving, unselfish as it is, convinces us that that experience was a truth. He knew that he had in himself that same spirit that was in Christ.

But dare we ourselves say that we share his experience? As we contemplate and search into ourselves, do we find anything that we can venture to call Divine? As we read the words, "The spirit breatheth where it will, and thou hearest the sound thereof," something within us seems to reply, I cannot hear that sound within me. When I apply a spiritual stethoscope to my breast, in order to detect my heart's inward movements, I cannot hear, listen as intently as I may, the breathings of that spirit. Is not this but too true? Theologians say that when we were baptised a new and divine nature, the work of God's Holy Spirit, was infused into us. But when we try and search ourselves, we do not find a reality to justify their technical phrase, we do not recognise the signs of this new and divine nature. Our motives, our affections, our prevailing tone of mind, are not like those of God our Father—not like His who lived on earth a human life that was divine. How mean and grovelling, and, above all, how selfish is all that we find within ourselves! How unlike that Father who is love! How unlike Him who made of self an unreserved sacrifice! If any of us tries the Apostle's words in application to his own spiritual frame, he has to confess that they do not fit or express it. The Apostle says, "We *know* that we dwell in Him and He in us, because He hath given us of His Spirit." And our heart answers, I *do not know* that, for the spirit which I find within me, is far different from His. It is not pure, it is not free from selfishness, it is not divine.

Have we not placed our finger now upon the missing point in divine fellowship, the fellowship of the spirit, that which brings along with it, if it exists, all the fellowship both of the Father and of the Son? If we were but delivered from selfishness, and filled with love, there would no longer remain any severance between us and the Divine. All would be fellowship, all union, all sympathy; for God is love, and he that dwelleth in love dwelleth in God and God in him.

It is very easy to see and to say these things, but it is hard enough even to aim steadily at them, much more to grasp them and to make them our own.

Thus far our Teacher has only spoken to us of that fellowship, in which Christ has placed us, with the Being who is infinite; but now he proceeds to tell us of a fellowship with finite beings and in finite things. The Apostle says, "We have fellowship one with another."

These last words lead us down from that higher region in which we have been feebly trying to frame our thoughts about God, whom we have not seen and cannot see, into the consideration of the relations in which we stand, and of the duties which we owe to our fellow-men, whom we see daily, and with whom we have to do, amidst the possessions and actions of this present finite world. Those who have been taught that they are joint possessors of things Divine must also know that they are joint possessors of the goods of this present life. As God, in His three aspects, was to be held, not by each one simply as *mine*, but by all collectively as *ours*, so the possessions of this world were to be treated by each not as *mine*, but *ours*. All these possessions are the property of God entrusted by Him in various amounts to the stewardship of man for the general benefit of all; and, therefore, for the present holders of them, the *mine* and *thine* are abolished, and the *ours* have taken their place. No man may say that any earthly possession is his own.

The first Christians gave a very literal interpretation of this doctrine of fellowship. For a little while after the first formation of a Christian congregation at Jerusalem all the believers were together, and had all things common, and sold their possessions and goods, and parted them to all men as every man had need. And, even in later, but still Apostolic times, when that first communistic experiment had been abandoned, the fellowship of worldly goods continued so real, that there was no want among members of the Church of Christ. The idlers, and intemperate, and improvident were rigidly excommunicated, so that only the sufferers from misfortune remained within its pale, and these met with ready support from the hands of their Christian brethren.

We now find ourselves placed face to face with one of the most prominent questions of the present day. How can this fellowship of Christians, or, let us take that wider view, which was also that of our Lord Himself, how can this fellowship of mankind cease to be the mere name that it is now and become a reality?

At present we are far enough from anything like fellowship. Not only in the world at large, but within the bounds of the nominal Church of Christ, are to be seen the most enormous differences—vast wealth, in many cases shamefully abused, leading to the profusest luxury, and to that demoralisation, which proceeds from boundless self-indulgence; and extreme poverty, not always the effect of idleness or other sin, producing pitiable suffering and that demoralisation, which is the result of despair. So far as worldly goods are concerned, there is little fellowship remaining. He who has much thinks that he may spend all on himself, and he who has little has no confidence that his want will be supplied by his brother who has more.

Two ways are proposed of remedying this evil: one is legislation, preventing accumulations, enforcing division, so that the worldly position of all may be as far as possible equalised; the other is a

general diffusion of the spirit of Christian love, so that the strong may be always ready to support the weak and the wealthy the poor.

There are some who build entirely upon the first of these methods, and dream of a time when private property will be abolished, and all held in fellowship. Some think that this was the method favoured and taught by Jesus of Nazareth, whom I once heard pronounced by a social democratic orator to have been the first and greatest of communists.

Well, none of us may say that legislative enactments may not do much towards placing the outward means of life and happiness more equally than now within the reach of all. On the contrary, if undertaken in a Christian spirit of charity and forbearance, they may do a great deal. But the legislative method was not that of Jesus of Nazareth. He did not favour a forcible legal division of the good things of this life among rival egotists. When appealed to by one who thought himself unjustly disinherited, his reply was—Man, who made Me a ruler and divider over you? And all that that claimant got from Him in answer to his appeal was the admonition—Take heed and beware of covetousness. Nor, even in the early communistic stage of the Christian congregation at Jerusalem, did the Apostles institute a compulsory division of goods. It could still be said with truth to possessors of property, "Whiles it remained was it not thine own? and, after it was sold, was it not in thine own power?"

Our Lord went deeper than legislative enactments can go, and struck at the root of egotism. His remedy for want or poverty lay in the diffusion of His own spirit of unselfish love, in the charm of His own example of perfect self-sacrifice, in His doctrine, that neither a man's goods, nor himself, are his own, but all a stewardship, to be administered for the good of all, according to the will of God. For Him, not only worldly possessions, but even a man's self, are not private property, but held in fellowship. The one question, which each man has to solve with regard either to worldly goods or to self, is, What has the Owner of them entrusted them to me for? What would He have me do with them? We hear sometimes magniloquent exhortations about the duty of giving to God a *tenth* of all our worldly goods. But that would be rather a poor share for Him, if we then thought ourselves entitled to spend the remaining nine-tenths on ourselves. The truth is, that all has to be given to Him, all used as He would have it used. So that our only question is, What does He command? What use of worldly goods does He consider use for Him? He bids us, as our first duty, to provide for our own for those whom He himself has entrusted to our care, and next, after that, to use our worldly goods in helping His other creatures, and all is used for Him which is not applied to the purposes of selfishness. Our Lord's one principle, one rule, was to exclude egotism from heart and life, as He did Himself. And the more that principle is accepted and that rule followed, the nearer approach will be made, among Christians and among all mankind, to true fellowship.

It is very doubtful whether legal enactments will ever produce a much nearer approach to equality in the outward condition of mankind than that which exists now. But it is perfectly certain that the diffusion of Christ's principles among mankind will produce a real fellowship, and, if His rules are applied wisely, a constant increase of union and happiness. We may thankfully recognise, as the most hopeful phenomenon of our times, the rapid spread of His principle of fellowship among men and women of all classes and all opinions. We feel more and more that our possessions are not our own, but all to be used for the benefit of our brother man; and that we ourselves are not our own, but bound to live for the good of others. The more these words are translated into action, the more true fellowship will be found between man and man.

As a help to realise, and to give full effect to these His principles of mutual fellowship, our Lord, as His last act on earth, founded that institution which we now well call the Holy Communion, though neither He nor His Apostles actually gave that appellative name to the primitive institution of breaking of bread. It is the meal of fellowship—fellowship with the Father, fellowship with Christ, His body and His blood, fellowship with the Holy Spirit, but most of all, fellowship with one another. And this last form of fellowship was, as we may believe, the nearest to His heart and mind; for, at the moment when He instituted His Last Supper, He was teaching His disciples to be to each other what He had been to them, and to do to each other those same humble, loving services, which He had done to them. According to His own institution, that Supper was a common meal, in which the members of His newly-founded Church partook of their food together, as the Master and His disciples had done, without distinction either of earthly rank or of ecclesiastical office, expressing thereby their fellowship, not only with the Father in heaven, and with the Lord who had reconciled them to that Father, but also most emphatically with each other. Those Christians who lived together, and knew each other, and had earthly relations with each other, then reclined together at one common table, saluted each other with the kiss of peace, imparted to each other, if needful, of their worldly goods, and thus received and gave a lesson of that life of unselfishness of which He Himself had been the pattern.

It is not historically certain at what time, in those two dim centuries which follow the Apostolic age, or by what degrees, the Master's own common table of fellowship was changed into the imposing ceremony

which we witness and take part in now. But this is certain, that, whenever that change took place, the representation which was once displayed of the mutual fellowship of Christians with each other was much obscured. We still, when we receive the bread and the cup according to the Lord's ordinance, feel clearly and keenly that we have fellowship with the Father, the Son, and the Holy Spirit; but we have almost lost the feeling that we are also placed in the closest fellowship with those fellow-Christians who live around us and share the experiences of our earthly lives. There may remain to us still a vague feeling of fellowship with the vast body of Christians dispersed throughout the world, and with those who lived in the past centuries of Christian history, and with those who are living still in a higher world. But the feeling of fellowship, brotherhood, nearness, love, with those actual persons who partake along with us is much weakened, if not entirely lost. We and those who kneel at our side are mostly strangers to one another, and our joint approach seems to bring us no nearer. Our churches have imposing ceremonies, and are decorated with costly offerings, but they do not remind us as clearly as they ought that the one true ornament of the sanctuary is mutual love. There is in them no general assembly of an actual brotherhood, and therefore their worsh p tends rather to isolation than to fellowship; and the movement of our times tends to intensify this evil, receding further and further from the memory of that upper room in which the Master celebrated His leave taking, to another ideal, uncertain whence derived, but which certainly did not originate with Jesus of Nazareth, and which suggests the idea rather of distance than of nearness.

When Leonardo painted his well-known picture of the Last Supper, he did not indeed depict the postures of the guests correctly, for probably he did not know much of the external customs of Apostolic times, but he expressed, as well as pencil could express, the feeling of fellowship which our Lord besought His disciples to retain, and which the Apostles did retain, but which has almost passed away from ourselves. This is the feeling which it is needful to restore. Is it a vain hope or dream that minds may even yet turn from the pursuit of external splendour, and unreal mystery, to the simple truthfulness and love unfeigned which Jesus embodied, as its real meaning in his meal of fellowship?

We have now pursued this word *κοινωνία*, communion or fellowship, through the several relations in which the writers of the New Testament place it. It remains that we should attempt to embody it in our persons and in our lives. If indeed we have fellowship with the Heavenly Father, and with our Lord, let us strive after clearer evidence in our hearts and lives of a true fellowship with His Spirit. And, while we devoutly use that act of worship, which expresses and might promote Christian fellowship, let us take heed that we do not, by selfish hearts and lives, belie the true meaning of that act, and frustrate the object for which our Lord left it behind.

THE BLESSING OF THE LORD.

By the Rev. J. P. SANDLANDS, M.A., Vicar of Brigstock, Northamptonshire.

Sermon Preached in St. Andrew's Church, Brigstock, on the Occasion of the Duke of York's Wedding, July 6th, 1893.

"The blessing of the Lord, it maketh rich; and He addeth no sorrow with it."—Prov. x. 22.

THIS day, as we must all feel, is an auspicious one. It is a wedding-day. The Queen's grandson, the heir to the throne, takes to himself a wife. We cannot do other, as loyal people, than invoke a blessing on the day and on the Royal pair. May the God of Heaven pour upon them, both now and ever, His richest blessings!

"The blessing of the Lord, it maketh rich." May it be theirs! This prayer will be re-echoed by all the Queen's faithful people. Why? Because the richest are poor without it, and the poorest are rich with it. There are no riches like those which come down from the "Great Father of Lights." We cannot possibly, therefore, do better than invoke the blessing of the Almighty on the Royal bride and bridegroom.

But let us see this. Ours is a great nation. It has all the characteristics. It is old, rich, powerful. Its fame has spread into all lands. There is not a people on the face of the earth that does not revere the name of England. Englishman, in the past, whatever it may be now, was a synonym for honour, uprightness, and integrity.

But what has contributed to raise England above the nations of the earth? It is the character of her people, the nature of her Church, and the noble ancestry of her monarchs. The greatness of the whole is the symmetry of the parts. It is folly to contemn the one in praising the other, or to exalt the one at the expense of the other. Of the body politic, as of the body ecclesiastical, and every other body, it is true, "If one member suffer, then all suffer." The wealth of the whole is the well-being of the several parts and their harmonious action and interaction.

If we read history, we shall find that England owes much to its people, much to its Church, and much to its monarchs. She owes much to her kings. Go back a thousand years in her history, and this is quite easy, and you come across the life of Alfred, called the Great. The story of his life is known to every school-boy and girl. We need not recapitulate; but we may remind ourselves of the reason he was called "the Great." It was because he made England great. He did not

accomplish his object by fraud, fiction, or conquest, but by honest work. He made just and righteous laws. These laws had a threefold object, the consolidation of the kingdom—he was not minded to restore the Heptarchy; he could not conceive that to break in pieces contributed to a nation's greatness—the protection of his people from foreign foes, and the safeguarding of individual rights and liberties. It is a thousand years ago, but 'twere well for the people if many of our modern wiseacres would take a leaf out of his book.

But now—and this is much to the point—what was it that supplied him with the principles of action? Will you be surprised to hear that it was that good, but in these days much despised book, the Bible? This book supplied him with the maxims on which he made his code of laws. Alfred the Great was the real founder of our legal constitution, and in his laws m y be found much of the Bible's teaching in the very words of its sacred pages. The morality, then, of the Bible lies at the source of England's law. Would that all the collateral streams which have run into it during the course of time had all their origin in the same source! England's condition then would have repeated itself the oftener. And what was it then? Happy and prosperous. It is said that during his reign no man feared his neighbour, and theft was unknown. Men could sleep with unlocked doors, and know that as they left their goods at night so would they find them in the morning.

It would be interesting to trace the good effects of Alfred's prosperous reign in the subsequent history of the country, and to see that, when other kings walked in his steps, England was always great. Honour the Bible, preach its doctrine, obey its precepts, then expect happiness. Read history, and see this exemplified in the rulers and in the people. England was always happiest when it was most God-fearing. "Righteousness exalteth a nation."

But England's kings have not always been great? No, they have often been very bad. Our memory readily serves us with examples. No opprobrious word, for instance, is scarcely harsh enough to describe the character of John. He misconceived his position; he vainly imagined that the country existed for him. How many men make this mistake! They occupy their position for the pleasure it affords rather than for the good they can do in it. But what was it that kept John right, counterbalanced his evil conduct? It was the Church! It was the barons, led by the chiefs in the Church, that extorted from John Magna Charta, the charter of England's liberties. The Church has often played an important part in the history of the country. It has left its mark on all the stages of the country's history. It would be very interesting if it were possible to trace and mark out for ourselves the history of all this. It is impossible, however, to do this in the brief space allotted to us. We must be content with simply reminding ourselves of the fact.

But the Church has not always been what it ought to have been. This is quite true. But that was no argument for doing anything beyond reform. If the light which the Church ought to hold out becomes dim through the abuses of the office-bearers, it is clear that the best thing to do is to put away those abuses. It is not a case for extinguishing the light. Read the Old Testament and read the New, and you will see that this rather is the wiser course of action.

There has been a cause for Reformation, and there may be again. I do not deny that there is a cause even in our own day. The Reformation work has had to be done before, and it has been done. I could wish that this were the spirit of the present day—reform abuses. Put religion in its place; put religious men into positions of trust. When religious men saw, in time past, that this was the great lack, they yearned for reform and they effected it. No reform is worth a straw that has not religion for its basis. This was the principle of the English Reformation. And what was the outcome? Let the Spanish Armada answer the question. The mightiest nation in Europe masses its numerous fleet to make a descent on England's shores; but the Lord blows with His winds, and the enemies are sunk in the sea. O yes, where the Spirit of the Lord is there is liberty and there is safety. That is a happy people that has the Lord for its God. Then the people are loyal to their king, the king is a father to his people, and the Church, under God, is loyal to both, and God blesses all. These are the conditions of happiness and prosperity.

But we must not blink facts or cry peace when there is no peace. We say let the king, Church and people, each and all, live each for other, and all will be well. "If a kingdom be divided against itself, it cannot stand." "If a house be divided against itself it cannot stand." There must be harmony or God will not bless, and there is not always harmony. How much jarring! How much clashing of interests and of feelings! This state of things has often obtained in the progress of England's history, but perhaps never more than to-day. This is one of the saddest features of this disjointed age.

It would be very interesting to describe somewhat minutely the friction that obtains in the working of our ecclesias ical, social, and political machinery, but we must forbear. I will ask you to notice the principle of action introduced a long time ago and fostered by one who ought to know better. This principle is, "Every one for himself." The working of this principle is sure to be disastrous. Why? Because it is contrary to the teaching of the Bible. "No man liveth for himself." Why the Roman heathen Cicero knew better than the leaders of our own day. This was his teaching: "Every man must live first for hs

country, then for his wife and family, and then for himself." We have reversed all this. Self is the motto. We must learn to live not for own good, but for our country's good. Now, if there be one who has done this and does it, that one is the Queen, whose grandson's wedding we meet to-day to celebrate. For her sake then we pray that the blessing of the Almighty may rest on the occasion and on them.

But is it then true that the Queen has lived for her country and people, that she has sought their highest good? We could not go over her long reign and notice the many incidents that point to this conclusion; we select only two. It is said that on one occasion her minister was advocating a line of conduct on the principle of expediency. She replied, "Tell me not what is expedient; tell me what is right." And at another time, when a foreign potentate inquired of her the secret of England's greatness, she replied, "The Bible is the secret of England's greatness." We do not think that that man or woman will go wrong who takes "right" as this principle of action and the Bible as the guide to a knowledge of it. We are quite sure indeed that it cannot be. We are proud to think that the Queen, who stands at the head of this nation, is not ashamed to acknowledge all this.

But where is the connection? We are not celebrating the Queen's wedding-day, but her grandson's. Our wish is that the grandson may emulate his Royal grandmother. And this is the reason for our speaking from the text. We wish that the blessing of it may be his. But why? "The blessing of the Lord it maketh rich, and He addeth no sorrow with it."

But how does the blessing of the Lord make rich? God and His blessing is the last thing men of the world seek after. Moses anticipated this in the warning he gave to Israel, "Say not in thine heart, my power and the might of my hand hath gotten me this wealth; for it was God alone that gave thee power to get wealth." How suitable is the warning in our day! May it never be wanting to the Royal pair to refer it to God that all things come. "He maketh poor and maketh rich, He bringeth low and raiseth up; who raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes. and to make them inherit a throne of glory." Honour God and He will honour you. Acknowledge Him and He will acknowledge you. This is the order of things, and this is the way "the blessing of the Lord maketh rich."

But the blessing is riches in itself. What can be compared to it? It is this blessing which enables man to enjoy and use this world's goods. Possess the riches of Crœsus if you will, you will not be happy if God withhold His blessing. And so also the blessing enables you to feel rich in the deepest poverty. Paul and Silas were rich in the stocks; they praised God for it. Lazarus was rich with no better friends than dogs; he had a goodly heritage. "All things are ours" if we are Christ's, and we can say, "The Lord is the portion of my inheritance and my cup."

In ways like these the blessing of the Lord maketh rich; but the wise man further says, "And He addeth no sorrow with it."

Now this cannot be said of mere earthly riches; riches obtained by iniquity bring God's curse upon them. There is no happiness with such riches. How many are the instances of this! But even when there has been no greed, no covetousness, and riches are the result of honest and plodding industry, they are often but vanity and vexation of spirit. Take your rich men and say if they are happy men!

Then there is another view of matters. Riches mean responsibilities and cares, they are talents. A strict account will have to be rendered of their use. And what does all this mean? Who that knows is not ready to pray Agur's prayer, "Give me neither poverty nor riches, but feed me with food convenient for me."

But where God gives His blessing He adds no sorrow with it. Wealth with God's blessing is doubled, riches and poverty serves only to intensify it. He is rich indeed whom God blesses. See what it does for the man who is wealthy. It admits of no conscious guilt in the acquisition of it; it permits of no anxiety in the preservation of it; it suffers no grief in the loss of it; it dissipates fear in respect to responsibility of it. In short, it gives him to feel that "God has given him all things richly to enjoy."

We have briefly considered the thoughts suggested by the text in connection with the events of to-day. Especially have we seen that we may praise God for the Royal house, and that our happiness lies very largely in the well-being of that house. It is ours to pray for a blessing on it. God bless our Queen! But her reign in the nature of things must terminate and another must take her place. May that day be distant. When it comes her grandson and granddaughter will occupy the position she has so well filled. And oh! that they may walk in her footsteps! But this is impossible without the Lord's blessing. Let us ask it then.

We do not think that any day like the present can be properly apart from God and the religion of His Child Jesus. This is the reason for our asking you to come to this service. When Solomon was made king, all Israel met together and blessed God. We go now to do likewise. We are about to sing the National Anthem. Let us sing it with a merry noise lustily and in the spirit of prayer. "Thy richest blessing on her pour." But as we sing, let us in thought embrace our future King and Queen. Let us implore the blessing of the Lord upon them, for "the blessing of the Lord it maketh rich, and He addeth no sorrow with it."

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 15, 1893.

SUNDAY SHOWS.

THE Bishop of Rochester last week presented to the Upper House of Convocation the resolutions appended to the report of the Joint Committee on the Sunday opening of Museums. At the same time he moved the resolutions. These resolutions present several aspects of the question of Sunday observance ingeniously combined. The burden of the report is that museums, picture galleries, etc., ought to be opened. The Bishop's speech is a striking example of the way a man may unite a strong bias with an assumption of pure impartiality. Bishops are not the most capable persons for judging evidence, but even a bishop might have made a better study of it than the Bishop of Rochester has in this case. The Bishop of Gloucester and Bristol showed this clearly in an ably reasoned speech on the other side, in which he analysed the very weak and unsatisfactory evidence upon which the report is founded. In the first place this movement originated with the Sunday Society. That society began its career with an attempt at the Sunday opening of aquariums, and is credited with a desire to repeal the Sunday Act of George III., which the Bishop of Rochester himself describes as the "palladium" of Sunday observance. But the great point made by the Bishop of Gloucester is the purely negative character of the evidence produced by the committee. This has been collected over the space of twelve months, and the Bishop of Rochester regrets that so few of the clergy have offered their testimony. His complaint is most unfounded. At present very few such places are open on Sunday, therefore the vast majority of the clergy have no evidence to give. They can only offer opinions, which may be worth anything or nothing, at some risk of odium and unpopularity either way. We think the clergy are quite right in not responding more fully to the Joint Committee. Nobody is bound to express an opinion. The silence of the clergy tells dead against Sunday opening, at least to this extent, that it shows there is no general desire for Sunday opening among the clergy. And it is upon such a desire that the committee base their resolutions.

It is much the same with the evidence of those clergy who have replied to the Committee. Their answers show an absolute lack of enthusiasm. These answers come from such key places as Wolverhampton, Birmingham, Liverpool, Walsall, Halifax, Manchester, Darlington, Battersea, Lambeth, Clerkenwell, Camberwell; and the refrain of all the statements, even when they come from men in favour of the movement, is that there has been little or no effect produced one way or the other. It is generally added that the persons who do use these places on Sunday are mostly the young of both sexes, which is a pretty broad hint that they are chiefly used for mild flirtations.

One class of evidence is entirely absent. The Bishop of Rochester assumes that there is a widely-spread desire among the working classes for Sunday opening, but he calls no evidence. This is the mistake of his entire party. They have persuaded themselves that they have a mandate from the working man, precisely as Mr. Gladstone has persuaded himself that he has a mandate from the country. The value of the two imaginary mandates is about the same. The joint Committee has received answers from the Trades Union Conference, the London County Council, and the London Trades Council. Not many men would accept even the unanimous answers of these bodies as the opinion of the working-men of England. This question of Sunday opening involves very wide issues. Unless very carefully handled it will go a long way, as in the case of the Sunday Society, towards the repeal of the Sunday Act, and the consequent introduction into England of all the worst features of the Continental Sunday. It requires to be supported by the clearest and fullest evidence, and to come with the force of a real demand. At present it savours of a got-up agitation, entered into by people who have got it into their heads that they are fighting for a cause. We have already laid down one or two essential points for the Sunday openers to prove. They have to prove the desire for Sunday opening first, secondly, the justness of that desire. Even if people want shows opened on Sunday they must prove that it is necessary to have them. What is the extent to which working people at present use these places, compared with their use of other places of entertainment? That is the question, and the speech of the Bishop of Rochester and the resolutions of his Committee do not touch it. The facts are that the working people,

while giving a very scanty attendance to museums and picture-galleries, crowd to aquariums and music-halls in tens of thousands. Their preference is only natural, but it shows that they could already go to the other places if they liked. And the danger is that they will use the opportunity of going on Sunday to the places which they don't like, as the thin end of the wedge for going to the places where they do.

Reviews and Notices.

"THE EXPOSITOR." July, 1893. London: Hodder and Stoughton.

THIS is a very enjoyable number of the *Expositor*. Mr. Hastings Rashdall's paper on "Abelard's Doctrine of the Atonement" is very interesting Abelard, according to Mr. Rashdall, anticipated the more modern form of the teaching of Christ's Atonement, and dealt the first and weightest blows both to the "vicarious" and "ransom" theories The latter, at any rate as held by S. Anselm, has probably fallen entirely into disuse; the former is still held by many. "Abelard," says Mr. Rashdall, "in the twelfth century seems to stretch out his hands to Maurice and Kingsley and Frederick Robertson in the nineteenth." He does in this respect also—which Mr. Rashdall does not notice—that his theory of the Atonement is as vague and misty as a theory possibly can be, and the same must be said of theirs.

Professor Mommsen writes on Professor Ramsey's book, and the latter replies. Both have so great a knowledge of their subject that we overlook the almost inevitable faults of papers of this class, viz., that they become self-justifications. Was *I* right? in papers like these tends to take the place of Was *it* right?

Dr. Taylor, the Master of St. John's College, Cambridge, brings forward some early evidence for the S. Mark xvi. 9-20. It is an interesting paper, but the evidence seems to us to *prove* nothing. The similarities which he adduces from Irenaeus, Justin, and Barnabas are very slight; the words in common must have been part of the phraseology of every Christian writer, We venture to think that no judge would even lay them before a jury.

The other papers are by Professor Bruce, continuing his series; by the Bishop of Bath and Wells, on the "Chronology of Ezra iv. 6-23;" and by Dr. Stalker, on "The Difficult Words of Christ."

"THE EXPOSITORY TIMES." July, 1893. Edinburgh: T. and T. Clark.

BISHOP ELLICOTT concludes his series on the "Teaching of our Lord on the Authority of the Old Testament." We trust the Bishop will revise and republish the whole series.

"Kings and their Counsellors" will be found very useful to students.

"THE THINKER" July, 1893. London: James Nisbet and Co.

THE book critic is the best part of this month's number. The Monthly Survey contains much interesting information.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

POLYGAMY.

SIR,—Will you permit me to make a reply on this subject? My letter of June 25th is a satisfactory one according to the testimony of your correspondent "Fidelis," if it fails to silence "*Audi Alteram Partem.*" Yet even he now admits that polygamy "ought to be permitted *as the exception and not the rule*," although in his first letter he stated that "a properly regulated polygamy is conducive to longevity and vigour." We see then that he has narrowed his defence, and it is to be hoped that he will have the wisdom at length to abandon it altogether.

The truth is that a monogamous life is *not* contrary to the true nature of any man, as your correspondent would have us believe. The principle of polygamy is false, and the system therefore is wrong in the use as well as in the abuse. Polygamy totally ignores the Christian principles of self-control and self-denial, and in spite of the divine prohibition, goes about to make provision for the flesh to fulfil the lusts thereof.

If those great and good men, Milton, Wesley, and Whitfield, made a mistake in their marriages, at least they did not resort to polygamy as a remedy for their misfortune. Your correspondent's speculations are academical rather than practical. But if he wishes to make trial of them in real life, I advise him, if he is married, to lay them before his wife. She will, I doubt not, make short work of any polygamous or even bigamous proposal, and there will be a ready answer for her from God's own word—"The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not He make *one*? Yet had He the residue of the spirit (to make more, if necessary). And wherefore *one?* That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth" (Mal. ii. 14, 15).

JAMES SILVESTER.

6, Belgrave-terrace, Bath,
July 8th, 1893.

THE ORIGIN OF THE CHURCH OF IRELAND.

SIR,—I wish Mr. Lawrence would stick to his text and not discuss my personal appearance. He has never seen me; but I do not wave my arms, and I can box tolerably well, so, for the matter of that, can many Frenchmen. For his edification I will add that I am forty inches round the chest, five feet six high, weigh a little over twelve stone, and clean shaven, and do not play lawn tennis.

Seriously, Mr. Lawrence's way of arguing reminds me of Brèr Tarrapin's way of running a race. He stood at the starting-point and concealed his wife at the winning-post. When the flag fell Brèr T. popped down, and after a suitable interval his wife popped up and took the prize. I aim blows at Mr. Lawrence—metaphorically, of course, for I would not hurt him for

the world—and he pops up in another part of the field smiling and none the worse.

I am not a "reasonable" person, to my deep and poignant regret, therefore I must continue to ask unreasonable questions. I referred, in my original article, which was not an attack on the Irish Church, to what has been accepted by our Government, Parliament, and nation as the true position of the Irish Church. This Mr. Lawrence questioned. I replied to his objections, but, never meeting my arguments, he goes on repeating his own. I cannot undertake to prove the conquest of Ireland; he will find all about that in any simple history. A little of it seems to be dawning upon him already, for he now admits that there were differences in the circumstances of England and Ireland at the time of the Reformation. He still sticks to it, though, that the Reformation in the two countries was exactly the same. 'Tis magnificent, but 'tis not logic.

Mr. Lawrence makes short work of the Royal Supremacy. More and Fisher died resisting it. Mr. Lawrence goes beyond them in vanquishing and overcoming it. I salute him.

As to the Reformation in Ireland. If Mr. Lawrence will persist in contradicting my assertion, backed by proofs, that it came altogether from England. he ought to produce his proofs. He ought to give us the names of his Irish reformers and martyrs, he ought to show us his Irish formularies. This he will not do.

As to the origin of the Church in both countries, though I have not the use of reason, I hope I have the use of common sense. And if the Church in England and Ireland before the Reformation was not the Church of Rome, I want to know how it differed from it, and why we for so many centuries submitted to the Pope. The appeal to St. Patrick and the Irish saints is to all intents and purposes a pious fraud. To only follow Roman fashions is not necessarily to be of the Church of Rome. But to believe the doctrine and obey the authority, as well as follow the fashions is, and that was the state of the Pre-Reformation Churches.

THE WRITER OF THE ARTICLE.

SIR,—In a public lecture delivered by me about a dozen years ago, on the great Archbishop Usher, I made the following statements in reference to the origin of the Irish Church, and the introduction of Popery, or Papal supremacy, into Ireland.

As it bears on the controversy going on at present in the PULPIT about the origin of the Irish Church, it may interest some of your readers. Here is what I said then:—"The Irish Church was the last of the churches of the West to yield to the authority of the Pope. And it was not till the strong hand of England was employed against them that the Irish people and the Irish clergy bowed the neck to the yoke of Rome." "England became Romish, and from England we received it into Ireland through the Danes, who had settled at Dublin, Limerick, and Waterford." "St. Patrick landed in Ireland in 432, and the Papal supremacy was first formally acknowledged at the Synod of Kells in 1152. So that it was more than 700 years after Christianity was first established in Ireland before the supremacy of the Pope was acknowledged here. The Church of Ireland, therefore, is not a new church introduced from England in the sixteenth century, as is commonly supposed. It is the old primitive Church of Ireland founded by St. Patrick in 432, continued in unbroken ecclesiastical succession to the present hour, and which was in no way subject to Rome till the twelfth century. Then, indeed, the hated yoke was forced upon it by an English king, aided by an English Pope. And when the Papal yoke was cast off (in 1537), it was merely assuming its former liberty and freedom by casting off the hateful burden that had pressed it down for about 386 years. Before the twelfth century Ireland had been celebrated for its piety and learning. And from the fifth to the ninth century, which might be called the golden age of Irish history, we find a bright constellation of Irish names, illustrious for sanctity and learning. But the three and a-half centuries of Romish supremacy was an age of gloom. The people were sunk in ignorance, superstition and barbarism. The country was rent and torn by discord, and an almost uninterrupted succession of savage rebellions and bloody wars. It seems as if the rise of the Roman power was the signal for a general eclipse political and intellectual, moral and religious."

These, sir, are the words I used then, and they are the words I would use now, but maybe I am wrong.

J. REID.

Newtownsaville, July 3rd, 1893.

A POLICY FOR CHURCH SCHOOLS.

SIR,—I think Mr. Ridgeway's suggestive and timely remarks regarding the above subject very fair, necessary and reasonable at the present juncture of School Board matters. I think such lines as Mr. Ridgeway has chalked out would in all probability be conducive to all religious parties concerning the children attending the Board Schools. I certainly endorse the sentiments of Mr. Ridgeway that the Church should do something, and I should say with all fairness it should be done with definiteness, supported by a strong body of our bishops, clergy, and laymen, that the children belonging to Church people may at least have some line of religious instruction given them in a Church point of view. Of course to Dissenters' children such teaching is out of place in certain matters in the Church's teaching.

THOMAS HEATH.

Plymouth.

THE COMMON PRAYER-BOOK.

SIR,—May I ask some of your learned readers to aid me in a difficulty.

I have a Latin version of our Book of Common Prayer, "Londini: Impensis Joannis Gulielmi," Parker, 1848. In the preface several editions of the Prayer Book are referred to, the Collects after Epiphany are omitted, and the occasional services. But this last is intelligible so far, if regrettable. What puzzles me is the rendering of so many of the Collects. Take one example only, that for Innocents' Day. I could instance several others, but this particular Collect is altogether different from our Authorised Version. With reference to this Latin version, who is the translator, and from what copy did he translate?

I have another rendering of our Prayer Book, "Liturgia Britannica Londini, sumptibus Samuelis,"

Bagster, et ff 1823. This version is a very accurate rendering of our Prayer Book. By whom was it made? What is the best version?

A. D. P.

July 11th, 1893.

SUNDAY, July 2nd, was the tenth anniversary of the appointment of Canon Owen to St. George's, Edgbaston, Birmingham. During his incumbency £35,000 has been voluntarily raised by the congregation in collections and subscriptions. Of this sum nearly one-third has been contributed to the support of outside objects, such as the hospitals of the town and home and foreign missions. Out of the total sum raised the church has been practically rebuilt, the original nave forming merely the north aisle of the present church.

THE PREMIER CONCESSIONS OF MOZAMBIQUE, LIMITED.—A letter, dated from Beira, June 1st, has just been received by the Premier Concessions of Mozambique, Limited, from Captain Spring, in command of the expedition despatched on April 15th for the purpose of locating 400 square miles of ground conceded to the company by the Mozambique Company, and pegging out the gold claims thereon. The letter states that the expedition, consisting of eight Europeans and ten native hunters and head men, had arrived at Beira in splendid form, and was to proceed into the interior upon the completion of arrangements for carriers, etc. The Governor of the Mozambique Company's territory (Colonel Machado), in anticipation of the arrival of this important expedition, had taken steps to provide the necessary carriers for the baggage and implements of the expedition, and 300 native carriers were then being assembled at Chilone, where the expedition would join them. The letter also reported excellent health conditions at Beira, and stated that it was expected that the expedition would start for the interior about June 8th. With the exception of possibly one further letter, it is not expected that any further communications from Captain Spring can reach England before the end of August, about which time the gold claims will have been pegged out, and the land grants laid out in preparation for sale.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 17.—"Paul at Athens" (Acts xvii. 22-31). Introduction.—Athens was a famed city of antiquity and the pride of Greece; here flourished the most cultured scholars, philosophers, poets, and orators. Paul's visit to Athens brings before our notice how a great city may be in the arts and sciences, and flourishing in the zenith of civilisation. Yet he, ignorant of the true God even to rear up an altar, ascribed to the unknown God. This place was full of idols. Petronius observed, "Our country is so full of deities, that one may more easily find a God than a man." Now this demonstrates that the world by wisdom knew not God. Paul told the Athenians that God made the world and all things; he told them how He was to be worshipped (vers. 23-28). Paul refers to the altar they had reared, whom they ignorantly worshipped. Paul declared to them, it may have been some being far away from their present state of conception. Paul no doubt felt a burning and anxious desire that they may find the true God, who was able to give them the true light; for certain, philosophy, science, and art in themselves could not give them a true revelation and demonstration of the true God: therefore it goes to prove that revelation gives the pioneer of light to the soul of man, and then all true philosophy and science come as handmaids and demonstrate all the more the infinite wisdom and power of God. Who can find out or reply to God, who is all wisdom, all power, who holds this world and all worlds as a very little thing, who can snuff this material universe of ours out in a moment or two of time? Paul knew by practical experience the power and wisdom of God. Thus we find him in this place preaching the Gospel of our Lord Jesus Christ, and telling them to turn to the true God who made all things. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). In this lesson we have read we find Paul, among other things, he is telling the people that they must repent. Thus he culminates, in grand and beautiful diction of phraseology, that there is a day appointed in which God will judge the world in righteousness by that man (Jesus) whom He hath ordained. This doctrine did not suit some of his listeners; therefore there was a division, but there were many who believed. Among them were Dionysius, the Areopagite, and a woman named Damaris. Thus we find in all the travels of Paul, and not only him, from the first commencement and promulgation of the Gospel, more or less fierce opposition by the enemies of the Cross has been made against the servants of God. Look at the Apostles of Christ; look at the martyrs of the early Church; and even at the present day how many are persecuted, and in many cases have died, for the sake of the Gospel and Christ:

> "Through tribulation great they came;
> They bore the Cross, despised the shame;
> From all their labours now they rest,
> In God's eternal glory blest."

Yes, we shall receive a glorious reward by-and-bye for faithful endurance:

> "Jesu, Thy name we bless,
> And humbly pray that we
> May follow them in holiness
> Who lived and died for Thee."

May we learn a few practical lessons from this subject. 1. Stand faithful for Christ before all men. 2. God alone must be worshipped. 3. Beware not to forget God. 4. Christ came to give light and pardon. 5. Pray for the Holy Spirit to teach you.—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Baker, Rev. C. R. Coryndon, D.D., Vicar of St. John's, Clapham-rise; Vicar of All Saints', Scarborough.
Best, Rev. J. H. H.; Chaplain at Neufchatel.
Brodhurst, Rev. Frederick, M.A., Vicar of Sutton-in-Ashfield; Vicar of Ault Hucknall, Derbyshire.
Brown-Borthwick, Rev. R., Vicar of All Saints', Scarborough; Vicar of St. John's, Clapham-rise.
Brunskill, Rev. J., Rector of Threlkeld; Rector of Ormside.
Carlyon, Rev. H. E.; Vicar of All Souls', Harlesden.
Crossley, Rev. Charles Hannibal, M.A., Rector of Nowton, Bury St. Edmund's; Rural Dean of Hornings-heath.
Cuthbert, Rev. Robert Howard, M.A.; Rector of Presteign.
D'Arcy, Rev. Charles Frederick, Incumbent of Billy, Diocese of Connor; Incumbent of Ballymena with Ballyclug.
Darnell, Rev. H. A., Chaplain to the Forces, Third Class; Chaplain to the Forces Second Class.
Doman, Rev. J. G., M.A., Vicar of St. Mark's, Bolton; Rural Dean of the new Deanery of South Bolton.

Douglas, Rev. W. E. ; Chaplain at Smyrna.
Filleul, Rev. Philip William Girdlestone, M.A., Vicar of St. James's, Bath ; Vicar of St. Matthias's, Birmingham.
Ford, Rev. F. W.; East London Clergyman.
Gibson, Rev. Marsden. Chaplain of St. Thomas's, Newcastle-on-Tyne ; Rector of Chulmleigh Devon.
Goie, Ven. Archdeacon, D.D., Vicar of Bowdon and Archdeacon of Macclesfield ; Residentiary Canon of Chester Cathedral.
Hammon, Rev. George John, Assistant-Priest, St. Mary-le-Strand ; Chaplain of St. Peter's Hospital, Henrietta-street, Covent-garden.
Harriss, Rev. J. A., M.A. Oxon, C.M.S. Mission, Poona; Examining Chaplain to the Bishop of Bombay.
Jackson, Rev. W. E., M.A. ; Vicar of Monks Kirby-cum-Withybrook, Warwickshire.
Jameson, Rev. Kingdon, M.A., Chaplain of Highfield School, Hendon.
Jefferson, Rev. W., B.A. ; Curate of Broughton-in-Furness ; Rector of Threlkeld, Cumberland.
Jones, Rev. Jenkyn, Senior Curate of Wrexham ; Vicar of St. Asaph, and Vicar-Choral of St. Asaph Cathedral.
Krauss, Rev. Arthur, Curate of Fittleton ; Vicar of Martinstown, Dorchester.
Lewis, Rev. E. T., M.A. ; Rector of Caythorpe, Grantham.
Lewis, Rev. J. J., M.A., Curate of Lancaster ; Vicar of St. Paul's, Ramsbottom, Manchester.
Manston, Rev. A. C., formerly Curate of Christ Church, St. Marylebone ; Chaplain of Christ Church, Pau.
Marson, Rev. C. L. ; Curate-in-Charge of St. Mary's, Soho.
Moore, Rev. Samuel Matthew, Vicar of Derringhay, Antrim ; Canon of Cairncastle in the Cathedral Church of St. Saviour's, Connor.
Nanson, Rev. W. L., Panch Howds' Mission, Poona ; Examining Chaplain to the Bishop of Bombay.
Parish, Rev. W. O., M.A., Vicar of Longfleet, and Rural Dean ; Acting Chaplain to First Volunteer Battalion Dorsetshire Regiment.
Proctor, Rev. George Vizard, M.A.; Vicar of Filkins, Oxford.
Pryce, Rev. E. Bulstrode, Curate of Penarth ; Vicar of St. Paul's, Jersey.
Pryce, Rev. Shadrach, M.A., H.M. Inspector of Schools ; Vicar of Golden Grove, Carmarthen.
Richmond, Rev. Wilfrid J., M.A., Chief Inspector of Religious Instruction in the Diocese of Chester ; Archdeacon of Macclesfield.
Russell, Rev. E. F., M.A. ; Chaplain to St. John's House, Norfolk-street, Strand.
Smith-Dorrien, Rev. W. M., B.D., Minor Canon and late Precentor of Durham ; Chaplain of St. Mary's Chapel, Dalkeith.
Stonex, Rev. Francis Tilney, M.A., Vicar of Bredbury ; Rector of St. Peter's, Chester.
Street, Rev. James Henry, Vicar of Tonge-cum-Alkrington ; Perpetual Curate of St. Saviour's, Ringley, Manchester.
Wakeford, Rev. John, Missioner in the Diocese of Chichester ; Vicar of St. Margaret's, Anfield, Liverpool.
Walker, Rev. W. R., M.A. ; Chaplain at Nunhead Cemetery.
Wilkinson, Rev. James Blunt, M.A., Vicar of All Saints', Darlaston, Wednesbury ; Rector of St. Chad's, Lichfield.

CLERICAL OBITUARY.

Cautley, Rev. Joshua, formerly Incumbent of Thorney Abbey, at Woburn Sands, near Bletchley, on the 9th inst., in his 83rd year.

Eddy, Rev. Charles, M.A., Vicar of Carisbrook-with-Northwood, Isle of Wight, and formerly Fellow of Queen's College, Oxford, on the 6th inst.

Higgins, Rev. Henry Hugh, M.A., of Liverpool and of Turvey Abbey, Beds, at 29, Falkner-square, Liverpool, on the 2nd inst., aged 79.

Nettleship, Rev. Henry, M.A., Corpus Professsor of Latin in the University of Oxford, at 17, Bradmore-road, Oxford, on the 10th inst., aged 54.

Pulling, Rev. Frederick Sanders, M.A., Exeter College, Oxford, F.R.G.S., and of 18, Addison-road, Bedford-park, London, W., at the Vicarage, Pinhoe, Devon, on the 6th inst., aged 40.

White, Rev. William Spranger, Rector of Potter Hanworth, and Canon of Lincoln, at Potter Hanworth, on the 8th inst., aged 83.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

IF, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893 :—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance ; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

LIFE FORECASTS.

By the Rev. H. MONTAGU BUTLER, D.D., Master of Trinity College, Cambridge.

Sermon Preached before the University of Cambridge, on Sunday, June 11th, 1893.

"Peter, seeing him, saith to Jesus, Lord, and what shall this man do?"—St. John xxi. 21.

IT is the one place in the Bible where a friend asks after his friend's future. There must have been many such occasions. Jonathan must have longed to see into the future of David; Elijah into the future of Elisha; Barnabas into the future of Paul; Paul himself into the future of his many sons in the faith, Silas and Timothy and Titus and Mark. But, so far as I know, this is the one occasion on which the question of the heart finds its relief in words. We know the occasion well. The elder friend has gathered something as to his own destiny. It will not be a bright one. Loss of freedom, the feebleness of age, a life of suffering, a death of pain—so much seems to loom forth from the mysterious words of his Master. But for such a prospect he now cares little. He has been forgiven, thrice forgiven, thrice re-commissioned to do his Master's work, and for himself this is enough. But for his friend—the man who seemed so close to Christ, the man who had stood by Him when others fled, the "Son of Thunder" who seemed to contain within him such unknown depths of thought, of passion and devotion—what should be his destiny in the coming years; "Lord, and what shall this man do?"

The question is not for saints only and apostles. It is for all men and for all times. Wherever friendship is both warm and serious, the question can never be far distant from men's hearts. Sometimes it lies dormant in the still waters of life. Day follows day; routine succeeds to routine. There is no special act, or calamity, or break of any kind to stir our slumbering curiosity, and make us eager to see into the future. Our friend is our friend. The men among whom we live are for the time the environment of our life. We accept it, we enjoy it, and we look but little beyond. But it is not always so. There are times of change as well as of routine. An illness, a death, a marriage, a signal achievement, some marked advance in station and in performance—such occasions set our minds wondering. The commonest mind is moved to wonder what may be in store for an old friend or acquaintance. The Christian mind too has its wonder, but it lays the whole mystery in the hands of Christ, and asks of Him, "Lord, and what shall this man do?"

I am speaking to-day to some men at least who are bringing to a close their University life. They are ending what three or four years ago seemed an almost infinite vista of hope and excitement. They remember how they looked forward to it, how much it would bring them, what enjoyment, what opportunities, what growth, what friends. They look back to-day on these three or four years. They look back with mingled feelings of thankfulness and regret. They see how much has been given them. They see also what was certainly offered, and might have been given and received, but after all was missed. They have made many friends, and lost but few. They have seen also the friends of others. They have lived among some men of mark, and with some also of whom it was safe to predict that they would increase, while others, now before them, would decrease.

And now these men are about to leave us, and pass out into what is called, sometimes in irony and sometimes in sober earnest, the "great world," and we begin to ask of one and another among them, and they find themselves asking of one and another of those from whom they are so soon to be parted, "And this man, and this man, and this man—what shall he do?"

There are, no doubt, moments when we might settle such a question jauntily and airily, hitting off with some epigrammatic jest the high or the humble place for which our friend seemed designed. But here, in this house of God, with its long memories of Christian achievement and Christian aspiration, we are not in so light a mood. We put our question in a Christian sense, and in a Christian sense we would have it answered. We address it not to the casual critic, not to one another, nay, not even to ourselves, but in simple truth to Jesus Christ: "Lord, and what shall this man do?" We know, in part at least, what our question must mean to Him. He knows each man's "promise and potency." He desires for each man, He offers to each man, and He must expect from each man, each man's best and highest. He expects growth. He expects fruit. He expects "much fruit." Nay, has He not said in that great chapter from which the Gospel for to-day is taken, "Herein is My Father glorified, that ye bear much fruit"? And again, "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bring forth fruit, and that your fruit should abide."

It is to One Who so chooses, so appoints, so lays down His Father's will and purpose, that we dare to address this question on behalf of our friends, "Lord, and what shall this man do?"

My friends, let me ask you, in all plainness, are

you prepared to put this question to Christ? You have known Him, known something at least of Him, from earliest childhood. Most of you were baptized into His Name. You have felt that through Him, as He shows Himself in the Gospels, you have gained almost all that you seem to know of God. During your boyhood, at home or at school, and during the years that you have spent here, there have been times when this same Jesus seemed very close to you, and you could not help praying to Him, feeling sure that He knew you and followed you and sought your good.

And further, the more serious among you have thought much of Him, and have read about Him, and have discussed and criticised His Person, His work, His apparent successes and His apparent failures, His present power over souls and lives alike within the borders and outside the borders of His visible Church.

And at this point I pause, and ask you plainly, is He to you such an One that you can and do refer to Him the question of what shall be the future of yourself or your friend? If it be true that "no man can say that Jesus is the Lord but through the Holy Ghost," it is also true that a great and noble theology is presupposed before we can say to Christ, with our heart and our understanding also, "Lord, and what shall this man do?"

But if we do dare to ask this question, let us "ask in faith, nothing wavering." Let us not ask vaguely of some men or all men. Let us boldly take the men whom we have known and valued here; let us place them one by one in the presence of the Saviour and the Master, and then and there let us ask concerning one and another and yet another, "What shall this man, and this man, and again this man do?"

There are those among them who have impressed us by their sheer intellectual force. We have watched it grow, and clear itself, and gather strength by training. In their own line it seems as if nothing could baffle them. They stand out to us as types of what can be done by mental vigour. It may be that, a few years hence, when our horizon is wider, and our critical power more matured, we shall note defects which we do not now discern. We may note some dearth of imagination, or some narrowness of range, or some lack of philosophic depth, where once we saw nothing but subtlety and keenness. But meanwhile what is our estimate of the future of this and that finely polished intellect? What will he do? How will he deal with life? Will he in any sense "serve his generation by the counsel of God?" And will to serve be his highest ambition? Will he carry the faculties, here so exquisitely trained, into some profession, or some branch of study, or some generous enterprise, and leave upon each his Cambridge mark? If he mix in the fierce strife of politics, will he retain the magnanimity, the love of truth, the justness of vision which distinguish the statesman from the adventurer, and save one of the noblest of human services from degenerating into a calculation and a traffic?

Or if he turn to literature rather than to politics, and through his writings leave a name behind him, will that name be revered as well as admired? In the long and august roll of Cambridge Poets, there are those whom we revere, and those whom we excuse. There are some who have almost visibly consecrated their powers to the God Who gave them. There are others whose genius was spotted by the world. One of the greatest of these * has himself pleaded guilty, and, as it were, sung a palinode for all:—

> O gracious God! how far have we
> Profaned Thy heavenly gift of poesy!
> Made prostitute and profligate the muse,
> Debased to each obscene and impious use,
> Whose harmony was first ordained above
> For tongues of angels and for hymns of love!

It is one of the purest boasts of our University that she has given to England her two last Laureates, and that of both may be emphatically said what Tennyson said of Wordsworth "his lips uttered nothing base."

Will the same be said, and said with thankful pride, of those who come after them? "What shall this man do?" If there be among us any to whom have been entrusted those truly sacred powers which were lavished so richly on earlier generations of Cambridge men, will they prove worthy of their high calling?

> † Ye whose hearts are beating high
> With the pulse of poesy,
> Sovereign masters of all hearts,
> Know ye who hath set your parts?

Poets, artists, musicians, if you own your "high calling," is it indeed a "high calling of God in Christ Jesus?"

"Lord, and what shall this man do?" May one ask it of any here who aspire to serve their Master in the ranks of His ordained ministry?" What are the pastoral gifts of such and such a man now? And what will they be ten or twenty years hence? Will they be what a shrewd observer,‡ writing some forty years ago, stigmatized as the showy and inferior qualifications, as "fluency, self-confidence, tact, a certain histrionic power of conceiving feelings and expressing them," or will they be the nobler gifts, the very elements, solid, unchanging, indissoluble, out of which all ministerial success is framed; I mean, to quote again the same critic, "great powers of sympathy, a mind masculine in its power, feminine in its tenderness, humbleness, and wisdom to direct; that knowledge of the world which the Bible calls the wisdom of the serpent, and a knowledge of evil which comes rather from repulsion than from personal contact with it?"

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* Dryden. † Keble. ‡ F. W. Robertson.

"What shall this man do?" who aspires now, whether humbly or with something of undue self confidence, to be the spiritual guide of others? We know something of his dangers. Does he know them himself? Will he escape the coldness in prayer, the lessening love of truth, the cooling sympathy with perplexity or doubt, the impatience of opposition, the mechanical taking of holy names in vain? Will he escape all this, and remain a true and impressive witness to his Master, the friend of the obscure, the champion of the weak, a very *"Deputy of Christ for the reducing of men to the obedience of God"? If so, this man will be a blessing to his generation. We need be in no doubt as to the result of such a ministry. The goal is already in view.

† Christ hath told us of his end:
This is he whom God approves,
This is he whom Jesus loves.

We have passed, almost insensibly, from high things to things lowly, from gifts that reach or border on genius to the gifts which shed a blessing on the "trivial round, the common task." Let us extend this humbler view. Let us think of those many dear friends who make no claim to high intellect, and in any intellectual race which you can measure by marks and classes will always be nowhere. "Lord, and what shall this man do?" This man, who if he died to-night, every man on his staircase or in his College boat would stand up and with bare head declare that a truer and kinder man never stepped. How many of these there are among us! What shall be their destiny in life? Often surely one to surprise us. We are but poor prophets here of such men. Our Tripos lists blind us to qualities which cannot be so tested. We shall see these men, some of whom now seem among the lowest, becoming leaders among the people, winning everywhere confidence and regard, appealed to, trusted, placed in authority, where men far more brilliant have ceased to influence. Such are the men who have little power to criticise but much power to act. It is not in them to hit off the fastidious phrase or formula which would prevent or paralyse all eager action, but it is in them to act with cheeriness and enthusiasm under leaders to whose mental stature they look up. If serious trouble arises, if there is a strike at the docks or the mines, if there is discontent in a regiment, if a Church is divided against itself, these men come to the front, and offer their quiet and acceptable mediation. Such services we expect from them as a class, but when we look closer and fix our eye one by one on the very men whom we have known, the men of our own set, the leaders and favourites among their contemporaries, then our longing to pierce the future becomes something more than curiosity. "Lord, and what shall this man do?" Will he escape the fate of the lounger and the trifler? Will he prove that for which his Master clearly framed him, a helper in all that is manly and stirring, a link between jarring classes of his countrymen, a man who, like Wellington's soldiers at their best, may "go anywhere and do anything"—at home, the kindly country-gentleman, the sympathising and patient employer of human Christian "hands," the quiet peace-making parish priest; abroad—if it be an abroad—the hardy God-fearing colonist, or the Missionary devoted to his countrymen or to the heathen?

We ask our question, and we leave it with Christ. How swift and sharp sometimes comes the answer! "Lord, and what shall this man do?" It is answered at times almost before we have well put it. The young man, the friend of our youth, the man whose future interested us almost more than our own, this man suddenly "is not, for God hath taken him." What shall he do? What shall he suffer? It is done. It is suffered. The further and fuller answer is with Him who rules beyond the grave. We have known such sudden answers. We have known them at School, we have known them at College, on the cricket ground, in the football field, on the river, in the casual walk. We would not forget them now, on this day when our hearts are so full of the onlook and the summons. This man, and this man, and again this man has finished his earthly course. That is one thought for to-day's eager and expectant runner.

But we all know how our hearts refuse to believe beforehand in these early calls, and how we insist on assuming that the labourer will be allowed some part at least in the "burden and heat of the day." We see the capacity for labour, and we take for granted that it must find a field. Christ will determine the where and the how, but somewhere the man will work, and it will be for Christ. Thus we recognise the sacredness of all human life, whatever its duration.

* He that is from God sent forth
Doth yet again to God return.

Twenty years, fifty years, ninety years, whatever the interval—the man "sent forth" will be the same man as he that "returns"; the same, with all that he carries away with him when he dieth, his character, the sum total of his deeds and aims and thoughts—what he might have been, what we thought he would be, what he strove to be, what he has been—all brought together and laid before his Father and his God.

It is a great mystery. We can peer into it but a little way, and that with our hearts rather than with our minds. It is not an ignoble curiosity. It is the curiosity which desires to see more deeply into God's ways of shaping the destiny of man—God's ways, so different from our ways, so "far above out of our sight."

* George Herbert. † Keble. * Wordsworth.

This day for instance, this June 11th, has a permanent place in the Christian year as it has a fugitive place in the Academic year. It brings before us two of Christ's earliest servants. We say two, for on St. Barnabas' Day no Christian fails to think also of St. Paul. There was a time when the life-work of each of these men lay before him in blank, unmapped and unguessed at. What the one or the other should "do" could have been but dimly conjectured by those who knew them best. Perhaps all that could have been said at Tarsus would have been that the learned and fiery pupil of Gamaliel, the Pharisee of the Pharisees, with his marvellous range of thought, of feeling, and of sympathy, could be no common man, but must do and be something great; while of the other, the Levite owning land in Cyprus, it would have been safe to prophesy that he would be a "good man," unselfish, unambitious, content to bring out and rescue from misunderstanding minds greater than his own, a man of wide brotherly sympathies, perhaps even a "son of exhortation," born to conciliate and to persuade. What will Christ say as to these two lives? Lord, and what shall such men as these do? A little while, and it shall be said of the one "He is a chosen vessel unto Me . . . for I will show him how great things he must suffer for My Name's sake;" and again a little while, and we shall hear of the other that he became at a supreme crisis, and continued for many years, the chief comrade of St. Paul, believing in him when others were afraid of him, discerning at a glance the fulness of his conversion, bringing him with joy to the Apostles who were in Christ before him, and declaring to them with generous enthusiasm how this fierce persecutor had seen the Lord in the way, had heard words of Christ, and then had preached boldly at Damascus in the hitherto hated name of Jesus.

What, then, is the value of the thoughts on which we have allowed ourselves to dwell to-day? It is this, that they bring us into the presence of Jesus Christ, and lay out before Him, in humble trust, and with something of awe and wonder, the earthly lives of ourselves and our friends. We refuse to look at those lives apart from Christ. We will not link them solely even with earth's noblest attractions, with the love of knowledge, with the enthusiasm for art, with the search for truth, with the devotion of station, birth, popularity, or intellect, to the service of a country, or to "the relief of man's estate."

Still less are we willing to link them with less noble ties, mere wealth, mere professional success, mere amusement and dissipation. We refuse to anticipate, as a likely thing, the degradation of any soul whose powers we have affectionately marked and whose destinies we have presumed to scan. They are men. They are members of society. They are men of the schools, of the clubs, and of the professions, but they are above all, to a Christian eye, Christians, servants of the Lord Jesus Christ, Who has His eye upon each, and knows what each can do for Him, and calls each by name, and summons each to His standard.

It is each man's Christian career in which we are interested. Layman or Clergyman, obscure or distinguished, we would follow him on a few years, and read the history and the mystery of his life in the light of those great words, "Herein is My Father glorified, that ye bear much fruit." It is our conviction that no man in his youth despises those words, or explains them away, or thinks them true of every man but himself and his friends. We believe that no young man is such a pessimist as not to trust that God looks upon him, and looks upon him for good. If there be any man so unhappy, if any man is indeed closing his University life amid clouds so thick and lowering, we would urge him on this day of hope, to take heart again, by looking to the Rock which is higher than himself. "Ye did not choose Me, but I chose you, and appointed you that ye should go and bear fruit." So the Lord said to His Apostles in their hour of weakness, and so He says still to Christian men, in all but wilfully closed ears. There is not a life which is not invested with dignity and crowned with hope, if that divine "choice," that more than human "appointment," draws it and summons it to "the things above."

So then, Christian friends, known and unknown, we offer you our greeting as you pass from among us to discharge your part in life. We believe that there never was a time when the Church and the nation more needed such service as can be rendered by men trained in a great University. Think of those to whom you can minister. It is, with the mass of our countrymen, a time of generous impulses, of hasty thought, and of scanty knowledge. Men of honest natures, but little disciplined either by historical or scientific training, are called, one may say suddenly, to the exercise of the gravest political duties. Many of them hardly know where they are. They need counsel and sympathy and teaching; and if it is to do good, it must come from those whom they trust. He who at such a time can win confidence, without ignoble flattering or without wild promises, or without appealing to vulgar cupidity; he who can stir and lift men's hearts by the vision of their duties even more than of their gains, he is the man to "bear fruit" in this our day, fruit that may "abide." He must bring to his task knowledge well digested, a deep respect for all honest convictions, a noble indifference to personal popularity, and a steadfast faith in God. And where may we hope to find such gifts, if not at a home like ours, where a man is valued for what he is, and the love of truth is an instinct, and the search for truth a tradition?

May those who now go forth from us maintain and exalt that high tradition. We elder men say wistfully in our hearts of one and another now full

of promise, "Lord, and what shall this man do?" It may be that in after years you younger men will say of one and another of yourselves, "He has borne his part in life like a gallant gentleman and a Christian patriot. I knew him well at Cambridge. It has been one of the blessings of my life that this man was my friend."

THE UNTRODDEN PATHS OF LIFE.

By the Rev. M. PERSSE MATURIN, M.A., Rector of Lower Cumber, Londonderry.

Sermon Preached in Lower Cumber Parish Church, on the 1st Sunday after Trinity, June 4th, 1893.

"Ye have not passed this way heretofore."—Josh. iii. 4.

WE read in the First Lesson this morning the account of the wondrous miracle which God wrought, whereby the children of Israel were enabled to cross the Jordan. The command to cross the river must have been a severe trial for the faith of the people, on account of the swollen state of the river, "for Jordan overfloweth his banks all the time of harvest," and on account of want of means of transport. The last generation of Israelites failed to enter the Promised Land on account of their unbelief. Taught by the experience of their fathers, the people do not stop now to doubt, but at once obey the command of God, and He makes a way for them to pass. This incident affords us a picture of human life. We have often to walk along untrodden paths: how many difficulties at times we have to contend with in *our* pilgrimage through the wilderness of this world, on towards the Promised Land! How may temptations we are beset with, which try our faith sorely! How many barriers are raised against us, to thwart us, and delay our progress—raised even at times by our own hand! We cannot see our way plainly, so our faith, ever weak, at times gives way, and we are left to grope our way through the darkness as best we may. At least, so it seems to us at the time, but afterwards we can discern the hand of God, which was stretched out towards us, and which directed us and led us by the right way. God ever hears us when we cry to Him. What we want is faith to trust Him more, lest we haply fail of entering the good land promised to us, just as the Israelites of old were debarred from entering Canaan owing to their unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God."

"Ye have not passed this way heretofore." But do not let this thought discourage us. "Our lot is the common lot of all," and the path, though at present unknown to us, is yet known to God, for He has planned it. Let us put our trust in Him, and lean not to our own understanding. This is the secret of a happy life. Through how many dangers and difficulties has He guided us safely in times past, and His arm is not shortened that He cannot save now? Through how many untrodden paths did God safely lead His servants of old? Consider the case of Abraham. God called him out of his home, and commanded him to leave all behind: to go to a far country, where He would make of him a great nation. In simple faith Abraham obeyed, he believed the word of promise and followed God's guidance. What trials his faith was exposed to! How would ours stand such a test to-day? Abraham was not weak in faith, he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform. His faith was abundantly rewarded.

See how God guided Jacob through many untrodden paths, how He mapped out his life, and gave him the reward of patient continuance in well-doing. See the career of Moses, how he was preserved through a long life, and made the deliverer of his brethren from the bondage of Egypt, and their guide through the wilderness, a vast untrodden path to them. Yet he was buoyed up by his faith in God. He trusted in God's promise, "Certainly I will be with thee." "My presence shall go with thee, and I will give thee rest."

Now, all "these things happened to them for ensamples, and are written for our admonition." They are intended to cheer and to encourage us, "lest we be weary and faint in the way."

"Ye have not passed this way heretofore." We can live our lives but once; day by day we enter upon a new path and new duties; unknown difficulties and dangers may beset us, but though unknown to *us*, God knoweth. "Father, I know that all my life is portioned out for me."

This subject is suggestive of solemn thoughts. At the great halting-places of our career, at "the dividing times of existence," such as the close of a year and the beginning of a new year, we are ready enough to entertain serious thoughts, as we look back upon our past lives, and forward to the unknown future. But the season passes by, and with it the serious thoughts which it suggests; our minds settle down into their accustomed grooves, and we forget that every day of our lives we enter upon an "unknown path." What a merciful dispensation of an allwise Providence, is that which draws a veil over the future, with all its dangers and trials, and screens all from our view. If we knew exactly what was going to happen to us, do you think that we should always be in a fit state to perform the duties of the present?

Each day of our lives we enter upon a new period of our existence. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Should not this truth make us ever live as we shall one day wish we had lived all

along? Shall it not cause us to walk humbly with our God? Yet, just because the miracle of our existence and sustained preservation is always renewed, we cease to think of it as we should. The force of custom blinds our eyes to those mercies which are daily renewed to us. When God opens his hand, we are filled with good; when He hides His face, we are troubled; when He takes away our breath we die, and are turned again to dust! Yet in the face of this, how recklessly we plan for the distant future. If we allow ourselves to think of the uncertainty of life, we are quite willing to admit it in general terms. But it makes little, if any, change in our own manner of living, we cannot somehow manage to bring home *to ourselves* the consciousness of our mortality—"all men think all men mortal but themselves," and so go on planning for the morrow, "whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away. For that ye ought to say, *If the Lord will*, we shall live, and do this or that." This should be our attitude, when we consider the uncertainty of our position; we should submit ourselves to God's hand, because we "have not passed this way heretofore." In His hand are the issues of the future, therefore, in all things, let us commit our way unto Him, as unto a faithful Creator, and let this thought of the untrodden path which lies before us, as well as being an incentive to solemn thoughts, also act as an encouragement to spur us on to greater exertions in doing our duties well, to further progress in our appointed way—a way which will lead to God if we follow it in lowliness and humility, in faith and trust. The path must be trodden. "All dim, all dark the future—all unknown the path which I must tread." This from a human point of view; but, "Thou knowest, gracious Lord—this is enough for me," our consolation during the uncertainty. Let us so go on that we may be caused to profit in the way whither we go, and in order to this end let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith. Let us consider the time past; how wonderfully our way, then unknown, has been smoothed out for us and everything made plain, and let us place our future in God's hands. It is true that special crises will now and then arise in the history of our lives, in which it will be necessary for us to decide issues of importance, which may perhaps alter the entire current of our career, times when we must carefully weigh the apparent results of opposite courses, and make a decision. But these crises will be of very rare occurrence, and it is not well to anticipate such things; this would only tend to unsettle us in the present, let us trust in God. "Sufficient unto the day is the evil thereof," when specially important times come to us, we will be given special grace to meet them and decide aright. As it is (if we only seek it) we are given grace from day to day to meet our daily needs and overcome our daily trials, and we must not suffer ourselves to think that the grace given us to-day will suffice also for even the morrow, much less for any time in the distant future—a future which we may never live to see. No! The grace given us to-day is to carry us safely through all that besets our path to-day; let us leave the future with God. "God provideth for the morrow," and let us "do the work that's nearest, though it's dull at whiles," and no matter how dull or prosaic it may be, yet it is the work which God has given us to do, and He surely knows what is best for us.

The experience of the past will justify us in making our minds easy about the future; let us regard it mindful of God's promise—"My presence shall go with thee"; "I am with thee, and will keep thee in all places whithersoever thou goest." God led Israel of old through the wilderness, by a pillar of cloud by day and a pillar of fire by night. He leads his spiritual Israel to day through the wilderness of the world by His Holy Spirit, which he places within us, in all things to direct and rule our hearts; and he has all power to defend us from the assaults of the evil one. We exert ourselves to keep evil from us, and it is well that we should do so, only let us do it in dependence on God's help, else all our own endeavours will be useless and will only prove our own helplessness, for "except the Lord build the house, their labour is but lost that build it: except the Lord keep the city, the watchman waketh but in vain."

But how shall we go wrong, who have the Captain of the Lord's host for our guide? The arm of flesh will fail; if we trust in ourselves to go right we trust "on a broken reed, whereon if a man lean it will go into his hand and pierce it," and this is the mistake which so many of us make; instead of trusting in the Lord our God, we have a way of leaning to our own understanding. Who has not found out for himself ere this, the folly of treading the unknown path in his own strength? of trusting entirely to his own guidance to bring him aright? What bitter experiences have resulted from our own self-sufficiency in times past! Has the result of these been to send us to God with the prayer: "Teach me, O God, and lead me in the right way because of mine enemies;" "Make Thy way plain before my face." This lesson must be learnt by each of us, sooner or later, and many will not learn it till they have passed through a severe training, but once we have learnt thoroughly the lesson of our own weakness, then God teaches us the lesson of His Almighty strength: "My grace is sufficient for thee: my strength is made perfect in weakness." Here is strength in weakness, but the weakness is ours while the strength is God's. Henceforth, let us trust and not be afraid, for the Lord Jehovah is our strength and

our song, and is become our salvation, and in Him is everlasting strength and perfect peace of mind even in the midst of the burning fiery furnace, for those whose minds are stayed on Him.

So that, when "blind unbelief" urges the doubt, "Ye have not passed this way heretofore," we may be able to answer, "My help cometh even from the Lord, who hath made heaven and earth. The Lord shall preserve me from all evil; yea, it is even He that shall keep my soul." This is the confidence wherein we trust.

We know that we must pass through difficulties, because this is our appointed path; but then, as God guides us, what have we to do but stand still, and when we hear His voice calling us to go forward, then to obey. Sometimes we see a difficulty a little way ahead which frightens us; but before we come up to it it has vanished. So God often removes trials from us, and when He sees fit that we should undergo them, He makes us strong to do His will.

In conclusion, I would remind you that each day brings us through a new portion of the untrodden path, and leaves still less to come. Each evening as it comes round finds us "a day's march nearer home; and if we have been walking here in the fear of the Lord and in the comfort of the Holy ghost, then Home is Heaven, and Heaven is Rest for evermore in the love of God; rest from labour, toil, and suffering, and from all that makes life "a sea of troubles." Then shall we enjoy the full sunshine of God's love, of which we had sweet foretastes in this world; and we shall live in the light of His reconciled Presence, shall attain to the light of everlasting life, and spend an endless and blissfull eternity—"*for ever* with the Lord!" For—

> "Be the day weary, or be the day long,
> Still it ringeth to evensong."

THE Bishop of Derry has arranged to preach the opening sermon in connection with the St. Asaph Diocesan Conference, which this year will be held at Newtown, Montgomeryshire, on September 14th and 15th.

THE clergy of Birmingham intend to set apart the collections in their churches on the Sunday before the Church Congress (October 1st) to a special fund to be called the "Bishop of Worcester's Fund." The fund is to be devoted to the repair and restoration of churches, the building of new churches and mission-rooms, and the purchase of sites.

ON Thursday, the 13th inst., a short special service was held at 3.30 p.m, in the crypt of St. Paul's Cathedral for branch secretaries of the London Diocesan Church Reading Union. Prayers were read by Archdeacon Sinclair, chairman of the managing committee, and the Rev. Blomfield Jackson, hon. sec., and the Archdeacon gave an address on the work of the Society, calling attention to the success which had hitherto attended its operations, the dangers which its friends must strive to avoid, and the direction in which its scope might be enlarged.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 22, 1893.

CHURCH NOTES.

CERTAINLY one of the events of the past week has been the charge of the Bishop of Chichester. Dr. Durnford is in his ninety-first year, seven years the senior of Mr. Gladstone, and an "*æqualis*" of Mr. Villiers, the Father of the House of Commons. That the venerable prelate should have been able to hold out for upwards of three hours reading his charge to the clergy assembled in his cathedral is noteworthy, and has not been made the most of in the Press. To describe him as "riveting the attention," though, is misleading. Apart from the singular illustration of vitality they present, there is nothing satisfactory in nonogenarian bishops. It is admitted that the office of a bishop taxes all the powers of a strong man. How can it be discharged by a veteran in whom it is wonderful that he still has strength to live? It is a singular, and not a satisfactory, circumstance, that a man may continue to be a prime minister or a bishop for more than quarter of a century after being deemed unfit to serve in any other capacity. The clergy, who are full of apprehensions at the drastic provisions of the new Church Patronage Bill, may contemplate with amazement the example of the Bishop of Chichester.

The methods of Gladstonians and of Welshmen are exemplified in an instructive way by Archdeacon Howell, who combines the characters of a friend of Mr. Gladstone, a strong Evangelical, and, to all intents and purposes, a "Liberationist." Having used the pulpit of St. Margaret's, Westminster, in order to attack the Church in Wales, he next made himself the means of circulating a scheme of disestablishment pro-

pounded by a Liberationist agent, who is also a Dissenting minister; whether he was also an agent for the Liberator Society is not stated. The correspondence with the Bishop of St. Asaph which followed the Archdeacon has now published, without the scheme and his original letter concerning it, which the Bishop required to be included. His association with Mr. Gladstone will, no doubt, enable Mr. Howell to justify his proceedings by some wonderful logic. Meanwhile it appears to us that he has acted as an unfaithful Churchman, a disloyal priest, and a dishonourable correspondent.

The Parish Councils Bill is likely to raise some interesting questions concerning Church property. Many charitable doles are likely to pass out of the control of the clergy into that of the Council. If they passed away altogether, no harm would be done. The general result of these bread and blanket charities is to lower wages. The question of parish rooms is more important. They have, as a rule, been built through the efforts of the clergy and their supporters for definite Church purposes, and are Church property as fully and fairly as the churches and vicarages near which they stand. To appropriate them to other objects for the benefit of other owners is simply an act of disestablishment.

The Church Extension Association craves signatures for a petition to Parliament to enable ratepayers, if they choose, to pay their rates in support of Voluntary and not Board Schools. Churchmen, and not Churchmen alone, have long protested against being compelled to maintain a kind of education which they hate in a state of positive rivalry to that which they prefer. What they ask is simply that the money, which they are quite willing to pay, should be spent according to their own wants and wishes. This is nothing more than justice, and their demand cannot long be ignored.

GILBERT WHITE.

THE last literary centenary has been that of Gilbert White, a complete success following that queer fiasco, the centenary of Shelley. White's popularity seems on the increase, an example of the curious ways of fame, which flies many who seek it, and to others comes unsought. No critic of the eighteenth century would ever have picked out White as an aspirant to literary immortality. He never got, or sought, any preferment except an Oriel fellowship, he was not even vicar of the place whose chronicler he became, he was unknown to Courts and crowds, and unmarked among the superior sort of his clerical brethren. Yet Time, passing over others of far greater pretentions, picked out this plain unbeneficed parson to live for ever among generations who know not Chesterfield, and have all but forgotten Johnson. Certainly one of the secrets of White's popularity lies in the note he struck. The study of nature, often strangely neglected, has a very firm hold upon human sympathies. The contemplation of God's works lifts men out of themselves, and brings them, at least for the moment, a step nearer heaven. And, when undertaken as White undertook it, quietly, seriously, and purely in order to ascertain truth, it has that effect upon character which comes near making a man a saint. This gives White's work an intense fascination which differentiates it for ever from mere compilations of facts, or skilful presentations of deductions and theories, though the latter may be, and in fact are, far fuller of information than the natural history of Selborne, which first saw the light a century ago.

It is curious that White's mantle has fallen upon none of his successors. Such gifts as his are rare, no doubt, yet we should imagine that, from time to time, men would have arisen to take advantage of the splendid opportunities afforded by English country parishes for doing this particular work. Scattered up and down the country must be many earnest and thoughtful parsons who are capable of the same sentiments as inspired White, and gifted with equal powers of observing and recording. The example of his success might inspire them to give us the fruit of their labours.

THE END OF THE SEASON.

BY this time one more London season has been added to the things that were. When, by the way, was the first season? And by what authority was it decided that the choicest three months of the twelve should be sacrified to the town demon? Nobody knows; the eager *debutante* and the jaded *habitué* are on the same level of impartial ignorance. Anyhow the defunct season has been noteworthy. The shadow of death has departed from it, and it has been illuminated by the torch of Hymen; the wasting grasp of influenza has been loosened and the terror of "Soutl Americans" has begun to pass away. Parliamer tary jangles have gone on, at last unheeded. W have realised that it is possible to be governed to much, and should be glad to be rid for ever f those well-meaning but wrong-minded persos who, having entered office with the loud intentn of doing everything for everybody, bid fair to ed by doing nothing for anybody. "For this ref much thanks" will be our pious reflection wen the Parliamentary session follows the depang footsteps of the season, and if the present Paia-ment would only follow it, our relief would bche greater. Our constitution may be a fine one out it goes wrong at times, and the present crisis ght to teach us this lesson, at all events, that the hts of a nation and the existence of an empire a too

important to be trusted to any individual interpretation of what constitutes loyalty and patriotism. It will be long before another politician succeeds to the vast personal ascendancy of Mr. Gladstone. Meanwhile, steps must be taken to prevent for ever a repetition of the base and mischievous uses to which the present Premier has put his unrivalled authority and influence. One thing is certain amidst the chaotic mass of perplexities to which the Home Rule mania has given birth, that things can never be the same again. The relations of the constituent parts of the kingdom of Great Britain and Ireland must for the future be clearly defined and soundly established, and not left to the devices of the political body-snatchers who have taken the place of patriotic statesmen.

What changes will have passed over our heads before the whirl of the next season begins, who may guess? Links with the past are rapidly breaking. The whole political complexion of the earth is changing, some nations are consolidating, others are breaking up, the whole air is full of the dust of social and political volcanoes. Before next April we may have a general election in England and in France, hundreds of thousands of men will have been added to the armies of Europe, and the moment will be appreciably nearer, may even have come, when these hosts will fly at one another. Strikes will have taken place—one of vast proportions is even now beginning—and the millennium will be as far off as ever. But, whatever be the fate of armies or of empires, in nine months the round of fashion will have begun again, *credat Judæus.*

CHURCH OF ENGLAND SANITARY ASSOCIATION.—Dr. Robson Roose contributed the following paper on the "Prevention of Cholera" at the Church House, Westminster, at the July meeting of the Church of England Sanitary Association. The direct cause of cholera is a germ received into the system, usually through the medium of polluted water. This germ, being a living thing, like other living things requires suitable surroundings before it can grow, flourish, and multiply. The environment in which the cholera germ thrives is that of dirt. To keep free from cholera means therefore clearing away dust heaps, sweeping neglected corners, repairing damp walls, clearing out cisterns, burning or removing all animal or vegetable matter, purifying every court and alley, keeping drains in perfect order, and having every room well ventilated day and night. Cholera has nothing to live on where food and drink are pure and all the surroundings scrupulously clean. When once the cholera germ has entered the system every effort must be made to stamp it out, even to keeping the patient so long as three weeks apart from every one else. Only let the cholera germ once enter the water-courses and thousands of persons may be infected; therefore everything that leaves the body of a cholera patient should be destroyed by corrosive sublimate, or some equally powerful chemical compound; and in case of death either cremation or complete envelopment of the body in that which would kill every germ should follow promptly.

THE FAIREST OF THE FAIR.

EVERYONE who can should go to the "World's Fair." It would be impossible here to describe it as it deserves, only a suggestion is given that others may go and see. It is truly one of the wonders of the world, both as regards its exhibits, and as an ideal city. After the long American railway journey, one can imagine the tourist's impression on awaking the next morning being that he is in another world! But he finds soon enough that it is the land of the almighty dollar, and that it is very much needed in this charming city of lath and plaster, doomed to be ruthlessly torn down after the Fair is over, yet unique in its loveliness, the like of which eye hath never seen before, the Exhibition buildings themselves being a series of palaces of exquisite architectural design. Everywhere is visible the touch of a magic hand, in picturesqueness of outline, gracefulness of form, and in an exquisite blending of colour, giving warmth and life to the whole.

Each building is complete in itself, and decorated according to the prevailing idea; as, for instance, in the Fisheries Building, where things relating to fish are represented in the decorations, there is tastefulness in every detail, even in the little fishes' heads that appear in the mouldings of stucco work ornamenting the columns, or sometimes in more fantastic shapes, as when a party of frogs are seen dancing hand in hand in a facade.

The American has not treated woman as an outsider. She also has a place in the race, and has been able to hold her own. There is the Woman's Building designed by a woman, in which everything is done by women, to the beautiful decorative paintings in the dome-like roofs.

What is that dazzling column standing out prominently among all the other buildings in crystal clearness? It is the Glass Building, lit by "tamed lightning," a veritable palace of light! Soft rose, with other mellow tints, are introduced into the decoration, the whole making an exquisite poem of light and colour.

There is the Forestries—unique in its way—in the open, in which the American forest is represented, showing throughout the same grandeur of conception and perfection of detail unequalled in exhibitions. The architecture is of pearly whiteness, and the beauty of structure is doubly enhanced by the effect of reflection in the beautiful lagoons, which are generally bright with many coloured boats and barges as they shoot past with banners gay. The sheen of water is always present with the mystic beauty of light and shadow. The beautiful pale buildings look down into its stillness which reflects the matchless colouring of the ever-changing sky from dawn to sunset, and sunset to dawn. Truly the whole is a beautiful creation, and the American is as usual in the van of invention and construction; but how so much beauty of handiwork! Because it is *educated* labour, and the exhibition above all shows us the *poetry of labour.* Yet he who has exceeded other nations in this city of the Fair is no other than our apparently matter-of-fact Yankee cousin, a man of business *par excellence*, with a dry drollery of his own, as, for instance, when he replies to the Britisher, who, boasting of his fine trees, asks him if he has anything like that in America, that "the trees in America are so tall that it takes two men to see to the top."

The other inquires, "How do you make that out?" "Wal, I looks up as far as ever I can, and where I leave off my chum takes on and looks up as far as he can." Certainly few of us can see farther than the Wizard of the West, descended from the conglomeration of all nations, but pre-eminently the child of his own America. He occupies a vantage ground that no other nation has, or ever had. Will he use his power for the healing of the nations, for the universal good? Let us hope he will lead on in the path of progress as of old did the Puritan pilgrim fathers of the "Mayflower."

(Mrs.) E. A. CAROLIN.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE COMMON PRAYER BOOK.

SIR,—Will you allow me to correct immediately an unintentional error in the letter you kindly inserted ast week. The Collects after Epiphany are not omitted; I ought to have said, an alteration made in Collects in Epiphany. I might have noticed several Collects altered in the edition of the Prayer Book referred to.

July 19th, 1893. A. D. P.

MARRIAGE.

SIR,—I thought it likely that Mr. Silvester would have something to say, so awaited his last letter. As to "Fidelis," I agree with him that Puritan morality did a great work in its day; but just because Oliver pulled the strings too tight in religion and politics, they burst asunder and gave place to a reaction, whose fruits in our day are seen in Socialism and sensuality. But *I* have not "preached the doctrine of self-gratification in your pages" or elsewhere, nor do I recall that anyone else has done so. If "Fidelis" is satisfied with Mr. Silvester's reply to me, so much the better, but I hardly think that all your readers will be of the same mind. He says I have made no attempt to "refute the mundane argument of money" raised by him; but I did say in my first letter that this difficulty, as also the jealousy of the wives, could be got over by clearly defined and impartial gradations, and this I still maintain. But I did not enter upon the question of ways and means, because my point has been to show that polygamy is in some cases physiologically and morally desirable, as well as countenanced by Scripture, rather than that it was financially practicable, or to give any outline of a scheme for its adoption. "Fidelis" may anathematise me as much as he pleases, but that does not prove that polygamy is a work of the devil, or even a work of the flesh. It is not fornication or adultery, for then must Jacob have been guilty of both! Nor have I "narrowed my defence," as Mr Silvester says. I never pretended that all men ought to be polygamists; but where it *is* desirable—be it only as the exception—there it must tend to health and happiness. All flesh is not the same. One man is by nature a celibate, another a monogamist, and a third a polygamist. In the two former cases it would be making provision for the flesh; in the latter it is necessary, and therefore not wrong. Mr. Silvester seems anxious to know whether I am a married man myself, and if so, to put words into the mouth of my wife. It is only necessary for me to satisfy his curiosity by saying that I am a celibate, and that even if I were living with "the wife of my youth," his quotation would be inapplicable, because in the figure used by the Prophet Malachi, the wife is described as "put away." This would rather mean divorce than polygamy, or that form of plural marriage which I have advocated, namely, that where any serious obstacle, such as those I specified, destroys the uses "for which matrimony was ordained," it is only just that the husband should be at liberty to take another wife.

AUDI ALTERAM PARTEM.

NEW SCHOOL BOARDS.

SIR,—It is somewhat discouraging to Churchmen to read of the fresh school boards that are being forced on by the present heads of the Education Department, especially in such places as Weston-super-Mare and Lancaster.

At the same time it should be borne in mind that the formation of a school board does not necessarily mean the building or acquisition of a board school. There seems to be an idea in some places that directly a school board is formed, the elementary schools or schools within its district must be handed over. Nothing of the sort! There are numerous school boards which do not possess a single school under their control, and whose functions are, therefore, limited to enforcing the regular attendance of children at the voluntary schools, and the inevitable payment of an office staff.

A few months ago a school board was formed in a village in the north of England. There had been peculiar difficulties in the way of the Church school, which had received a formal warning under article 86. It was supposed that the newly-formed board would, as a matter of course, take over the school and work it. The trustees of the building, however, refused to hand it over, and called in the aid of the local Church Day-school Confederation. This society appointed a highly qualified teaching staff, equipped the school with the best apparatus, and now a good examination has been passed, and the school is in high favour with all the village.

In another case some managers were on the point of closing their Church school, and applying for a board. The trustees of the school buildings were asked whether they would consent to lease or hand over the buildings to a board if one were found. "No," said the trustees, "the school belongs to the Church, and if the present managers cannot work it we will hand it over to the Church School Association. If the ratepayers want a board school they will have to build one."

Nothing more was heard of a school board in that parish.

Let the trustees of Church schools stand firm to their guns, and remember that, board or no board, their Church schools belong to the Church, and not to the ratepayers.

E. Y.

July 13th, 1893.

An S.P.G. garden party was held on the 12th inst. in the park of Mr. H. Clerke Brown, of Kingston Blount, Oxon. A number of people and clergy from the surrounding parishes were present in spite of the rain. After prayers, read by the Rev. A. Saunders Dyer, who is in charge of the parish, Canon Cooper, of Saskatchewan, gave an interesting address on the work of the society in Canada, speaking chiefly of the work the society does for emigrants and our own countrymen in the colonies.

Preaching at St. Mary's, Oxford, last Sunday morning, the Rev. R. W. M. Pope concluded his sermon as follows: "It is true that this is a parish service, but every stone of this venerable church is so connected with the history of the University that it is fitting a few words should be spoken from this pulpit when Oxford loses by death such a man as Henry Nettleship. Last Sunday he was still with us in this material world; now he has passed to the land of spirits, and to-day the rain is falling on his grave in Holywell. He was a man of great learning and profound scholarship, never putting himself forward, but working patiently and quietly at the special subjects in which he found so congenial a sphere of duty. There was about him a singular humility and beauty of character, with a kind of shy reserve that seemed in keeping with the simplicity of his life. His uniform gentleness must have struck all who were thrown with him; he had the gift of a remarkable kindliness of manner which was always the same. I do not touch upon the relations of his family life; they are too sacred, except for the memory of those who knew him in closest intimacy; let it be enough to say that, with regard to the many with whom he was brought in contact in the life of the University, and who know the real greatness of the man they have lost, there is but one universal feeling of respectful and affectionate regret. Of him and of his distinguished brother of Balliol, so dear to so many Oxford hearts, who died on the high Alps last August, of both we may truly say, 'They were lovely and pleasant in their lives.' We may, indeed, finish the text with but little alteration, so rapid has been the working of God's mystery of pain: "They were lovely and pleasant in their lives, and in their deaths they were not long divided.'" The sermon was followed by Chopin's Funeral March, the whole congregation standing until the close.

The Rev. J. R. Byrne, H.M. Inspector of Schools, read a paper on "The Effects of Posture on the Health of School Children" at the Church House, Westminster, at the July meeting of the Church of England Sanitary Association, in the course of which he said that the health of children was much influenced by the form of the seat at which they sat. In their worst form the seats were narrow and flat, with backs which were unsuitable, or with no back at all; while the desks were of the same size and sort for all scholars, or were wrong in respect of form and slope. There was no foot-rest, and the relative position between the seat and desk could not be altered. There was too great a distance between the seat and desk, and a disproportion between the height of the seat and that of the desk. The consequence was a stooping posture, with the left elbow resting on the desk, which is the usual position in English girls' schools, or with the right elbow on the desk, which is common in Germany and exceptional in England, or with both elbows, which is the favourite position in English boys' schools, chiefly those of the higher classes. That lateral curvature of the spine and permanent injury to the eyes result from an improper posture has been shown by Dr. Alfred Carpenter in his work on "School Hygiene," and by the eminent oculist, Mr. Liebreich. Seat, desk, and foot-rest should therefore be arranged suitably. The school chair and desk invented by the Princess of Waldeck, mother of H.R.H. the Duchess of Albany, appeared to fulfil all the required conditions.

Suggestive Outlines for Lay-Workers and Teachers for Pulpit and Desk. No. 18.—"Paul called to Europe" (Acts xvi., 6-15). Introduction.—We find that the great apostle to the Gentiles was called by the Spirit of God to preach the Gospel, his call effectual, his fitness unquestionable, his courage, faith, and endurance unsurpassed, a brave and bold soldier of Jesus Christ (Luther before the Diet of Worms). 1. Paul called to preach to all nations.—Paul was indeed a great missionary, he travelled over Europe and the countries very extensively, enduring great privations and hardships, imprisonments, want, shipwreck, and kindred other difficulties and privations. These things he endured with Christian bravery for the sake of promulgating the Gospel of Christ, heeding nothing in the way so that he might establish the Gospel among those that knew not the saving power of Christianity. Illustrate John Williams, Bishop Hannington, others; (young officer, Indian Mutiny, when laid for dead, exclaiming, "Come what may, I do not deny the Lord Jesus"). 2. Paul, his prayers and preaching effectual.—Preaching and teaching with the Spirit of God will surely produce effect and win converts for Jesus. Illustrate the preaching of Wesley, Whitfield, Billy Bray, devoted, prayerful Sunday-school teachers (one Sunday-school teacher brought all her class to Christ by persistent prayer). 3. Paul comforted by Lydia, whose heart the Lord opened.—The Lord knows His faithful and prayerful servants wherever they are, and He seals their ministry and efforts by opening the hearts of their hearers; take care how ye hear. Do not be forgetful hearers. Capt. Headley Vicars, whose whole life and character was transformed by the text, "The Blood of Jesus Christ cleanseth from all sin," he nobly fell with his Bible in the Crimean War. 4. Paul joyfully received in Lydia's house.—What joy there is in Christian greetings to tell what the Lord has done for our soul, or the rapture even upon earth. What will be the joy in the heavenly city, where all is praise and no more separations. Yes, we shall go into God's house never to go out any more. "In My Father's house are many mansions." Give all the joy you can by coming to Christ. Now you are called. 5. Paul, his joy and glory in the Cross of Christ.—Paul's heart was gladdened when there were trophies coming to the Saviour. Your teachers are full of joy when you cry for pardon. Paul gloried in the Cross of Christ, this was his chief glory in the Cross of Christ, which was indeed demonstrated when he sealed by his blood his testimony of Jesus Christ. Illustrate by the examples of Cranmer, Huss, Latimer, Ridley, and a long list of those who, though dead, yet speak. Yes, the living principle of the Christian faith cannot be extinguished in the lives of the followers of Jesus. May our prayer be—

"Soon may the Gospel sound
Through all the world around,
Till earth's remotest bound
To Thee resign."

—Thomas Heath, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Avann, Rev. Arthur Alfred, B.A., Curate of Cockley Cley; Vicar of Sporle-with-Palgrove, Norfolk.

Alcock, Rev. James, M.A.; Rector of Edburton, Sussex.

Atwool, Rev. Henry Courtenay, M.A., M.D.; Rector of St. Just-in-Roseland, Cornwall.

Blackmore, Rev. Richard, M.A.; Rector of Lamorran, Cornwall.

Brodhurst, Rev. Frederick, M.A., Vicar of Sutton-in-Ashfield; Vicar of Heath and Ault Hucknall, Derbyshire.

Campbell, Rev. Donald, M.A.; Rector of Oakford, Devonshire.

Cory, Rev. Robert Frederick, B.A.; Rector of Higham, Gobion, Ampthill.

Cuthbert, Rev. Robert Howard, M.A., late Chaplain at Mandalay, Burmah; Rector of Presteign, Radnorshire.

Dwyer, Rev. James Lefrod, Rector of Eirke; Incumbent of Fertagh in the Diocese of Ossory.

Fuller, Rev. Joseph Francis, M.A.; Rector of Ashprington, Devonshire.

Gegg, Rev. Walter Buchanan, M.A.; Perpetual Curate of Petersmarland, Devonshire.

Gledhill, Rev. Adolphus Theophilus, Curate of Seaford; Rector of Gresham, Norwich.

Haines, Rev. Samuel Charles; Rector of Instow, Devonshire.

Hall, Rev. G. S., B.A., Curate of St. Matthew's, Sheffield; Vicar of All Saints', Quilmes, Buenos Ayres.

Haslam, Rev. George, M.A., Vicar of Brotherton; Vicar of Tissington, Lincolnshire.

Heathcote, Rev. Samuel Sidney, B.A.; Rector of Bondleigh, Devonshire.

Kelsall, Rev. John Edward, M.A., Curate of Waverтree, Liverpool; Vicar of East Boldre, Hampshire.

Lefroy, Rev. Anthony William Hamon, B.A.; Rector of Mount Bures, Essex.

Manners, Rev. Frederick Browne, M.A., Vicar of Kirklington, Notts.; Hon. Secretary to the Board of Education for the Archdeaconry of Nottingham.

Oakden, Rev. Roger, M.A., Curate-in-Charge of Sutton Maddock, Shifnal; Rector of Bramshall, Uttoxeter.

Ricketts, Rev. Richard Ernest, M.A.; Vicar of Crambe-with-Barton-le-Willows, Yorkshire.

Robinson, Rev. Henry, M.A.; Rector of Holy Trinity, Goodramgate, with St. John Del Pyke, St. Maurice Bedern, and part of Minster-yard, York.

Russell, Rev. Thomas Henry; Rector of Dolton, Devonshire.

Shirrés, Rev. Charles Buchan; Vicar of Burton Leonard, Leeds.

Southern, Rev. R., M.A., Curate of All Saints', Scarborough; Curate-in-Charge of St. John's, Whitby.

Summers, Rev. Edgar, B.D., Vicar of Brading; Rural Dean of West Wight.

Trevelyn, Rev. John Charles; Minister of New District of St. Saviour's, Luton.

Welchman, Rev. H. De Vere, M.A., Assistant-Master at Chigwell School, Essex; Head Master of the Exeter Cathedral School, and Succentor and Minor Canon of the Cathedral.

White, Rev. F. G., Curate-in-Charge of St. Leonard's, Scarcliffe, Mansfield; Vicar of SS. Peter and Paul, Brampton, Chesterfield.

CLERICAL OBITUARY.

Burney, Rev. Henry, for nearly forty-seven years Rector of Wavendon, at Wavendon Rectory, on the 16th inst., aged 79.

Butterworth, Rev. Thomas Gartside, M.A., formerly Vicar of Great Ouseburn, York, at Birkdale, on the 16th inst., aged 36.

Gibb, Rev. George, Vicar of Hambledon, Rutland, on the 3rd inst., aged 64.

Leeds, Rev. William Howard, Chaplain to H.M. Forces, at Haverfordwest, on the 9th inst., aged 39.

Williamson, Rev. Arthur, D.D., Vicar of St. James', Norlands, at St. Paul's Rectory, Old Charlton, on the 15th inst.

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The Church of England Pulpit.

SELF-CONSECRATION THE ROOT OF CHRISTIANITY.

By the Rev. C. GORE, M.A., Trinity College, Oxford, lately Principal of Pusey House, Oxford.

Sermon Preached before the University of Cambridge, on Sunday, May 14th, 1893.

"For their sake I sanctify [consecrate] Myself."—St. John xvii. 19.

"Such an High Priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens."—Hebrews vii. 26.

IT is said of our Lord by St. Peter that "He went about doing good." And in fact beneficence, philanthropy, wide and deep-seeing compassion, is one of the two most striking characteristics of the Son of Man. But we feel at once that the highest account of the philanthropist would be no adequate account of Him. His love to His fellow-men proceeds from a root deeper than itself. It is an emanation from an inner shrine where God is worshipped. The central fact of His human nature is its consecration to God. In the order of ideas embodied in His example no less than in the prayer which He taught His disciples, "Hallowed by Thy name" comes before "Thy kingdom come." "For their sakes" He said "I consecrate myself, that they also may be consecrated in truth." Thus when Jesus Christ is rejected, outraged, crucified—the most prominent thought raised is not that of the ingratitude shown to the benefactor, but the insult offered to the Holy One. "Ye denied the Holy and Righteous One." A terror creeps over the conscience of men as it crept over the conscience of the Centurion when he stood to watch the crucifixion of Jesus. "Truly this man was a son of God." His murder is not an outrage on justice only. It is a sacrilege, a profanation, a blasphemy. But God did not leave His soul in hell, nor suffer His Holy One to see corruption. The Resurrection is the vindication of the Divine honour, outraged in the person of the "Holy Servant"; and, in the Ascension, Jesus Christ has been exalted to "the right hand of the Majesty on high." There in the perfection of our manhood, which He assumed, to own for ever, He lives eternally our perfected Representative, High Priest, Intercessor; our High Priest because "He was made like unto His brethren in all things," and "is touched with the feeling of our infirmities . . . . as He hath been in all points tempted like as we are"; and also because He is "holy, undefiled, separated from sinners." On this Sunday we are looking back upon the festival of the Ascension, which we are still commemorating, and forward upon the festival of Whitsuntide. Both are full of the thought of sanctity. If the ascended Jesus represents the triumph of sanctity—"sanctity without which no man shall see the Lord," sanctity in the virtue of which He is made "higher than the heavens"—then Whit Sunday reminds us that the sanctity of Jesus is not a vanished thing, though Jesus has passed out of the sight of our eyes. The Holy Spirit, the spirit of His human sanctity, comes down out of His exalted person, to perpetuate on earth, not more His sympathetic and effective beneficence than His stern and separated self-consecration.

The obligation of sanctity, as distinct from beneficence—our duty to God as prior to our duty to man—this is a central part of the Christian message. And it finds its justification, in part, in a broad view of human nature. The argument that the most persistent elements in human nature are those which most certainly correspond to reality, is one of the force of which it is very difficult to escape.

In the region of the Natural Sciences we find the botanist and biologist arguing that any peculiar formation or growth in plant or animal, which maintains itself and becomes persistent, must be accounted for by something in its environment. There must be something there to justify it, to make it worth while that it should exist, otherwise it would not have maintained itself, at least in vigour. They argue thus from the organism to its environment, and set to work to verify their argument by finding that hitherto unsuspected element or process in external nature with which the peculiar formation brings the plant or animal into advantageous correspondence. There is no reason why the argument should not apply with equal force to the invisible spiritual faculties and developments of human nature—the only difference is that in this region it does not from the nature of the case admit of ocular verification. But if men anywhere tend to appear as behaving themselves in the presence of a Divine Being or beings, as under obligation to some Divine person and seeking to commend themselves to Him by appropriate action, it appears to violate all the analogy of nature to suppose that a tendency, a bent, so universal, so persistent, can be fundamentally based on a delusion.

The argument is strong, again, in the region of metaphysics. Metaphysical argument, it appears to me, can only account for experience by assuming at the last analysis the trustworthiness of human instincts. Thus the metaphysical analysis of our ordinary experience of nature forces us to believe in the constructive action of mind holding together

the detached and transitory presentations of the senses in order to constitute the orderly world; but it also forces us to believe that an order really exists in nature corresponding to the mind in man that the process of sensation is, in fact, a process by which a universal order is reproduced in our particular minds. The blind instinct which has driven man so confidently out into nature to interpret and to solve has only been justified because in fact the reason or logos in man reflects the reason or logos in the world. "O my God," Kepler is said to have cried, as the laws of planetary motion presented themselves to his mind, "I am thinking Thy thoughts after Thee." But if man's instinctive attitude towards nature is thus, in spite of innumerable mistakes, fundamentally trustworthy, that at least reassures us as to the trustworthiness of his no less instinctive attitude towards God.

The most universal or persistent directions of human nature most certainly, I repeat, correspond with reality. And man has been found with a very remarkable universality to be a being pursuing sanctity, commending himself to God or gods by appropriate action.

Rude and savage tribes exhibit human tendencies in crude and gross forms. But the savage is found recognising two distinct restrictions on the pursuit of his selfish desires. One is the restriction imposed by the authority of his tribe, the other the restriction imposed by religious obligations—by what is called among Polynesian aborigines, in a word which has passed into our language, the principle of taboo.* The world to the savage is a region of mysterious superhuman powers or persons. Some more or less awful spirit dwells in the dark grove or the ancient tree or the gloomy mountain or the curiously-formed rock. His dwelling-place is not to be violated without peril. It is "taboo." The spirit may be merely terrible or malevolent, but he may be also relatively friendly. It may be the spirit akin to the tribe, the tribal god, but still he must be warily dealt with. His territory, or shrine, must not be encroached upon. He must be approached at due times and seasons and with proper ritual actions and ceremonial purification. The human persons in special relation to him—the chief or the priest—share his terrors. They, too, become hedged in with a circle of taboos, or so far as they are his officers and ministers they are under special obligations and restrictions in approaching him. So that altogether a large part of what otherwise might be available matter for selfish appropriation falls under the restriction of religious consecration. A religious dread, a dread of awful unseen powers, lays its hand more or less heavily on the savage life. Savage life everywhere, as it seems, exhibits this same phenomenon. It remains, incorporated in ritual systems, into civilised days, as there is no figure in ancient religion encircled with a more formidable network of taboo than the "flamen dialis" at Rome. He might not ride, or even touch a horse, or look at an army under arms, or wear an ordinary ring, or have a knot in his garments. He might not touch or even name a goat, a dog, raw meat, beans, and ivy. He might not walk under vines. And these are only some of the strange estrictions by the observance of which he could be fit to minister safely to the God.

As the god of the savage may be simply a being of malevolence, so the "sanctity" of an object may mean only that it is charged with a mysterious destructive power. The "sacred" in savage language, as in Latin, may mean equally the accursed or the consecrated. And of course it is possible to argue that this sense of "consecrated" things and persons, this sense of action governed by the requirements of Divine beings, is only the result of savage ignorance. "Rude men tremble before the unknown forces of nature. They think the movements of nature conceal beings like themselves, only more terrible. Their terror is simply due to ignorance, and the only rational representative in the educated man of the religious awe of the savage is the care with which he accommodates himself to the laws of a nature which can be controlled only by being obeyed." But the actual development of the religious awe of the savage constitutes a large part of the answer to this suggestion. The development of the idea of sanctity is seen more or less in many nations, but nowhere so well as among the Jews. We have, I think, the same right, based on the same general recognition, to look to Judæa as the school of the religious faculties, as we have to look to Greece or Athens as the school of art. It was what Athanasius calls it, "the sacred school of the knowledge of God and of the spiritual life for all the world." The development of the idea of sanctity among the Jews is a most remarkable subject of study. A reasonable view of the religion of Israel leads us to expect to find at the bottom of its development the common half-barbarous religious customs of the Semites as the basis on which the divine education was to work. This view is the most modern; but it is also the very ancient view of the Greek fathers. St. Chrysostom, for instance, strongly asserts that all the ritual usages and institutions of the Mosaic law "had their origin from Gentile grossness," and were identically the same as those which were in vogue in the heathen world. It is part, he says, of the general gradualness of God's educative method that he should have "endured to be worshipped by the very same rites with which those outside were worshipping demons—only giving them a slight alteration that little by little he might lead

* See J. G. Frazer, "Golden Bough," cap. 2. Robertson Smith, "Relig. of the Semites," Lect. 4. "Encycl. Brit.," art. "Taboo."

them up to the high philosophy." * Thus it is impossible to doubt that modern authors are right who see in the vow of the Nazarites something strictly akin to the institutions of "taboo."

Again, when we read such an expression as "Let the priests which come near to the Lord sanctify themselves, lest the Lord break forth upon them," we can hardly doubt that here we have (under education for higher purposes) the rudest conception of the formidableness of a God. Once more we read in the Book of Samuel how "Uzzah put forth his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error (or rashness)." We learn elsewhere that numerous authentic instances exist of strong men, among more or less savage races, who have died suddenly at the mere terror of having touched a sacred or tabooed object.† It is hardly possible to avoid connecting the one incident with the other class of incidents, and to suppose that a crude conception of the terrific nature of sacred objects is here put to account in the process of teaching the people of Israel the true idea of sanctity.

In the savage conception of the terror of Divine beings and sacred things, and the corresponding conception of the requirements of sanctity, there is hardly any moral element. No moral idea attaches itself to the Divine wrath or good pleasure. But if it is from this level that the Jewish advance begins, the advance does begin at once. The idea of sanctity is moralised.

The holiness of Jehovah is morally conceived. The holiness which He demands is a moral thing. In the earliest narratives of the Pentateuch, side by side with the traditional idea of a special priesthood, lies the conception of the priestly people—the whole people separated, consecrated to God: "Ye shall be unto me a kingdom of priests and an holy nation." This most religious thought is emphasised in Deuteronomy. Again and again that prophetic writer calls to mind the religious separation of Israel, and makes the claim of Jehovah upon them as His consecrated people a claim of the deepest moral significance. (Deut. vii. 6, xiv. 2, xxvi. 18). This was the great moral idea which justifies the whole priestly system based upon it. It is the keynote of the law of holiness in Leviticus and of the prophecy of Ezekiel. That most priestly prophet has for his central idea that Israel is to be punished, purged, morally cleansed, in all her individual members; and then, spiritually regenerated, is to be the great priestly nation, lying again outspread before God in His holy land, having Him dwelling among His people in His purified temple, they themselves having access to Him, seeking His face—people and prince and priests—in the ordered ceremonial of sacrifice and worship, which is to be the outward expression of enlightened consciences and cleansed hearts. So the whole idea of the priesthood, in the final code of priestly legislation, is that the priestly action is to maintain, by its symbolic ceremonial, the sanctity of the whole nation before the face of God—to keep the nation such that God may dwell among them.* And the Psalms of the Sanctuary keep the idea of ceremonial worship in the closest connection with moral holiness: "Who shall ascend into the hill of the Lord; or who shall stand in His holy place? He that hath clean hands, and hath not lifted up his soul unto vanity, and hath not sworn deceitfully" (Ps. xxiv. 3, 4.)

The ceremonial of the Law was no doubt a strangely imperfect and transitory instrument. In its merely ceremonial element St. Paul calls it "the rudiments of the world"—rudimentary instruction of a merely material sort (Gal. iv. 3). But the requirement of sanctity, and of the worship, inward and outward, in which sanctity finds expression, is not transitory. It is only deepened and emphasised in the New Testament. Our Lord indeed brings the three kinds of duty—to ourselves, to one another, to God—into very vital connection with one another. He does not leave them as detached departments of life. Thus it is only by the entirely unselfish surrender of ourselves that we can really do our duty to ourselves, or realise ourselves. "He that loses his life shall save it." And our duty to God, self-consecration, is to have its direct reference also to our hopes of winning our fellow-men. "For their sakes, I consecrate myself." Self-consecration is thus closely allied to beneficent action. But the claim upon self-consecration to God, as a thing distinct from beneficent action towards others, the claim upon worship as the rendering to God His due and fitting homage, the whole sacrificial attitude of life towards God, this is emphasised as much as ever. "The true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers."

The whole of worship is raised to a higher power, as Christ has both revealed the Father, so that we know better the object of our worship, and has given new power to the life of man by His teaching and by His Spirit. We can "worship," therefore, with all the full faculties of our manhood (as Jew or Gentile never could), "in spirit and in truth." But God's revelation of Himself has not made His personal claim on man less thorough, less exacting. The Father is jealous with a father's jealousy. He must demand, because He is Father, a relation to Himself on the part of His sons, personal, reciprocal, devoted. "The Father seeketh such to worship Him." Thus, for ever in the prayer of Christians, the central prayer which they can offer

* Hom. in Matt. vi. 3.
† Frazer, "Golden Bough," I., p. 168.

* Montefiore, "Hibbert Lectures," p. 318.

in the name of Christ, "Hallowed be Thy Name," has the priority over "Thy kingdom come."

I say, then, that in the spiritual development of man, as it finds its culmination in the Son of Man, the idea of sanctity is moralised, purified, deepened, but in no way weakened or merged in other conceptions. In the teaching and example of Jesus Christ the obligation to present oneself before God, in soul and body, a holy sacrifice—the obligation to live and act as a member of His consecrated and priestly people, "lifting up holy hands with truth and without doubting," is the primary obligation of human life. And if it be suggested that there has been development since then, and the tendency of moral development since Christ came is to merge the specifically religious duty into the social, it seems to me a sufficient primary answer to insist, as all reason justifies us in insisting, that the social motive is not, cannot be, adequate to maintain the moral level which has been won once for all for humanity in the Christian life of sonship. Take any modern writer who believes in no moral sanction beyond what is supplied by human society, and examine his treatment of three elements in the existing Christian moral ideal—the elements of purity and of truthfulness, and the obligation not, under any circumstances, to destroy one's own life. It seems to me self-evident, on any candid consideration of the matter, that as the lofty Christian conception and attainment of purity and truthfulness has been due mainly to the consideration that we live in vital union with the All Holy—in His fellowship, under His eye, subject to His judgment, admitted to His love—so it would infallibly be lost if once the motives which come from this recognition of God had ceased to act. There may be natures not tempted to impurity or untruthfulness, but they are few. Where the temptation exists strongly, as in the great majority of men it undoubtedly does, there the social motive acts up to a certain point to restrain it, inasmuch as up to a certain point, impure living and untruthfulness are undoubtedly disastrous to society. But only up to a certain point. The fundamental purification of the heart, and even of the outward life and language, from uncleanness and deceit, goes on in a region to which the social motive applies only very indirectly, and with a force altogether inadequate to resist the strength and persistence of vicious inclination. Nor does it seem to me that, when a man's life has become thoroughly useless, to all appearance, to society, exacting upon his friends and painful to himself, any motive will really be found permanently adequate to keep him from a self-destruction which may be painless to himself and unknown to others, except the conviction of his personal relation of responsibility to God, who has "fixed His canon 'gainst self-slaughter," and demands of every man the final "courage to endure."

Now it is, I believe, strictly inconceivable, that the moral gain involved in the Christian conception of sonship can be otherwise than profoundly natural. I mean, it must be according to the nature of things, and not an arbitrary product. It has arisen, and maintained itself, and obtained the homage it has obtained, because it is the life which is really in accordance with man's being and his relation to the universe. And, if this is so, the motives which alone justify it and make it possible—the venture of faith on which it is based—are shown to be rational by the only sort of verification which the subject-matter admits of. Trace the moral development of man. Self-interest accounts for much; social motives for much; but for the higher and deeper developments one only motive and force avails to account—the motive and the force which is expressed in the summary law, "Be ye therefore perfect, even as your Father which is in heaven is perfect." There is no theory which can embrace and account for the facts of man's moral progress, as a whole, except the supposition that he is made in the image of God, that God is his Father, and has revealed Himself to His sons; and that the summary of human obligation is progressive assimilation to the Divine character.

But you will say—You are not preaching to a congregation of agnostics; why enforce an obligation from a Christian point of view so self-evident? I reply—Is there not a cause? Is it not the case that the merely utilitarian or social view of moral obligation is having an influence far beyond the regions where its theoretical principles are admitted? Our anxiety to be practically useful in our religion—its philanthropic direction—sometimes becomes, even in orthodox believers, so predominant that it saps the root of sanctity, on which, after all, the practical beneficence is ultimately found to depend. "For their sakes"—that is the motive—"I consecrate myself," that is the indirectly effective process. Let me illustrate the danger of our forgetting this by two or three examples:

(*a*) There is a great development among us in the conduct of Church services; there is great demand for good preaching and for those accompaniments of religious service which render it acceptable to the senses and the imagination. We try to make services attractive and preaching good; and in answer to our efforts people go to church because they like the services and find the preacher acceptable. But the primary object with which the Christian should go to church is to join in corporate worship. The epistle of Clement, written in the first century, gives us the fundamental conception of the Eucharistic worship of the Church. The Church approaches God as a corporate body, in ordered hierarchy, officers and laity, drawing near to Him with its representative "gifts," with its homage of adoration, of thanksgiving, of intercession, drawing near in the free approach won by the Great High Priest, whose sacrifice has once for

all given power and effectiveness to the Church's oblations, who is "the High Priest of our oblations." Yes, we go to Church primarily to offer worship; and this offering of worship is our rational duty. Its obligation does not vary with the variations in our feelings, or the more or less pleasing adjuncts with which the worship is ceremonially rendered, or the greater or less acceptableness of the accompanying preaching. Depend upon it, we shall never in any age have many good preachers. If church-going is to be maintained and developed, it will be from one cause in the main—that Christian people feel increasingly the obligation and the joy of worship; that they realise that there is no act in which man is more truly man than when he is recognising, acknowledging, adoring God, His sovereignty, His holiness, His love. "It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty everlasting God. Therefore, with angels and archangels and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory."

(*b*). The merely humanitarian or utilitarian conception of religion is apparent in the view which fairly instructed Church people often take of what is necessary as preparation for holy orders. That the man who is to minister in holy things should be properly instructed, should know how to preach tolerably and to read well, should be effective in the matter of parochial organisation—all this is universally allowed; what is kept in the background, or somewhat unwillingly assented to, is that what he needs before all else is opportunity and assistance in making firm his spiritual ground; in making progress in the life of self-consecration, in gaining a clear vision at least of the ideal of sanctity. No doubt this is necessary for the Christian, not for the priest only; or for the Christian, because in his degree every Christian is a priest. No doubt the undue distinction which has tended to prevail between clergy and laity has been due as much to the inspirituality of ordinary Christian people, to their not realising their priestliness, as, on the other hand, to clerical assumption. No doubt, I say, all Christians are saints—that is, bound to consecration, to holiness. But the clergy are subject to special strain; they are to be leaders in worship and life; they need and can have special opportunities of preparation. And what I say is this, that the preparation which, above all other men, they need is the preparation in holiness—the assistance and opportunity to form the habit of devotion and worship. The life of the vigorous clergy is subject to an enormous spiritual strain, a spiritual strain which is not often borne without very serious moral loss. It is certain that nothing can meet that strain except the discipline of sanctity, the developed and deepened habit of self-consecration, the inner life of Divine communion: "For their sake, I sanctify myself."

(*c*). The obligation of sanctity has its application in a University. We want, so many of us want, to be good Christians. We feel our responsibility for handing on the great spiritual heritage of the past. But we neglect a necessary ingredient in religion—the element of spiritual aloofness, separation, self-consecration, the "keeping ourselves unspotted from the world." The organisation of life, intellectual and social, presses hard upon the spiritual life and leaves it within narrow limits, without time enough, or effort enough, bestowed on it. Besides, we are almost afraid of going apart, of giving real attention to sanctity. We want to be sympathetic, we want to be like other people. "If one is to do good to men," we say, "we must be like them." To such pleading, after all, there is for the Christian one answer. It is true or fallacious so far as it represents, or not, the ideal of Christ. Christ was sympathetic. He was among men! He hid not Himself from His own flesh. But His sympathy was strengthening, healing, redemptive, because it was qualified. In half His humanity, at least, He was abiding in the Father—aloof, alone, in self-consecration of His human being to the Father. That is the law of Christian sympathy. "Ye are the salt of the earth." Ye are to purify by distinctness, by emphatic savour, by unmistakable fidelity to your own principles. If it is true that you can help people only by being like them, it is at least as true that you can help them only by being unlike them. "For their sakes I consecrate myself."

Brethren, in our reflection on religion and life, let us give more place to the idea of sanctity. And let us not suppose for a moment that diligent self-consecration means a constrained manner, an unsympathetic demeanour, a lack of geniality. Nay, the strenuous effort after sanctity in the silent hour of devotion, or in the worship of the Church, brings the soul into that quiet, harmonious relation to God which is the very temper of peace, of cheerfulness, of naturalness, of fearless manhood, of generous sympathy. Nor need we regret it that, as Englishmen, we shall continue probably to err by reserve, rather than by freedom, in expressing our inner religion. It is better that the inner shrine of stern devotion in a man's life should be guarded round about by an outer court of fellowship with common life and common pleasures—a fellowship only distinguished by innocence, unselfishness, and brightness.

> "Se sub serenis vultibus
> Severa virtus occulit;
> Timens videri, ne suum
> Dum prodit, amittat decus."

THE Rev. Lord W. G. Cecil, Rector of Hatfield, who for several weeks has been confined to his room suffering from pneumonia, has during the past week made good progress towards recovery.

LOYALTY, REVERENCE, AND LOVE, THE CHARACTER AND DUTY OF THE TRUE CHRISTIAN.

By the Rev. B. MATURIN, M.A., Vicar of Lymington and Rural Dean.

Sermon Preached in Lymington Church, on the Occasion of the Marriage of His Royal Highness the Duke of York with Her Serene Highness the Princess Mary of Teck, on Thursday, July 6th, 1893.

"Love the brotherhood, fear God, honour the King."—1 Peter ii. 17.

WE are met together in God's house this morning upon a very happy and important occasion, to celebrate the marriage of his Royal Highness the Duke of York with Her Serene Highness the Princess Victoria Mary of Teck, to offer up our prayers and supplications to Almighty God on their behalf, that He would be pleased to bless them both, and to make this a happy marriage to them and to the nation. It is indeed a happy occasion on which we are met! Marriage is an honourable estate, instituted by God in the time of man's innocency, signifying to us the mystical union that is betwixt Christ and His Church. It was beautified and adorned by Christ Himself, by His presence and first miracle that He wrought in Cana of Galilee, and is commended by St. Paul to be "honourable among all men." And in every state of life, high or low, in the cottage of the poor as well as in the mansion of the great, a marriage in the family is celebrated with joy and festivity; but the marriage which we celebrate this day is one full of interest and importance, not only to the Royal Family, but to the nation at large, for be it remembered that his Royal Highness the Duke of York is grandson to her Gracious Majesty the Queen, and therefore, in succession to his father the Prince of Wales, is heir apparent to the throne of these dominions, and may one day reign as king (and God grant that the day may be yet distant. God grant the Queen a long life, and bless the Prince of Wales). Still the Duke of York, whose marriage we celebrate this day, may one day reign as King over Great Britain and Ireland, and as Emperor over the distant and extensive dominions of India. No marvel then that you have united together in fervent prayer for God's blessing upon the marriage.

But among all the feelings that will move the heart of the nation this day, I feel that none will be stronger than that of *loyalty* to Her Gracious Majesty the Queen, whose happy reign has now extended over fifty-six years; and when I look around this town and parish and see the extensive preparations that are being made for decorations and illuminations—the outburst of loving and loyal hearts—I see how appropriate the language of the Mayor of the borough when he described it as "this loyal and patriotic borough."

I would give a hearty welcome as the minister of this parish, to the Mayor and Town Council, and to the various public bodies who have come up to God's house this day. The text which I have chosen for your consideration, is one well suited to guide your thoughts and feelings aright. It contains a divine principle which elevates your hearts to God in fear and faith, which brings you to the footstool of the throne in honour to the Queen, and calls upon you to love the brotherhood by whom you are surrounded. It is a threefold cord which cannot easily be broken, calling upon every Christian man or woman to "love the brotherhood, fear God, and honour the Queen."

I. Now, transposing the order of the words, let me set before you briefly "your duty toward God" as expressed in the words "Fear God." By which the apostle does not mean that slavish fear which is characteristic of the ungodly, and which "perfect love casteth out," but rather that holy, reverential fear of offending God, which marks the character of the true Christian, that fear of which David speaks when he says, "As for me, I will come into Thy house in the multitude of Thy mercy, and in Thy fear will I worship toward Thy holy Temple." Thus "fear God." He sits enthroned above. "Heaven is His throne, the earth is His footstool." "Heaven and earth are full of the majesty of His glory." "We are His people, and the sheep of His pasture," for "in Him we live and move, and have our being." We breathe His air, drink His water, live by His bounty, and are surrounded by His mercies, they are new to us each returning day. His providential care has watched over us from youth to manhood, from manhood to old age with some of us; so that "having obtained help of God, we continue until this day," Oh "who would not fear Thee, thou King of saints." For consider He is about our bed, and about our path. We are rocked to sleep on the cradle of night by His care, and waked by His providence to see the light of His sun. Consider His wondrous love, for "God (the Father) so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He calls upon the rebel to return to his allegiance, the lost son to come back to his loving Father. He has provided a ransom, and opened the kingdom of heaven to all believers. "Fear Him, ye saints, you will then have nothing else to fear." You are His children, redeemed by His love, sanctified by His grace, and born of His Spirit. Look up to God as your Father, and never rest till, in the spirit of childlike faith, you are enabled to say, "Abba, Father," "Our Father, which art in heaven, hallowed be Thy name." Thus fear God.

II. "Honour the King." Now, be it remembered that these words were written by St. Peter

at a time when the throne of the Roman Empire was occupied by a bad man and a cruel tyrant, and yet he says, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." And the Apostle Paul, writing to his "son Timothy" says, "I exhort that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may live a quiet and peaceable life in all godliness and honesty, for this is acceptable unto God and our Saviour." "Honour the King" or (using the words as applicable to the reign of our Gracious Sovereign) we should say, "Honour the Queen," words which, I am sure, will find a responsive echo in the heart of every loyal subject of Her Gracious Majesty throughout the length and breadth of her dominions. Never was there a more *constitutional* sovereign than Queen Victoria. Coming to the throne at an early age, and at a time when the rights of the Crown were in a somewhat unsettled state, and constant friction between the Crown and the Commons disturbed the peace of the nation, the country is under a deep debt of gratitude to Her Gracious Majesty for the judgment and prudence with which she has preserved the rights of the Constitution—ever attentive to the voice of the nation as expressed by both Houses of Parliament, and yet maintaining with true dignity the constitutional rights of the Crown—a difficult and a delicate task, performed with such skill and diligence that the late Lord Beaconsfield said "that no document of any great importance was ever signed by the Queen till she had first read it through and understood its meaning." She has so identified herself with her people in all their sorrows and joys, that no calamity ever falls on her people that we do not expect a message of tender sympathy from her Gracious Majesty. No marvel that she lives in the heart of the nation!

Time would not permit me even to touch on the wondrous progress that has taken place during the fifty-six years of her reign—progress in science, arts, and literature, marked by the development of railways, telegraphs, postal service, and education, that is wondrous! While the Church has made mighty progress in adapting her service to the wants of the people, not only by the great increase in the number of her clergy, and their laborious diligence at home and abroad, but also by the formation and endowment, by voluntary contributions, of eight new dioceses in England, and by the erection of over 2,000 churches. And yet they who observe the signs of the times know full well that there is an under-current of feeling among certain classes of people that is drifting towards republicanism; but I feel quite sure that no kind of government is so adapted to the constitution of the English people—I speak not of America, but of England—as that of a limited monarchy. Oh what a debt is due by the nation to our gracious Queen! "God bless the Queen," will be the united prayer rising from the heart of her loyal, loving subjects this day. While by the outward manifestations of joy and sympathy with the great event of the day they will show that they desire "to honour the Queen."

III. "Love the brotherhood." By which we may understand the brotherhood of humanity, taking the words in their widest acceptation. In the words that immediately precede my text the Apostle says "Honour all men," every member of the great family of humanity, irrespective of their station or position in society, for God "formed man in His own likeness, in the image of God made He him." "He breathed into his nostrils the breath of life, so that man became a living soul"—deathless and immortal! There is therefore a certain degree of honour due to every man, just because he is a man and belongs to the great family of humanity. But when the Apostle tells us to "love the brotherhood," he means especially the brotherhood of Christianity, those "who are born not only of the will of the flesh, nor of the will of man, but of God," those of whom it is said "ye are all the children of God by faith in Christ Jesus," and whom the Saviour specially calls His "brethren." These are the brotherhood whom we are called upon not only to honour but to love. "A new commandment," says Christ, speaking to His disciples, "a new commandment I give unto you that ye love one another as I have loved you." "This is My commandment, that ye love one another." "By this shall all men know that ye are My disciples, if ye have love one to another." Without this the profession of Christianity is vain, for, as St. John, the beloved disciple, plainly puts it, "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Yea, a man may "give all his goods to feed the poor, or even give his body to be burned, but if he hath not charity or Christian love, he is," saith St. Paul, "but as sounding brass or a tinkling cymbal." So important is the exhortation that ye "love the brotherhood, and that not in word but in deed and in truth." Let this "love be without dissimulation. Be kindly affectionate one to another with brotherly love, in honour preferring one another, forbearing and forgiving one another even as God for Christ's sake hath forgiven you."

So it was, we are told, in the first days of pure Christianity, when wondering heathen exclaimed "See how these Christians love one another." In all your dealings one with another set before you the meekness and gentleness of Christ, and in lowliness of mind let each esteem other better than himself, and so carry into practice the spirit of the words "Love the brotherhood."

Let those three Christian graces be *united in one character* like the garment of Christ woven from the top without seam. Let not one say "I fear God," and another "I honour the Queen," and a third, "I love the brotherhood"; but let the fear of God be united in one character with love to the brotherhood and loyalty to the Queen. "So shall ye be neither barren or unfruitful in the knowledge of our Lord and Saviour Jesus Christ," but "grow up into a perfect man, unto the measure of the stature of the fulness of Christ."

Carry out, my beloved brethren, this day the spirit of these words in all your festivities, decorations, and illuminations in honour of her gracious Majesty the Queen and the members of the Royal family; in all your intercourse with young and old set God always before you, breathe the spirit of Christian kindness and courtesy. So shall the day be a happy day; you will look back upon it with pleasure and interest, and will be enabled to anticipate with joy the fulfilment of that prophetic exhortation, "Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready," and then arrayed in fine linen, clean and white, which is the righteousness of saints, you shall enter into the full meaning of those glorious words, "Blessed are they which are called unto the marriage supper of the Lamb."

THE Bishop of Wakefield has left Bishopgarth for a few weeks' sojourn in Sutherlandshire.

AT the special ordination held by the Bishop of Norwich in Norwich Cathedral on Sunday last, the sermon was preached by the Dean, and the gospeller was Mr. W. Richmond Phillips, of St. John's, Cambridge.

THE Bishop of Exeter is leaving home for a few weeks. Any letter on ordinary business should be addressed to Mr. Arthur Burch, the Registry, Palace Gate, Exeter. The Bishop's address is Eevin, Pwllheli, North Wales.

THE Christian Evidence Scholarship for the diocese of Liverpool, of the value of £60 a year, will be awarded on an examination of candidates, to be held in Liverpool on April 4th, 1894. A new feature in the examination is the selection of the following as permanent subjects: — Butler's "Analogy" (Part I.), Church History to A.D. 381, and Unseen Latin Translation from some Ecclesiastical Writers. Forms of application by candidates and further information may be obtained from Mr. J. Gamon, 53, Lord-street, Liverpool.

THE Rev. Frederick Hartopp Holt, of Seamer Lodge, Scarborough, having contributed £4,300 towards the endowment fund, the Ecclesiastical Commissioners have now assigned a new district chapelry, carved out of the parishes of All Saints', Falsgrave, and Holy Trinity Scarborough, to be known as the "district of St. James's, Scarborough." The patronage af the new parish is vested, first, in the Rev. F. H. Holt, and afterwards in the Archbishop of York and his successors.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d. twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, JULY 29, 1893.

WAR.

INDUSTRIAL strife is now becoming too common to be worth notice, but the impending coal crisis requires a word of comment. Trade has, for years past, been in a more or less depressed condition; all industries have receded from the level of prosperity enjoyed in times past. The owners of coal mines have at length felt the pinch, and have made what seems to be the reasonable proposal that the men should begin to take their share of the loss. No one with any pretence to be fair-minded could deny inquiry into their statements, corroborated as they are by one or two important facts. The Northumberland and Durham miners, for instance, admit the facts, and are willing to take lower wages; the Welsh miners, among whom a sliding-scale is in operation, have been receiving reduced wages for a long time. The very least one can say is that the masters, in proposing to take 25 per cent. off the 40 per cent. increase in wages which the miners have been in the habit of receiving, have made out a *primâ facie* case.

The answer to it has been the usual threat to strike. It has come to this, that men are so unreasonable, so selfish, that they will not even consent to hear or give evidence *pro* or *con*. The congress of miners has resolved to resist the reduction of wages—*i.e.*, to strike—has refused arbitration, and has made a strong effort to compel these Northumberland, Durham, and Welsh miners, who are perfectly satisfied, to strike too. When the history of strikes comes to be written, if it ever does, this one that impends will take an important place. It records the fact that workmen have reached the point of refusing to care about right or

wrong. In effect these miners say to the masters, "Whether or no the amount our work produces is enough to pay our wages is no concern of ours. If you can't afford to pay us, you must get the money out of some one else. We won't take less." The refusal to arbitrate is a very bad sign. It shows that the men have wilfully shut their eyes to the rights of the question. They don't want to learn what they ought to do.

This is the spirit of the "new unionism." Formerly we fondly believed that the right spirit of labour was for master and man to work for their own mutual benefit and for the good of society. That is no longer so. The modern spirit is for the workman to consider only himself. When the master is no longer able to bear the burden entailed by this, the workman says, "Distribute it over the public," but he himself will not touch it with one of his fingers.

When a commodity cannot be produced at a profit, the difficulty can be met only in one of two ways; reduce the cost of production, or increase the price. At present a combination of the two methods is employed. If the price will bear raising, it is raised, while manufacturers' profits and workmen's wages are decreased; all parties concerned thus bear a share of the loss. This is the principle of the sliding-scale, which was at one time thought to be the workman's palladium, and which certainly is the fairest way yet devised of apportioning the workman's gain or loss. But the miners have declared that they will not bear their share of the burden, not even the proportion of it which the masters have suggested. This means that the public must bear it for them, and this is to be done by striking. In other words the miners, rather than take less wages, will take no wages at all, but will stop the supply of coal. This will send coal up to famine prices, will cause untold hardship to thousands of the poor, and will fill the pockets of the retail traders, as well as developing the cheap Continental coal business. All this we have had before. But, if the strike assumes its threatened proportions, that will not be all. If the production of coal be seriously interfered with, the effect upon manufacturers will be sharp and severe. Some will be for a time extinguished, nearly all will be crippled. The effect of this in increased prices, stoppage of wages, perhaps further extension of strikes, can be well imagined. It will inflct injuries on British trade which, in the present condition of things, will be almost insupportable. And, as usual, those who suffer most will be the class who began the mischief. This has its consolation.

Hostilities have not begun yet, and it is not too late to hope for better things. Every thoughtiul person will trust that the present counsels of reckless and foolhardy selfishness on the part of the miners may yet give way to more prudent and generous consideration.

THE LATE JOHN ELLERTON.

On Tuesday, June 20th, at St. John's, Torquay, was committed to the ground "so much as could dye" of John Ellerton, acknowledged by Matthew Arnold to be the "greatest of living hymnologists," and the last of the great Church poets of the Victorian revival. As was fitting, the hymns sang at his funeral, six in number, were all from his own pen, including, of course, the immortal "Now the labourer's task is o'er,"

John Ellerton was born in London, December 16th, 1826. He received most of his early education at King William's College, Isle of Man. In 1845 he entered Trinity College, Cambridge, taking his degree in 1849. In 1850 he was ordained by Gilbert, Bishop of Chichester, to the curacy of Easebourne, a village near Midhurst, Sussex. How he continued his studies after leaving the University may be inferred from this anecdote:—Walking with him a few years ago on the South Downs near Midhurst, he said, pointing out a dark clump of trees crowning a low hill, "That's where I used to read Plato." Curates who read Plato for recreation are not likely to remain in obscure country parishes, and after two years at Easebourne he was appointed, upon the recommendation of his Bishop and Archdeacon Hare, to the senior curacy of Brighton, under the late H. M. Wagner, receiving, at the same time, the evening lectureship of St. Peter's, Brighton. I have heard him say that it was from Mr. Wagner that he learned the art of managing a vestry meeting, and certainly his control of temper, under circumstances particularly trying to his sensitive and poetic temperament, was admirable.

After eight years at Brighton, he accepted the incumbency of Crewe-green, and the appointment of domestic chaplain to his friend Lord Crewe. Here it was that he laid the foundation of that reputation as a Church poet which is coextensive with the English language. Several of his hymns were written for the choral associations in the Midland Counties, which met annually at Nantwich. the earliest being the favourite, "Saviour, again to Thy dear Name we raise," in 1866. This was followed by the hymn for Sunday, "This is the day of light"; the sublime "Throned upon the awful Tree," the idea derived from the well-known LXX. variant of Ps. xcv. 10; the tender "When the day of toil is done"; and in 1871 by "Now the labourer's task is o'er." Among his translation from the Latin, "The Endless Alleluia" and "O Strength and Stay upholding all creation"—sung at his grave—are especial favourites. But not only did he compose and translate from the Latin, it was through his influence that many admirable hymns were introduced into England—for example, the favourite "Through the night of doubt and sorrow," a translation by S. Baring-Gould from the Danish, was first heard at Crewe-green.

In 1872, Mr. Ellerton accepted the rectory of Hinstock, Salop, to the duties of which post were added two years later those of diocesan inspector for Salop-in-Lichfield. In 1876 he was presented by the Dean and Chapter of St. Paul's to the rectory of Barnes, where I had the privilege of becoming his curate. By this time his reputation as the greatest of living Church poets was firmly established, and there were those who hoped that for one of our most thoughtful preachers and thorough scholars, for our greatest hymnologist some position would have been found which would give him leisure to serve the Church

with the special talents intrusted to him, free from the distractions and worries of a large and populous parish. But while others may have thought thus, he never for a moment thought so himself, and was content to serve his Master lovingly and faithfully without one thought of any reward which this world has to offer. And right well was his work at Barnes done. Not only was the organisation necessary for so large a parish established, but a temporary church was erected by his exertions to supply the needs of the poor and populous district of Westfields, a church which has since given place to a permanent and beautiful structure. It was at Barnes that Mr. Ellerton compiled the Introduction to "Church Hymns," a work involving great research and an accurate knowledge of the hymns and their authors. It was at Barnes, too, that he consented to publish, at the request of many friends, a volume of sermons entitled "The Holiest Manhood."

At last, under the strain of the incessant demands upon his time and strength, his health broke down, and he was compelled to resign his charge, and go abroad for rest and change. After spending some time as chaplain at Pegli, near Genoa, he returned to England, and, through the kind influence of his friend, Bishop Walsham How, was offered in 1885 the rectory of White Roding, a remote parish on one of the bleak hills of Essex.

While at White Roding he published his helpful and devotional work, "The Twilight of Life," a series of thoughtful addresses not so much to the aged as to the aging, guiding them to a deeper insight into the words, "At eventide it shall be light."

For seven years and a-half he ministered in that retired parish, often taking part in Missions and in conducting Quiet Days, and not unfrequently, after his own two or three services, walking no inconsiderable distance to assist some brother clergyman in the evening. At last the first summons came. He was stricken down by a paralytic stroke, from which, however, he partially recovered, but with an enfeebled body and somewhat affected mind. Then, and not till then, he received the honorary distinction of a prebendal stall in St. Albans Cathedral Church. But it came too late. The strength to bear even the fatigue of installation was gone, and John Ellerton never entered the stately cathedral of St. Albans as one of its Canons.

White Roding was resigned last autumn, and the stricken poet sought in the mild climate and genial society of Torquay a rest, in which it was fondly hoped he would pass, surrounded by those who loved him best, many a peaceful year. But this was not to be. The summons was repeated a second and a third time, and on Thursday, June 15th, those around him witnessed—

> The brightness of a holy death-bed blending
> With dawning glories of the eternal day.

Excellent as are Ellerton's prose writings, among them being the erudite article "Hymns," in Smith's "Dictionary of Christian Antiquities, it is upon his hymns that his fame rests, many of them being faultless gems of devotional feeling and poetic expression. A few years ago he gathered all his poetical works into one volume, published by Messrs. Skeffington.

Mr. Ellerton was the most delightful of companions, and his friendship is a golden memory to all who were privileged to share it. In conversation he was particularly charming, "knowing something of everything, and everything of something," with a fund of anecdote and play of fancy which was inexhaustible. But the most remarkable trait of his character was his intense lovingness—always making the best of, and doing his best for, others, never thinking of himself, *omnis erat omnibus sibi nullus*. In the pulpit — calm, thoughtful, scholarly—he had few equals; while his reading had a peculiar charm, and the pathos he threw into such passages as the last chapter of Ecclesiastes, or David's lament over Saul and Jonathan, will never be forgotten by those who heard. His Churchmanship may be expressed almost in a word—it was absolute loyalty to the Church of England. Such, in poorest sketch, was John Ellerton—poet, preacher, scholar, friend; in all, "a man greatly beloved."

H. HOUSMAN.

CHURCH NOTES.

CANON SCOTT-HOLLAND, after delivering his lectures on the Church in St. Asaph Cathedral, went off to his beloved Bettwys-y-Coed.

AT a hastily summoned meeting of the Liberal Churchmen's Union, held at the National Liberal Club, it was resolved, as we learn from the *Manchester Guardian*, to address Mr. Gladstone in support of Home Rule, though the president, Mr. George Russell, M.P., is adverse to any public action being taken.

THE Ecclesiastical Commissioners have assigned a new district, carved out of the parishes of St. Mary's, Stockport, and of St. Mark's, Bredbury, to be known as the "district of Hall-street, Stockport," which district has been permanently endowed with an annual rent charge of £150, devised by the present rector of Stockport.

THE Welsh Bishops, the Duke of Westminster, Lords Cawdor, Tredegar, Llangattock, Windsor, and Powis, Sirs J. R. Bailey, C. E. G. Philipps, J. T. D. Llewelyn, and W. W. Wynn, Right Hon. W. E. Sackville West, and Messrs. H. J. Ellis Nanney and H. Kneeshaw have put forth an appeal to English Churchmen for funds to refute in Wales the misstatements and misrepresentations of the Church's adversaries, for which large additional funds are requisite.

MISS BOYD, it is known, has given Malling Abbey to the Sisters who have worked with Mr. Dale at Chiswick, and last week they entered on their inheritance. There were festival services and a luncheon, over which the Rev. A. M. Dale presided, supported by Lady Gyll, Miss Boyd, Mrs. Dale (widow of the Dean of Rochester), the Rev. J. H. Timms, the venerable vicar of Malling, and a large number of clergy.

THE Archbishop of Canterbury has somewhat surprised the advanced Church party by his attitude on the School Board religious question. He says he cannot invent a policy "which shall at once solve all difficulties and clear all paths for the future;" and with regard to the charges of Unitarian teaching, he refuses to condemn "the whole School-board system" because a teacher was heard instructing the children that Joseph was the father of our Lord. But the St. Athanasius of the School Board, as Mr. Athelstan Riley has been somewhat cruelly christened, is pursuing his policy with vigour, convinced that he has the great majority of London Churchmen at his back. His bosom companion in the fight is the Rev. J. J. Coxhead.

THE Earl of Kimberley has evidently taken to heart Lord Salisbury's statement that "if he treated Mussulmans as he was now treating Church people as to their schools there would be bloodshedding in England before long;" for on Thursday night the Lord President of the Council said that "it was a great mistake to suppose that the Government desired to injure voluntary schools which had done such good service in the cause of national education." What, however, will Mr. Acland say to this assertion of his nominal chief in face of his dealing with schools at Birkenhead, Eastbourne, Aberavon, Willoughby-on-Wolds, and elsewhere?

TWO ex-archdeacons have just died, viz., Archdeacon Boyd, long the cheery archdeacon of Craven who for fifty-eight years had worked faithfully in Yorkshire; and Archdeacon Edmondes, till two years ago the archdeacon of St. David's, but better known as one of the finest Latin scholars of his day, and for his laborious and successfol works at St. David's College, Lampeter, as Latin professor. He returned to the college as principal after the appointment of Dr. Jayne to the bishopric of Chester, but his strength was hardly equal to the position, which is one which, at this crisis in the history of the Church in Wales, demands a firm hand and strong will.

THE Archbishop of Canterbury's illness is only of a temporary character. He has taken a chill, and his medical adviser prescribes rest and care for a day or two. His Grace is really not so strong as his robust appearance would seem to indicate. It was a great disappointment to him not to be able to attend the meeting at the Duke of Westminster's house on Thursday afternoon on behalf of King's College Hospital, but the doctor peremptorily refused to allow him to leave his room. The Bishop of London, however, who was present to support the appeal of the Duke of Cambridge, testified to the reality of the interest the Archbishop, as well as himself, took in the welfare of the hospital.

THE Bishop of Norwich is carrying into practice his advice to his clergy in his address at his enthronement—which was at once a dignified and popular function—to "work," for on the four days following he preached in two Ipswich churches and at Woolverstone, where he was the guest of Mr. Berners, and spoke at three meetings, at one of which, on behalf of the Archbishop of Canterbury's Mission to the Assryians, he brought his Asiatic and especially his Siberian experiences to bear. The most noteworthy thing, however, he has done was to appear unexpectedly on Sunday afternoon at Chelmondiston church, where he asked the rector to lend him a surplice and cassock and let him catechise the children, after which he gave a short address to the adults on the words "I will."

THE Duke of Rutland, who appointed Canon Curteis Chaplain of the Savoy, must be somewhat surprised at his letter to the Lucerne Conference, in which he practically goes in for Disestablishment; but, as Mr. Guinness Rogers shows in the *Times*, he quite misunderstands the position which Dissenters take with regard to Episcopacy, and if Disestablishment and Disendowment came they would not accept the historic Episcopate, as what Canon Curteis calls "a concession to our old-world feeling." The Canon, in his desire to relieve the bishops of their attendance in the House of Lords, falls into the common error of considering that it takes up much of their time. If a return were moved for it would be found that on an average the majority of bishops do not spend twenty-four hours in session in the precincts of the House, and the subject of regret is that since the days of Wilberforce and Magee the bishops make their influence so little felt.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 19.—"Paul at Ephesus" (Acts xix. 1-12). Introduction.—Paul is continuing his great missionary work. He is visiting the chief cities of Europe, and planting the Gospel amid much opposition. Nevertheless he is called upon to publish Christ and His salvation. He is promised the help of One who is above everyone and more than all who may be against us. This he assuredly promised in a very remarkable manner and demonstration. This makes the one distinguishing difference in the Lord's workers that they have that help which makes them essentially powerful instruments in the hands of God, and which the enemies of God cannot gainsay or withstand. We find this demonstrated in unmistakable examples in Holy Scripture, and even throughout the early history of Christ's Church we may find a multitude of bright and glorious examples reckoning not their lives dear that they may publish the name of the Lord Jesus. We find that Paul was a glorious example and demonstration of his faithful endurance that he may publish Christ and extol the Cross, in which was his chief glory. We find him called to Europe to plant the Gospel; he visits Philippi, Athens, Corinth. Now we find him at Ephesus, a famous city of Lesser Asia, about 45 miles S.S.E. of Smyrna. We notice that God conferred upon Paul the Holy Spirit, He gave him power, the Jews in this place were hostile to the cause of the Gospel; nevertheless there were some who turned to the true God, especially when they saw the powers that were given to Paul. God knows how to direct and prepare His servants. Under all circumstances He is able to overcome the fiercest enemies, and make a path and way we little know. All things are possible with Him; God wrought special miracles by the hand of Paul.

> Go, labour on, 'tis not for naught
> Thine earthly loss is heavenly gain:
> Men heed thee, love thee, praise thee not;
> The Master praises. What are men?

We must not expect that everyone will accept the message or receive us. Throughout the history of the Bible, and since, we find this to be true; we must faithfully publish the glad tidings, whether men will listen or not. Our marching orders are, Preach the Gospel to every creature. We cannot tell what crop the sowing the seed (word) will produce on our hearers. A poor woman in the North of Ireland experienced a change of heart through the Gospel. She made a living by selling whisky without a license; her business had been illegal before God and man; she realised this, and she resolved that the change of heart must be followed by a change of life. On reaching her little shanty she brought out the huge demijohn in which she kept the poisonous compound, and, in her own characteristic way, she addressed it thus: "Now, you and I have lived together for a great many years, but the Lord Jesus Christ is coming to live with me now, and you and He cannot get on together, so one of you must go; it must be you." So saying, she took the great jar and dashed it to pieces on the stones in the yard. Thus we find the power and influence of the

Gospel of our Lord Jesus Christ different from any other system of morals or philosophy. We may learn a few lessons from this subject by way of application:—1. God will guide right. 2. God will comfort and confirm. 3. God is able to overcome our enemies. 4. God can make us bold and give us courage. 5. God's word must be faithfully preached and taught, cannot return void. 6. Trust always in God.—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Beatty, Rev. John, Incumbent of Kilmainham Wood ; Incumbent of Moynalty, Diocese of Meath.
Berkeley, Rev. Stuart, Curate of Rugeley ; Vicar of Abbots Bromley, Rugeley.
Brayne, Rev. Robert Thomas William, M.A.; Rector of Kirstead-with-Langhall, Norfolk.
Brigstocke, Rev. Canon, Rector of Trinity Church, St. John, New Brunswick ; Archdeacon of the Diocese of Fredericton.
Carter, Rev. J. O. H., M.A. ; Chaplain of Magdalen College.
Collyer, Rev. Daniel, B.A.; Chaplain of Christ Church, Cannes.
Cradock, Rev. Henry Cowper, M.A. ; Vicar of Ossett, Wakefield.
Davies, Rev. James, Curate of Emmanuel Church, Everton ; Curate-in-Charge of St. Anne's, Warrington.
Hayes, Rev. R., B.D., Curate of Derry Cathedral ; Rector of Drumragh, Canon of Derry Cathedral.
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Wingfield-Digby, Rev. Frederick Wyldbore, M.A. ; Vicar of Toller Porcorum or Great Toller, Dorset.

CLERICAL OBITUARY.

Boyd, the Venerable William, formerly Archdeacon of Craven, and for fifty-eight years Vicar of Arncliffe, at Arncliffe, near Skipton, Yorkshire, on the 18th inst., aged 84.
Crawley, Rev. Charles Edward, M.A., Oxford, at West Kensington, on the 24th inst., aged 66.
Edmondes, Rev. Charles Gresford, Rector of Stackpole Elidor, late Principal of St. David's College, Lampeter, and formerly Archdeacon of St. David's, at Tenby, on the 18th inst., aged 54.
Heathcote, Rev. Gilbert Wall, Fellow and Sub-Warden of Winchester College, and for forty-six years Rector of Ash, at 7, College-street, Winchester, on the 17th inst., aged 87.
Moberly, Rev. Charles Edward, at 7, Stanley-road, Oxford, on the 19th inst., aged 73.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion ; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures ; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another ; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation ; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and tmaerial enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W. ; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

WILLIAM OF WYKEHAM.

BY THE ARCHBISHOP OF CANTERBURY.

SERMON PREACHED IN WINCHESTER CATHEDRAL, AT THE FIVE HUNDREDTH ANNIVERSARY OF WINCHESTER COLLEGE, ON JULY 25TH, 1893.

"Tribulation worketh out patience; and patience, probation; and probation, hope; and hope maketh not ashamed."—ROM. v. 4.

HOPE maketh not ashamed, because soon or late it is realised. St. Paul is speaking of the practical hopes of a good man. He speaks not of the strokes of a genius, he speaks of selfless ambitions, succeeding because they are part and parcel of the ideals of God: succeeding because each advances in its own way the plan on which God has constructed the world and society. Every such ambition, conceived and realised by a spirit trained as St. Paul describes, is a step of that temple which God erected, and not man. It is as a man of such-like ambitions, marvellously tried, unfailingly hopeful, brilliantly successful, that William of Wykeham begins to stand out before us. Begins, for when we were younger his work was a living power in England, in death he slept in surpassing dignity, but of himself how fragmentary an outline could even the most skilful hand trace or reproduce. But to-day it is no slight testimony to what he was that it is precisely the growing knowledge of the history of England which enlarges our knowledge of him. He is no common man whose importance we learn not from private memories, but from the more deeply studied record of his country.

Opus feliciter consummavit are the last words which tell of his stupendous translation of this cathedral from its earliest to its latest majesty. But this was after a cruel pause, a jealous thwarting of twenty years. He was seventy years old before he could recommence it, and then *opus feliciter consummavit.* It was the same story with every one of the great spheres of activity in which he engaged. Every work of his was broken off by some catastrophe—tribulation worketh patience, and patience probation, and probation hope—and then a pause, and then *opus feliciter consummavit.* How came he to be the prince of benefactors that he was? It was through lessons thus learnt and mastered that he became a pattern to any who would benefit their fellow-man in ways far humbler than his. For he seems to me to point two precious morals. And I would fain believe, and I cannot but believe, that they were present to his mind, so consistently were they followed by him. He seems to teach us (1) that our real originality must lie in accurate development, (2) that on the edge of a new era we must never lose confidence in the highest knowledge that we have.

Our originality lies in accurate development. The new idea and force which he imparted to education and the last best work (and it was a great one) which he did in politics were precisely represented in the new idea and method which he created in art. A consummate craftsman in architecture, both ecclesiastical and domestic, full of the poetry of the art, and a geometrician from the boyish Euclid days, he conceived a change in which it is hard to say whether imagination or calculation had more play; so obedient to laws of light and shade, so balanced between plainness and decoration, so nicely calculated as to equipoise and quantity, so safe on the right side of risks.

It was the same in this work to-day commemorated; a work in which every educated man in England has his share with you sons of Wykeham—else how dare I be speaking here? Secular schools in abundance before; nobleman's and knight's houses in which boys were brought up soldierly, civilly, discreetly, learnedly—it was the ground plan of some great nobleman's house on which he had laid out of his own. But there was no place yet of which the boys of England were the chief end and aim; everywhere education was the secondary thought, the appendage, the by-play of something else. Then, from the first, he allowed and enlarged the attendance of commoners, provided the scholar's home, and order and character were intact. From the first he threw responsibility for all the rest upon the elders, and was even willing that some should be older than they are even now. Neither was an after-growth, neither was an after-thought. It is idle to say that because the elements were found elsewhere the formation was not original; idle to say that this was not the original of the public schools of England—the triple original of what seems essential in every one of them—viz, the particular bond historic or social of the foundation, the openness to all the world, a substantial (or in case a virtual), præfectual, sympathetic headship among the boys.

Here this true originality lay in accurate, harmonious development—combinations of tried forces. And, mark here again, the same undaunted patience which waited through the long suspension of the cathedral and never knew such word as "it is too late to begin" went steadily (think how long) from when he was first a Bishop, and at five-and forty had "our scholars" already in teaching, and at fifty-six obtained "license to found," and at sixty-two laid the first stone, and at sixty-nine was too infirm to be at the opening,

and at eighty finished the statutes—and for himself, for his colleges, and for all England, for ever, *opus feliciter consummavit.* It was with the same patience that (after his disastrous experience of Royal friendship, nay, lavish affection) he, at the age of sixty-five, undertook his second, his brilliant Chancellorship.

It was again the orderly lines of development in which his mind worked which made that second Chancellorship not so much "a brilliant success," as it has been called, as a quiet new salvation of English liberty. For science of politics there was none, and, if there had been, what Richard or Edward of them all, what John of Gaunt, what Gloucester would have heeded it? What men of Kent, or London populace? What Charles of France, or Urban or Boniface of Rome would have studied anything but the gain of the hour.

Is it too much to say that if the young king's despotic aims had been supported, as undoubtedly he trusted, by the sober strength and popular name of Wykeham, a very vast reaction might have been effected? But reconciliations were made at home and peace abroad, and constitutional methods were relied on and even developed in the short two years; after which, without having had the least desire to feel the pride and throb of power, or the least hankering to prolong that power, he quietly restored the seals to the King because the work was done.

He had come back only because he was bidden. He had come back after injustice, hardship, disgrace, nay, extinction had been tried upon him—come back and *opus feliciter consummavit.* Against a wild and lurid background of splendour and of misery he stands out a robust Englishman with a lofty view of realisable romance; a man of the character that has always done most in the world and carried most wills along with it. He knew well what the disappointments of highest ideals are. There are few reflections more pathetic than those now in which, looking far and wide over the foundations of Europe, he sees one sad spectacle of religious rules defied and statutes broken, and loftiest aims defeated, and wonders whether it would be better to look no farther than to disperse his fortune to the poor of his own day; but yet concludes that, if he commits his trust to those whom he will provide to be men of learning, of true intellectual and spiritual cultivation, not mere devotees, his purposes will be respected and handed on at least by such men. And here is the second great priciple which seems to me to have been so full of force for him, without which, indeed, his love of accurate, harmonious development would have had no meaning. He was resolutely determined to put full confidence in the highest things he knew. That they were the highest which he knew was his assurance that they were real, and he trusted them. Here the highest thing was knowledge in its onward course. There it was liberty as against despotism even the wisest. In another region he was sure that the final cause of the English Church was not to exalt and enrich the Roman see. And he was part and parcel of that great act of the Church's freedom when her clergy declared that they would tax themselves heavily for the King if he would stand between them and Rome, but on no other terms. When the great Wicliffite champion himself was ready to acknowledge the Papal claim upon them, William of Wykeham believed that the Catholic Church could have no true claims detrimental to the good of the nation.

Yet he was sure that change was at hand. The motto which he painted and carved and glazed up everywhere was his creed of change, the article which he would have all who believed in him believe. Not as heretofore (he thought) would manhood and gentility be traced to descent, or castles, or land, or fee, or favour; but to "manners" —*mores*—character. Wherever he was, or had been, men read that faith. There is a later portrait by Holbein where this same faith may be read on the brow, and mouth, and eye of Warham; and even in the strong hands just unclasped from prayer. The whole aspect is as of a watcher certain that unknown change is coming fast towards him down the wind, but certain that he has the promise and the reality of strength to meet it. What the strength is is revealed in the sacred symbols behind him. I think that quiet prophetic light must have often sat behind the eyeballs of Wykeham.

For since manners were henceforth to make man, what were the manners which made him? The question is mainly answered. It was the character formed by convictions like these. Citizens and Churchmen must know and understand their own past, not to dwell in it, but to apply and to develop it. Whatever is the highest type they know they must familiarise themselves with it, and have confidence in it. They must, as it were, like Wykeham's sons, "hear and diligently listen" to the Bible daily—the Bible itself—holy lives—proverbial philosophies at their meals. That is not too bold a metaphor, for it is more than metaphor. "The institutions you have received" (his whole conduct seems to say) "inspire them from within and from above, and work through them." The laws of nature and of history are alike. There is no new creation and no "clean sweep" known to either between this world's beginning and its end. To attempt a clean sweep is only to build ruins in the place of houses, ruins which are ill to dwell in, hard to efface, hard to restore. It is interesting to think that at the head of the State he weighed the advantage of endowment, both as a moral and economical question, and that the answer he arrived at meant the public school system—fountain and stream, and even yet all is not done that must be done on these lines. Every new school that is founded seems to be

effective upon character, almost in proportion to its nearness or farness from them. The nation and its benefactors have many schools to create yet, and it is not yet clear that modern life admits of solutions much at variance with those given to the simpler-looking problems of the past.

In the second region of the manners which made Wykeham man, I dare not for the sake of being popular declericise so true a clerk—in that second region must we not place his courage on behalf of the freedom of the Church, his large-heartedness and constant sympathy with what he loves to call the *Militia Ecclesiae Anglicanae?* the rank and file of the clergy, though, if they deserved his confidence then, they are a thousand times more worthy of it now—and must we not add the almost certainty that his acceptance of the great teaching of the Sacrament was much nearer to our own than to either the scholastic view or the coarse popular doctrine of his time?

And yet beyond these there is a third region—a higher, sweeter spirit-land in which it is certain that he dwelt. All his contemporaries felt the genuine humility of that lordly liberality, the peacefulness of that life of contention, the uncomplainingness which treated disgrace as a time of leisure, the devotion which in sacred hours was not ashamed of tears. Surely this was a marvellous man. There were green vaileys and sweet springs behind the bold bluffs of his outer life. It is not loss, but gain, to see that his large and patient work as a founder was but one section of life, which stands out in no small proportions against the history of a great period.

I have said what my mind allowed me to say. It is a happiness to think there remains on the mind so much more to say if time and patience could have borne it. It is no pain, but happiness, to think how many here would have said all better. The knowledge deepens my gratitude to you. And it will ever deepen my devotion to a place and a memory to which, though a stranger, I have been devoted from a boy, and with which, in later years, there has been forged for me the strongest, dearest tie that can be—a place and a work which long before I knew it, were working for me the greatest good by an Arnold through a Lee; a place in which I have seen and reverenced a Barter and a Moberly, and loved a Walford, and those others which it is mine still to revere and love.

These are personal accidents. Perhaps I should not name them. But I name them out of respect, because I know it is natural that you should to-day call on the nearest successor of Courtenay, the chivalrous friend, and those other two with whom through infirmity and unto death the founder lived and worked in closest bonds "of counsel and of might." I name them because it is fitting you should know that your call was sure to be answered out of the very heart and life of any man to whom it might come. And because there is at least one unbroken thread of highest purpose which it is denied to none out of all to follow—the thread of trouble taken to heart, and working patience, probation, undaunted hope, and rest in peace—under the glorious shadows of his *opus feliciter consummatum.*

THE RIGHT USE OF LIBERTY.

By the Rev. J. REID, Rector.

Sermon Preached in Newtownsaville Church, on Sunday, July 9th, 1893.

"Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."—1 Corinthians viii. 9.

NO man ever lived who better understood or more highly valued liberty, both civil and religious, than St. Paul, the writer of these words. And though he was always ready to practise self-denial on behalf of others, and even to endure wrong, still, on some occasions he resolutely claimed and asserted his civil and religious rights. For instance, when, as we read in the 16th chapter of Acts, the Roman magistrates had violated his civil liberty, he boldly and courageously protested, and vigorously insisted on his privileges as a Roman citizen. In this particular instance there were several aggravating circumstances in the treatment the Apostle and his companion had received. They were beaten contrary to the Roman laws. It had been done openly and publicly so as to inflict greater humiliation and disgrace, and it had been done without any trial or condemnation. So when the interests of justice and religion demanded it he did not hesitate to assert his rights, and his indignant protest against the injustice done to him and his fellow-prisoner carried terror to the Roman magistrates, who had by their committal violated the law.

"They have beaten us openly and uncondemned, being Romans (*i.e.*, Roman citizens), and cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out." Then the magistrates were obliged to "climb down," try and soo he their irritated prisoners, and entreat them not to make a row about the matter, but to go away quietly, lest they themselves (*i.e.*, the magistrates) should be severely punished for violating their rights.

Now I have referred to this matter to show how strongly and resolutely St. Paul, "the man of all men likest Christ," who was meek and lowly, could insist upon his rights when the interests of religion demanded it. A Christian may bear much in his private capacity and sacrifice his private interests if he chooses, nor will he take offence at every trifle, or cultivate a contentious spirit. But his public name and character and principles belong not to himself alone, but also to the church

and to the world, and these he is not required by any law or rule of Christian charity or religion to allow others to filch from him. Hence, not only on this occasion of his imprisonment at Philippi, but on other subsequent occasions we find this same Apostle boldly standing up for and vindicating his liberty and conduct.

Thus, in the 24th chapter of the Acts we read of his defence before Felix, when he used the memorable words, "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my forefathers" (13-14)—words which every Protestant may use as expressive of his position in relation to the Church of Rome. They call us heretics, but the charge of heresy lies the other way, neither are the proofs far to seek or difficult to present.

Again, in the 26th chapter of the Acts this same St. Paul enters upon an elaborate and convincing argument in defence of his conduct and his liberty, and so powerful was his reasoning on this occasion, that Agrippa said at the close of his address, "Almost thou persuadest me to be a Christian." So, alas! are many to the present hour "almost persuaded." Their consciences are awakened. They are convinced that it is the only safe course. They are almost persuaded to give themselves wholly and heartily to the service of God. But the snares and allurements, vanities and pleasures of the world, or the love of office, or the pride of rank and power, or a disposition, like Felix, to defer the matter to a more convenient season prevents them. And so year after year passes till the golden sands of life are all run out, and the man or woman dies almost a Christian. May the God of all grace keep us all from such an infatuated course and such an end. But to return to this question of liberty. We have seen that St. Paul, the greatest man of all the ages, whose life and writings have done more than all others to mould and form the religious opinion of the world, was an ardent advocate of it, and boldly vindicated his rights as a Roman citizen when they were unjustly encroached on. Now it was this same Paul of Tarsus who wrote to the Corinthian Christians the words of our text, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

Liberty is a many-sided thing. Thus we speak of political liberty, of religious liberty, of social freedom, etc. Political reformers, as well as scientific and religious reformers, have been raised up time after time in the providence of God as the world needed them and was prepared to profit by their labours, and the liberties of the people have been gradually enlarged and extended, until in our own nation at least there seems little more to be asked for or desired. Even Roman Catholics now suffer no disability in consequence of their religion, unless it may be exclusion from one or two offices, from which it is not unnatural they should be excluded in a nation pre-eminently Protestant. In all other respects they stand on a footing of perfect equality with their Protestant fellow-subjects. What can they have or desire more but supremacy? Complete religious liberty they already enjoy. Do they want such an extension of it as will enable them, like the pilgrim fathers of America, to "worship God according to their conscience and prevent everybody else doing the same." This supremacy we can never permit.

The liberty referred to in our text was of a religious kind, and referred to the use of or abstinence from certain articles of food. The question in debate was the lawfulness or unlawfulness of eating those things that had been presented in sacrifice to idols. On this matter there were differences of opinion. To partake of this would be considered by some as sanctioning idolatry, while others considered it lawful to eat such things, and looked on the scruples of their brethren as needless.

St. Paul's decision in the matter was that though it might be lawful, still it was not always expedient to do so. The effect of so doing would be to injure a weak brother who had little information or experience. And to sin against their weak brethren thus would be to sin against Christ. Hence, though they were free, still he warns them against so using their liberty as to cause others to stumble. For their better encouragement in the matter he also gives them his own example (13th verse), "Wherefore if meat maketh my brother to offend (or lead him into sin or guilt) I will eat no flesh while the world standeth, lest I make my brother to offend." Here we see the same loftiness and nobility of conduct which marked every step of the great Apostle's life. A readiness to become all things to all men. A willingness to deny himself any gratification, even in lawful things, for the sake of others. A virtue how rare and how seldom practised. How many excuses people make for their indulgence in this or that. How ready we are to say, Well this thing is perfectly harmless in itself, and if others are injured by it the fault is not mine, why should I deny myself a lawful gratification on their account. And so we find the fibres of this argument like the roots of a deadly cancer running through and vitiating the whole of life. If responsibility could be evaded or escaped in this way, almost every evil could be explained away or watered down, and in the end nobody would be guilty but the worst of all. Now this miserable casuisty that seeks to evade responsibility is both mean and contemptible. The moment you touch it with the talisman of truth it dissolves and falls asunder like the cords with which the Philistines bound Samson.

This principle of self-denial for the good of others, which St. Paul advocates and illustrates by his own example, is one that might be applied to

many things in human life ; and if all Christian had his delicate sensibilities and robust Christian virtue, how soon a mighty change would pass over the world. And they would set an example that others might safely follow. Therefore in any perplexing question, when there is doubt as to the right course of action, let them ask themselves, What would Jesus Christ have done, or what would Paul have done in similar circumstances, and then "whether losing, whether winning, trust in God and do the right." Liberty! what a glorious theme, and who of ancient or mo ern times amongst all the sons of men could discourse more eloquently and convincingly, more logically and powerfully, than the "myriad-minded, lion-hearted" Apostle. How much he endured on its behalf? What noble sacrifices he made in its assertion. And the spirit of Paul was the spirit of the reformers and martyrs, and, indeed, of all Protestants from the earliest times to the present, however dimly they resembled him, and however great the distance at which they followed.

Now we Protestants do not desire to attack any one, but we as little desire to be misunderstood, and misrepresented ourselves. We wish to make our position plain and our principles clear.

It is the custom of Romish controversialists to assert, with a somewhat swaggering air, "But ours is the old religion; you Protestants are but of yesterday." And then comes the ever-recurring question, "Where was your church before Luther?" This question has been answered a thousand times, and still they return to the charge of novelty, like water to its level. The shortest and best answer we can give is, that our religion was then where it is now, in the Bible, for as Chillingworth has well said, "The Bible is the religion of Protestants." Or we might answer the question. as an Irish Bishop has done in a truly Irish fashion, by asking another, "Where was your face before it was washed?" Before the Reformation the fair face of religion was sadly besmeared and begrimed, and overlaid and polluted with the superstitions and idolatries which had corrupted it for many centuries. The Reformation was simply the washing and purifying process by which religion was cleansed and purified, and emancipated from the impurity and degradation of centuries of bondage and corruption. Then the Church of God, not a new institution, but the same old Church that had been obscured and almost buried under the rubbish of Rome, shone forth in its pristine beauty, "fair as the sun, clear as the moon, and terrible as an army with banners."

Protestantism, however, is much older than Luther's day, for Abel, and Noah, and Enoch, and Abraham, and Joseph, and Moses, and David, and Daniel, and the Old Testament prophets, and John the Baptist, and Paul, and Wycliffe, and Huss, and Jerome, and thousands of lesser note, were all protestors against the spiritual declension and wickedness of their times. And there is at this moment a church in Europe that has never been reformed, and which always has been, and still is Protestant, the church of the Waldenses.

But although there have been Pro estants from the very beginning of Christianity, aye, from the very beginning of the human race, since liberty and truth could not be maintained on earth, save by protesting continually against despotism, and error, and superstition, and idolatry, still in the time of Luther it took a new step, assumed a new position that it might carry on the battle from a better vantage ground, and attack with greater energy the strongholds of error and superstition.

The particular circumstances or events that led to the specific use of the word Protestant I do not stop to narrate. The celebrated protest drawn up by the German Princes, who rejected the persecuting decree of the Emperor Charles and the Pope, opened a new era in the world's history. Never had men been placed in a more critical situation, but they came out of it victorious, and boldly declared for themselves and their fellows, "We protest by these presents before God, our Creator, Preserver, Redeemer, and Saviour, and before all men and all creatures, that we for us, and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, to His word, to our right conscience, to the salvation of our souls, and to the Diet of Spires." Thus spoke those noble men whom the world knows henceforth as the protestors or Protestants. They demanded what we now enjoy, liberty of conscience, the word of God, the supreme rule of faith, and guide of life, Christ on the throne, and His word in the pulpit. The echo of Spires was heard in England and taken up there, and the Revolution of 1688 gave to the Reformation form and permanence. It hurled from the throne the narrow-minded and persecuting bigot James, after his armies had been defeated at the Boyne, Derry, Aughrim, and other places of lesser note in our own country, and seated in his room William III. of illustrious and immortal memory. It confirmed the Protestant Constitution in Church and State, and secured for us an unfettered Press, a free pulpit, and an open Bible. And this religion called Protestant has elevated the nations which have received it morally, socially, materially, and intellectually. It has given a higher tone to public morals, added vastly to material wealth, scattered the mists of ignorance and superstition, and, to use the words of glorious old Hugh Latimer, has "kindled such a flame as we trust in God shall never be extinguished."

It has snapped the fetters of despotism and slavery, and given freedom to the body and freedom to the mind, freedom of speech and freedom of conscience, freedom of the Press and freedom of the pulpit. Liberty! the dearest

of names, the shrine to which the oppressed of every land turn their faces. Liberty! which inspires the poet's song, the orator's lips, and the historian's pen. The sacred, God-given, heaven-born right of every man to read his Bible for himself, and worship God according to his conscience —this liberty follows its footsteps and marks its progress.

"But take heed," says the Apostle, "lest by any means this liberty of yours become a stumbling-block to them that are weak." How? The avenues are many by which the evil against which the Apostle warns us may find an entrance. We pride ourselves upon, and I trust we are truly thankful for the liberties we enjoy; but how, if we don't make a right use of them, shall we excuse ourselves or answer for it? If our lives are no nobler, higher, purer, grander, holier, and more useful than others, what avails all our advantages.

If having the Bible as the charter of our liberties and the "man of our counsel," able to make us wise unto salvation and "guide our souls to heaven,"—if, having this, I say, a Protestant can swear as freely, drink as boldly, profane the Sabbath as carelessly, neglect the worship of God and the ordinances of religion as constantly as others, aye, and much more so, what is he the better for his advantages. Nay, rather is he not the worse man of the two. He knows his Lord's will and does it not. He might say like the old heathen, *Video meliora proboque, deteriora sequor* (I see and approve the good, but I follow the evil); "the same shall receive greater condemnation."

But more than that, his influence and example injure others. They will naturally enough conclude that, if Bibles and liberty to read them do the Protestant so little good, they themselves suffer little by the want of them, so they will cling more tenaciously to their own system and be more confirmed in their error, and thus we make our weak and ill-informed brethren to stumble, and by sinning against them and wounding their weak conscience, we sin against Christ.

You may rest assured there is no other way in which we can commend our religion and our liberties so well as by a godly life. Men may not read our Bibles, but they will read our lives, and a life of godliness is the best protest against all error.

To say anything about what is called Home Rule at this time of the day seems very like beating a dead horse. We have heard the matter discussed and re-discussed *ad nauseam*, and feel somewhat sick of the whole business. Even if we concede the principle, and admit that under certain circumstances Home Rule might be a very harmless or even an advantageous thing, such circumstances do not at present exist. Were the people of Ireland all or nearly all Protestant and loyal, as the people of Scotland and Wales, say, or were they loyal apart from religion altogether, it would alter the conditions of the problem very much. Then it might be a very harmless and possibly an advantageous thing to have a local Parliament for Ireland (and perhaps one for each of the other three divisions of Britain also), to manage local affairs and a central Parliament to superintend and manage important and Imperial affairs for all. But this condition, I fear, does not exist. And what statesman in his senses, or fit to be outside of a lunatic asylum would give power into the hands of men who are, and always have been the friends of everybody, and every nation or petty principality who might be the enemy of England. Men who were described not so long ago by the present head of Her Majesty's Government, as "marching through rapine to the dismemberment of the Empire"; men who have been publicly branded before the world by the Parnell Commission as conniving at, if not directly inciting to crimes of the deepest dye; men, who with, perhaps one or two exceptions, have displayed none of the conspicuous qualities of statesmen; men whose ill-concealed or openly avowed purpose it is, not to cease the strife until they have severed the last link that binds Ireland to England; men who shuffled themselves into prominence and political power by clinging to the skirts of a great man, and promising obsequiously to do his bidding, and then, when they obtained the chance, turned on their leader and worried him to death; men whose policy is a mere pandering to public ignorance and private greed; men who would for the most part be elected by, and under the control of the bishops and priests of the Church of Rome—are these the men who are to rule over us, and to whose tender mercies the security of our persons and property, our liberty and religion, and all we hold dear is to be committed. We answer very decidedly No, not if we can help it.

Even if the tone of the speeches and addresses, both of priests and laymen, was much more reassuring than it is, still we could not venture to trust them unless we entirely reject our experience and consult our invention. There may be no danger of open persecution now, but we are in the position of burnt children. Even though Home Rule might prove a comparatively harmless thing, still Protestants cannot, with the history of the world before their eyes, be too severely blamed for dreading and distrusting it. We cannot readily forget the gentle suasion of rack and thumbscrew, and fire, and faggot, and stake, and gibbet which was tried on the consciences of our fathers.

We can hardly believe in the infallibility of an old man, who claims universal dominion both in temporal and spiritual matters, makes war upon the science, art, and enlightenment of the nineteenth century, and who, with ludicrous solemnity condemns liberty of speech, liberty of worship, liberty of conscience, and liberty of the Press.

We are not actuated by any desire to return to the social, moral, and intellectual condition of the Middle Ages. We may be told that the world is too intelligent now-a-days to submit to be deprived of all that is valuable in religious liberty. But we must remember that human nature is much the same in all ages. Man is not less sinful, and Satan is not less wily than he was 300 years ago, and if both are prevented from doing mischief, it is only because a Supreme Ruler controls all events, restraining evil and wicked purposes, and protecting His Church and people. So long as the Lord of Hosts is with us, and the God of Jacob our refuge, we have nothing to fear; but we are not therefore bound to risk or throw away our liberties, or give the enemy an advantage over us. The laws under which we live, and the liberties we enjoy are our brave fathers' legacy, God's gift to them and handed on to us. And though so many vows and promises have been made as to our absolute safety under Rome Rule, for that is what it would really be, we cannot trust them. Rome Rule never did well in these British Islands who groaned under it for centuries, nor indeed in any part of the world, not even in Italy.

Yet we are not sceptics, infidels, or heretics. We believe our Bibles, we believe in that old document called the Apostles' Creed. We believe all that constituted the faith of Christendom for the first six centuries, but we do not believe in the lying wonders of Rome, and God helping us, we will never again allow the collar of slavery to be slipped over our freeborn necks. Therefore it is useless to ask or entreat us further. We have learned from an old book that we value highly to "stand fast in the liberty wherewith Christ has made us free," and we mean to do so.

And now a word about the 12th. On the coming anniversary large numbers of people will be collected at various centres throughout the country. While holding our own principles firmly, let us avoid giving any unnecessary offence to others who may differ from us. Not in a spirit of proud boasting or ungodly triumph should such meetings be held, but in a spirit of devout thankfulness and humble gratitude to the Giver of all good for the blessings so abundantly bestowed on us. Remember the words of our text, and take heed lest this liberty of yours become a stumbling-block to them that are weak. Drink generally finds its way into such gatherings, and sometimes a bad name is brought on a good cause by the folly of a few. Such people should remain at home if they cannot conduct themselves decently for at least one day. Let them be watched and kept under control. Let men, instead of lowering and degrading themselves and the cause with which they associate in the eyes of God and man by such stupid folly, try rather to elevate their minds and thoughts to the dignity of that situation to which the order of Providence has called us as a constituent portion of the greatest and freest nation in the world, and by lives of faith in the Son of God and self-denial for the good of others show the purity and nobility of our Protestant principles.

We live in a momentous period of the world's history. Great events thicken around us. The lines of Providence seem converging to some great point in our national history, as well as in the kingdom of grace. The adherents of Antichrist and error and infidelity are gathering up their strength and mustering their forces. There is a corresponding movement amongst "the Sacramental host of God's elect." Let us put on the armour, the whole armour of God, and let our watchword be "No Surrender," and our motto, "The world for Christ." We mean to conquer and we must, nor will we rest satisfied till every standard and fortress and citadel of the enemy is captured. We earnestly invite your co-operation in this great work, and entreat you not to be indifferent, but to do all you can by personal example, by persuasion and by prayer, to hasten the complete and final triumph of the kingdom of truth and righteousness. We urge this upon you by the love you bear to your country, by your attachment to the principles of the Reformation and the Protestant religion, by the remembrance of the Cross and Passion of the Lord Jesus Christ, and by the awful solemnities of that day when all shall stand before the judgment-seat of Christ.

And that you may know and do these things the better, seek complete freedom from the power and impurity of sin through Christ, more of the love that casts out fear, and the peace that passes understanding; seek a fresh baptism of the Spirit, and renewed consecration to the service of God. So your light will shine before men as it is intended to do. Your example will edify and not hinder, your influence will tell on the right side, and your reward will be, not the uncertain praise of men, but a never fading crown of glory.

THE Bishop of Rochester is leaving England for several weeks. Letters on urgent business may be sent to the Bishop of Southwark, Dartmouth House, Blackheath-hill, S.E.

We learn from the *London Diocesan Magazine* that up to the present the amount received this year by the E.L.C.F. is £11,000. This is an increase of £4,200 on the amount received during the same months of 1892, and exceeds the income for the corresponding period of any previous year in the history of the fund. "Such a report is very satisfactory. It is possible to make it because of the generous answer that has been given to the special appeal which the Bishop of Bedford and his council have been compelled to issue; and we hope that, encouraged by such success, the friends of the Church in East London will maintain their efforts, and make this year memorable as the first in which the fund will have attained the income of £20,000 that is necessary to its work."

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d. twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 5, 1893.

DISFRANCHISING GREAT BRITAIN.

IT is now recognised, even by his own supporters in the public press, that Mr. Gladstone's sudden change of front the week before last was a shameless piece of political expendiency. On the very night before the final automatic closure came into operation, the Prime Minister came down to the House and made a statement concerning the most vital and organic part of the Home Rule Bill, viz., the retention or non-retention of the Irish members. As the Bill stood up to July 12th the Government were pledged to do their best to pass the ninth clause as it stood, with all its in-and-out contrivances thick upon it. Then, with only twenty-four hours' notice to their own followers, they turned completely round, and declared they intended to propose a new scheme, completely at variance with the original Bill, and changed absolutely in its most important and essential point. In turning his back upon the in-and-out clause, Mr. Gladstone cannot escape from the imputation—inconsistent with political honour—that he merely put it in the Bill as a stalking horse, that he knew perfectly well it was unworkable, and could never be passed, and that concealed behind it lay a proposition which must be allowed no time for debate, but must be flashed suddenly on the House and on the country, and thrust through Committee by the help of the closure. And what is the new scheme? It has been described and denounced over and over again by every shade of opinion in the country. Eighty Irish members are to sit and vote on all matters, British and Imperial, at Westminster, having at the same time a Parliament of their own in Dublin in which no British representation is to be permitted to enter. What becomes of the main feature of our present system, viz., the equality of all members? a feature over which a very short time ago Mr. Gladstone went into rhapsodies of admiration. Let Mr. Wallace, until July 12th one of his own followers, answer. "Members of Parliament were equal only when and because they were clothed with a representative character, and in no other circumstances. If Home Rule were passed, Irish members in Imperial affairs would, of course, be clothed with that representative character, but in British affairs they would not be so clothed. They would be mere strangers, responsible to no constituency for what they did, and running no personal or national risk if they gave a wrong vote. Where did inequality really come in? It came in when interlopers were put on an equality with those who had a legitimate power, and the only way of putting a stop to that was by excluding the interlopers from taking a share in business with which they had no longer anything to do." Mr. Labouchere, for weeks, last autumn and spring, inveighed against the scheme, which he finally swallowed with avidity. He said it would be as tolerable to admit a delegation of Greenlanders as a delegation of Irish members to Westminster once they had a Parliament of their own. But, of course, the weightiest objections to the scheme have fallen from the author of the proposal himself. Speaking in Manchester on June 25th, 1886, after the Home Rule Bill had been defeated, when he was declaring what was to be the future policy of himself and of his party, he referred to this question of the retention of the Irish members. He admitted that the Government would be willing to consider the possibility of their retention, and he said, "I will not be a party to a legislative body to manage Irish concerns, and at the same time to having Irish members in London acting and voting on English and Scotch questions." That was a distinct pledge, which had been so understood in the country, and the views expressed by Mr. Gladstone had been expressed by almost every man on the Treasury Bench, and by speeches delivered by hosts of Home Rulers to British audiences. Mr. Balfour put the matter in a nutshell during the debate. "At present," he said, "this Parliament forms a Legislative Assembly for the three United Kingdoms. Everybody sits here by equal right, everybody has an equal title, everybody is on an equality, and everybody from the very nature of the case has not only the abstract right but the duty imposed upon him of considering all questions, local and Imperial, which may be submitted to him. That is what representative government means. What it does not mean is to bring here a set of gentlemen who are called upon to vote

for things which do not concern them, and who are given the absolute control of their own affairs without any intervention from any other part of the United Kingdom. Do you call that representative government?" We have no hesitation in saying that every British citizen will agree with the leader of the Opposition that such a proposal is a parody of the principle of representation, and is a gross injustice and insult to Great Britain. The very principle of one man one vote, which the Government is supposed to favour, is directly infringed by the Bill as it now stands. Every Irishman will have three votes to every Englishman's one vote upon political affairs. The Irishman will vote for members for an upper and a lower chamber of his own and also for a member to represent him in the British House of Commons. A more monstrous proposition cannot be imagined. Mr. Gladstone, himself, admitted there would be grave dangers in his new scheme of intrigues and political demoralisation. British party leaders angling for Irish votes and Irishmen trading off their votes for advantages to themselves or their native country. Mr. Balfour pointed out in the debate, that in 1885 the Irish party, without being at all in agreement with the Conservative party, thought it worth while to vote for them and help to bring them into power to carry out their own objects, viz., to manufacture a twitch to put on the nose of the Liberal party. We know the result and the shameful surrender, in the winter of the same year, of Mr. Gladstone. If the Irish party did that in the green tree, what would they do in the dry? These are only some of the objections to the retention of the Irish members for all purposes. But they are not all. The worst part of the whole business is the hopeless confession of the Liberal party, that the present Home Rule Bill is only the beginning of a vast series of tremendous constitutional changes, which must, if pursued, take up the whole time of the House of Commons for years to come. The *Daily Chronicle* says of the Bill, after seven years' discussion, that "it is the first stage of Home Rule, not its complete form and mould. This is the first consideration. The second is, that even when the House of Lords has ceased to throw out Home Rule Bills we can no longer hope to arrive, at a bound, at an arrangement possessing more than the provisional effect attaching to such measures as the Irish Land Acts of 1881 and 1887." And yet the perpetual declaration last year of the Liberal party at the General Election was, that if Mr. Gladstone was returned to power he would soon clear the road of Home Rule, and after passing a Bill dealing with Ireland, Englishmen might hope for time and attention for their own affairs. Now we find these were mere pie-crust promises made to be broken. Ireland, according to their own exponents, will block the way for years to come, and every practical interest in Great Britain must wait until philosophers like Mr. Morley, and constitution-mongers like Mr. Bryce, have satisfied their itch for pulling the British Constitution to pieces. We rather think Englishmen will insist on sending men to Parliament at the next Election charged with a very different policy. The only thing absolutely determined and demonstrated by the present Session is the utter impossibility of framing any scheme of Home Rule which is not utterly impracticable. Home Rule is merely a phrase. It is impossible in practice, and has defied the wit of the oldest Parliamentary hand in the world. The verdict of the people must be—"Let it go. We must stick to one Parliament for a United Kingdom."

THE CENTRAL SOUDAN MISSION.

To many people the Soudan simply means the region round about Khartoum, yet this is but a small portion of the area which it covers, for it reaches right across the continent, south of the Sahara, measuring 3,600 miles from east to west, and 1,000 miles from north to south, with a population almost equal to that of the whole of North America.

The routes which the Central Soudan Mission has been led to choose are: 1. That by which the trade of the Central Soudan reaches the coast of the Mediterranean. From Tunis, Tripoli, and Benghazi there are regular caravans which carry European manufactured goods into the interior, bringing back in return ivory, ostrich feathers, skins, and slaves. 2. The Benue, a branch of the river Niger, by which a position about 400 miles in advance of the furthest C.M.S. station Lokoja can be reached, and a centre formed from which to proceed to the large commercial cities around Lake Tchad. A house has been taken in Tripoli for a training home, and here three men are studying Arabic and Hausa (the commercial language of the Central Soudan). The Word of God is distributed, and they have also a magic lantern with Scriptural slides. The Lord has already blessed their labours, for one Hausa negro and two Arabs have already professed faith in the Lord Jesus. Regarding the Benue branch, two men, who had also been at Tripoli, attempted last March to ascend the river Niger, but were detained at the mouth by the Royal Niger Co., and, after waiting seven weeks, one of them, Mr. Edward White, fell asleep in Jesus. His companion, Mr. T. Holt, has just returned to England, and is awaiting the formation of a party. A student of Harley College (Dr. Grattan Guinness's), who is now studying medicine previous to his leaving England, has been accepted for this work, and also a nurse.

The Director of the Mission, Mr. Hermann G. Harris, B.A., has just arrived in England to plead for volunteers, and is open to receive invitations for meetings after September 1st.

An item of interest regarding the Mission is the way it is supported. "They aim, if possible, to support themselves among the people to whom they go by labouring with their own hands. They make no personal appeals to the public or to individuals for

money, so that they never have the unpleasantness of being refused, but by faith, obedience, and prayer they obtain from God the supply of all their needs. They consider that the common system of asking for money and collecting it is legitimate but unwise, 1. Because it robs the giver of the joy of spontaneous giving. 2. Because money so given is often given in a wrong manner, *i.e.*, to man instead of God. 3. Chiefly because the plan of getting money and all other needs direct from God is more healthy for their own souls and Christian life. They are living much nearer heaven when their Father sends them food straight from His own table, and they have but to ask and receive."

Invitations for Mr. Hermann Harris, B.A., may be sent to Mr. S. W. Gentle-Cackett, Harley College, Bow, London, E., from whom a pamphlet giving full particulars of the Mission can be obtained by enclosing stamp. Mr. Harris's address during August is Wentworth, The Shrubbery, Weston-super-Mare.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

POLYGAMY.

SIR,—That a clergyman should advocate polygamy is disgraceful; that a celibate should propose it is absurd. Your clerical correspondent, "*Audi Alteram Partem*," has not only narrowed his defence of polygamy, but he has now, by confessing himself an unmarried man, put himself out of court for discussing it at all as a practical subject. For surely the question for him as a celibate is not one wife or many, but one wife or none. If in harmony with his theory he is "by nature" a polygamist or monogamist, let him act accordingly, and marry one wife or more; but if he is "by nature" a celibate, let him leave the discussion of marriage to married or marrying men. If, however, at any future time he exchange celibacy for matrimony, he may be quite sure that Malachi ii. 14, 15 may be used in condemnation of polygamy as well as of divorce, seeing that each in its own way is a contravention—though our celibate champion of polygamy will not accept it—of the great divine primeval law of marriage, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. xix. 6)

JAMES SILVESTER.

High Street, West Bromwich,
July 26, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 20.—Treasure. "For where your treasure is, there will your heart be also" (Matthew vi. 21). Introduction.—We notice in this text, which forms part of the sermon preached by the greatest of preachers, Who was able to read the hearts of all men. He does, without a shadow of a doubt, read the hearts of all, whether we are His followers or not. There is no escaping His all-seeing eye. Our most secret and inmost thoughts are open before Him. How important then that we seriously consider that God is about our path and knows all our secret actions. 1. The heart has its treasures, it is so constituted that it cannot be without. They may differ. One man seeks earthly things—pleasure, influence, riches; another, taught by the Spirit, follows after heavenly things—holiness, love, and praise. 2. The nature of the treasure influences life. It does so in worldly things. The betting-man becomes as it were naturalised to the race-course, the mercenary man is absorbed in his "office," and his whole thought is money, the politician has his heart and thoughts concentrated in political parties. 3. The importance of having treasure in the right place. What is the right place? It is just that in which, amid calmer moments, you know you would wish to pass eternity. What things we love and set our hearts upon here in this fleeting and sublunary state it may be our thirstings in another state in which we cannot be gratified. Christ tells us of a place where it is best to lay up our treasures It is heaven. This is the right place, because it is safe where the thief cannot break through and steal—a place where our thoughts will be far removed from all the tendencies which we are prone to in this mortal life. If we realised more of the cravings of a true spiritual nature, of being born again, we should seek more to have our treasures in heaven. This is the great cause of unrest among mankind everywhere. That they are continually seeking more and more of the transitory and unsatisfying things of the world—seeking rest and finding none. The imperishable soul of man cannot find true rest and satisfaction from things of a sublunary character. Man is made after the image of God. He must be seeking to find repose lasting and tangible joy in his Creator, otherwise he is ever groping after something, if haply he may find it. We should seek fully with all our hearts the comforts and consolations of the gospel of our Lord Jesus Christ. Our hearts must rest in Jesus. He is our life, our joy, our peace, the way, the truth. He can fill our hearts with all treasures, "For where your treasure is, there will your heart be also."—THOMAS HEATH, Plymouth.

THE Archbishop of Canterbury has conferred the degree of doctor of laws upon Walter Arthur Copinger, barrister-at-law, senior professor of law in the Victoria University and Owens College, Manchester, Fellow of the Society of Antiquaries, and founder of the Bibliographical Society, in consideration of his great Bibliographical learning and the production of the work *Incunabala Biblica*.

THE Estates Committee of the Ecclesiastical Commissioners have issued their annual report on the surplus revenues of the Manchester Chapter Estates. The committee state that they have again had under consideration the circumstances of the several parochial cures within the original limits of the parish of Manchester, having first obtained fresh returns of the same. These returns show that the lowest net income from all sources of any rectory within the ancient parish of Manchester is that of St. Elisabeth's, Reddish, and the highest the cathedral and parish church rectory, the former being returned at £12. 7s. per annum, the latter at £1,500 per annum. These returns further show that there are in the ancient parish of Manchester nineteen benefices under £50 a year, twenty-three under £100 a year, ten under £150, twelve under £200, fifteen under £250. eight under £300, nine under £350, four under £400, six under £450, three under £500, one under £550, and one under £650. The four most valuable benefices

within the ancient parish of Manchester, next to the cathedral parish, according to this, the latest return, are :—St. Clement's, Chorlton-cum-Hardy, £617. 1s. 4d. ; St. James's, Burch-in-Rusholme, £696 ; St. Paul's, Kersal Moor, £795. 18s. 6d. ; and Sacred Trinity, Salford, £1 425. The Estates Committee find that the surplus which has been paid this year to the Ecclesiastical Commissioners by the Dean and Chapter, and which with the balance brought forward from last year is now available for distribution, is just sufficient to enable them to adopt the reduced scale of distribution which was all that was found to be practicable last year. The total amount granted from the Surplus Capitular Revenues is £15,911, against £15,644 last year and £16,302 in 1891. To those cures in the ancient parish (not being endowed with canonries) which have incomes from all sources, including the grants out of the Capitular Surplus Revenues already mentioned, of less than £300 a year, and had populations, according to the Census returns made in 1861, 1871, or 1881, of 4,000 and upwards, the Commissioners have granted in all, from their common fund, the sum of £1,439, against £1,409 from the same source last year and £702 in 1891.

THE Colonial and Continental Church Society have made the following appointments to chaplaincies for the present month :—The Rev. W. M. Lane, rector of Becford, Hull, to Aix-les-Bains; the Rev. Dr. Noyes, chaplain of the Rue d'Aguesseau Church, Paris, to Chamonix ; the Rev. Dr. Boyle, rector of Boyle, Ireland, to Vichy ; the Rev. J. Haworth, Principal of the Diocesan Training College, Durham, to Innsbruck ; the Rev. W. S. Darley, Inspector of Religious Education for Down, Connor, and Dromore, to Kissingen ; the Rev. W. C. Heaton, vicar of Holy Trinity, Gough-square, to Salzburg ; the Rev. T. C. Henley, vicar of Kirkby-Malham, Leeds, to Bellagio ; the Rev. G. Despard, vicar of St. Luke's, Cheltenham, to Bergen ; the Rev. Maurice Swabey, rector of St. Thomas's, Exeter, to Beatenberg ; the Rev. C. J. Wynne, rector of Gautby, to Bex ; the Rev. H. Kirk, secretary to the Bishop of London's Fund, to Brunnen ; the Rev. T. J. H. Carson, curate of St. George's Great Yarmouth, to Eggischorn ; the Dean of Norwich to Riffel Alp ; the Rev. Dr. Porter, vicar of All Saints', Southport, to Zermatt.

THE Bishop of London has promised to give an address at the St. Botolph's, Aldersgate, Churchyard service on Friday, October 13th, at 1.15 p.m. These gatherings originated with the Rev. T. S. Henrey, curate of St. Botolph's, by reading a few verses of scripture or a story to a few people who had come to rest in the churchyard, which is laid out as a small park, during the dinner time. The services now daily attract a large congregation consisting of working men and women employed in the workshops and warehouses which abound in the neighbourhood, and there is always a good sprinkling of Post-office *employés*, for the churchyard abuts on the new premises of the Post-office. The hymn-sheet contains six well-known hymns, and the speakers for the present summer, in addition to the Bishop of the diocese, include the Bishops of Carlisle, Newcastle, Rochester, Sodor and Man, Wakefield, Marlborough, Bedford, Colchester, Southwark, Bishop Barry, several colonial Bishops who have visited England this year ; the Dean of Norwich ; Archdeacons Farrar, Sinclair, Thornton, and Richardson ; Canons Scott Holland, Browne, Duckworth, Fleming, and Wilberforce ; Prebendary Webb-Peploe ; the Revs. C. J. Ridgeway, the Hon. E. Carr Glyn, the Hon. J. G. Adderley, W. H. Barlow, S. A. Alexander (Reader of the Temple), the Rev. E. A. Stuart, and others ; whilst the laymen include the Earl of Stamford, Lord Montague, Lord Radstock, Sir G. Stokes, Sir Mark Stewart, M.P., Sir J. Savory, M.P., and Mr. G. A. Spottiswoode.

THE Bishop of Exeter and all his family are staying for six weeks at Nevin, Pwllheli.

THE Bishop of London will be absent from the diocese during the month of August.

THE Bishop of Lincoln expects to be away from Lincoln during the month of August.

THE Bishop of Winchester is leaving Farnham Castle for a few weeks. All letters of importance should be sent to his secretaries, Messrs. Day & Son, 28, Great George-street, Westminster.

THE Bishop of Manchester will be abroad during August, and it is requested that all communications on diocesan business may be addressed to the Registrar, Mr. E. P. Charlewood, 51, South King-street.

THE *City Press* says that Mr. Alderman and Sheriff-elect Dimsdale has appointed as his chaplain Prebendary Whittington, Rector of St. Peter-upon-Cornhill, who has for upwards of forty-three years been connected with the Ward of Cornhill as one of the clergy.

PREFERMENTS AND APPOINTMENTS.

Adams, Rev. Francis, B.A. ; Licensed Preacher in the Diocese of Manchester.

Barlow, Rev. H. T. E., M.A., Principal of Bishop Wilson's Theological College, Isle of Man, and Examining Chaplain to the Bishop of Carlisle ; Curate of St. Michael's, Workington.

Beardmore, Rev. Henry Leslie, M.A., Incumbent of Chapel Royal, Brighton ; Rector of Mawdesley, Lancashire.

Berkeley, Rev. Charles James Rowland ; Rector of Whardley-cum-Belton, Uppingham.

Boustead, Rev. Harry Wilson, M.A. ; Minister of New District of All Hallows, Eastern Bristol.

Bradford, Rev. Frederick Fowler, M.A., lately Rector of Wheathill, Salop ; Permission to Officiate in the Diocese of Salisbury.

Bradley, Rev. Gilbert, M.A., Vicar of St. Edmund's, Dudley ; Rural Dean of Dudley.

Broughton, Rev. H. E., M.A., Vicar of Hugglescote ; Rural Dean of the new Rural Deanery of South Akeley.

Chiswell, Rev. Alfred, B.D. ; Vicar of Dunton Bassett, Lutterworth.

Coles, Rev. J. J. B., M.A. ; Country Secretary to the London City Mission.

Cook, Rev. R. H. J. ; Rector of East Tilbury, Essex.

Davies, Rev. Sidney Edmund, M.A., Vicar of Gillingham, Dorset ; Rural Dean of Shaftesbury.

Dugdale, Rev. Sydney, M.A., Perpetual Curate of Motcombe-with-Enmore-green, Dorset ; Diocesan Inspector of Church Schools in the Shaftesbury Rural Deanery.

Evans, Rev. J. O. ; Vicar of Nevern-with-Bayvil, Pembroke.

Falkner, Rev. Thomas, M.A. ; Vicar of Sibertswold, Dover.

Flood, Rev. James Phillips, M.A. ; Vicar of Warmington, Northamptonshire.

Fowke, Rev. Charles Rowland, B.A., Vicar of Billesdon ; Chaplain of Billesdon Union Workhouse.

Fox, Rev. Gilbert Basil, M.A. ; Chaplain to the Home of Rest, Shanklin, Isle of Wight.

Griffith, Rev. Gethin Williams, M.A., Vicar of Eglwys-Oen-Duw, Breconshire ; Rural Dean of Builth.

Haden, Rev. J. H., M.A.; Vicar of St. John's, Limehouse.
Holt, Rev. Frederick H., M.A.; Minister of St. James's, Scarborough.
Hughes-Games, Rev. Joshua Hughes Wynn, M.A,; Vicar of Birling, Kent.
James, Rev. Gilbert Leny, Vicar of Girlington, Bradford, Yorkshire; Vicar of St. James's, Bath.
Jones, Rev. Henry; Assistant Secretary of the Church Extension Society for the Diocese of St. Asaph.
Jones, Rev. Samuel; Perpetual Curate of St. Ann's, Ynyshir, Pontypridd.
Jones, Rev. Stephen, late Curate of Llansamlet; Rector of Llanllwchaiarn, Cardiganshire.
Latimer, Rev. Roynon Jones Washington; Vicar of Whitsbury, Breamore.
Lewis, Rev. George Herbert, M.A.; Chaplain of Ghorepuri, Poonah.
Lloyd, Rev. Iorwerth Grey, M.A., Rector of Bosherston; Rural Dean of Castlemartin.
M'Nulty, Rev. T. J., Vicar of Steeton-in-Craven; Vicar of Quarry Bank, Birmingham.
Matthews, Rev. G. F.; Rural Dean of Atherstone.
Owtram, Rev. Cuthbert Ellidge, M.A.; Licensed Preacher in the Diocese of Canterbury.
Paterson, Rev. James, Senior Classical Master of the Royal Grammar-shool, Newcastle-on-Tyne; Vicar of St. Peter's, North Somercotes. Great Grimsby.
Pennethorne, Rev. G. W., M.A.; Rural Dean of Dallington.
Priestley, Rev. Henry S., late Vicar of Tallyllyn; Rector of Heneglwys-with-Trewaldianai, Beaumaris.
Raine, Rev. Isaac; Vicar of Oadby, Leicester.
Roberts, Rev. J. W., Senior Curate of Llanfairfechan, and Diocesan Inspector of Schools; Vicar of Caerhun, near Conway.
Sitwell, Rev. D. W., M.A.; Rural Dean of Dunchurch.
Slater, Rev. Henry Horrocks, M.A., Vicar of Irchester; Rector of Thornhaugh-cum-Wansford, Northamptonshire.
Smith, Rev. John Thomas, Curate of Garforth, Leeds; Vicar of Stoke Steel, Milburgh, near Ludlow.
Sparshott, Rev. Thomas Henry: Chaplain to Princess Mary Village Homes, Addlestone.
Stebbing, Rev. Frank C.; Chaplain and Naval Instructor to the *St. Vincent.*
Still, Rev. John, M.A., lately Vicar of Netheravon, Wilts; Rector of Halstock, Dorset.
Tandy, Rev. Grainger, B.A.; Vicar of St. Barnabas's, New Humberstone, Leicester.
Whitfield, Rev. F. W. G., B.A., Curate of St. Mary-in-the-Castle, Hastings, and in Charge of Silverdale, St. Leonard-on-Sea; Association Secretary of the Colonial and Continental Church Society for the South-western Counties.
Whittington, Rev. Prebendary, Rector of St. Peter-upon-Cornhill, and Prebendary of St. Paul's; Chaplain to Alderman Dimsdale, Sheriff-elect.
Wickham, Rev. Frederic Peers, M.A.; Chaplain to the New Winchester Union.
Wilcox, Rev. A. G., Curate of St. George's, Battersea; Vicar of All Saints', King's-hill, Darlaston.

CLERICAL OBITUARY.

Berkeley, Rev. Canon B Fitzhardinge, M.A., at Barbados, W.I., on the 13th ult., aged 68.

Clarke, Rev. Theophilus, late Vicar of Tadcaster, at Tadcaster, on the 24th ult., aged 82.

Cornwell, Rev. T. C. B., M.A., late Rector of Scaldwell, at 50, Rhadegund-building, Cambridge, on the 21st ult., aged 66.

Deane, Rev. John Williams, at Reading, on the 27th ult., aged 76.

Harrison, Rev. John Branfill, at Great Mongeham Rectory, on the 28th ult., aged 70.

Hume, Rev. Charles John, for sixty-one years Rector of Moenstoke and Soberton, at Moenstoke Rectory, Hants, on the 25th ult., aged 95.

Williams, Rev. Henry Hugh, M.A., of Exeter College, Oxford, Vicar of Brilley and Rector of Michaelchurch, at Brilley Vicarage, Whitney-on the-Wye, Herefordshire, on the 29th ult., aged 43.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

If, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD.

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893:—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

CHRIST'S LIFE, A SYMBOL OF HIS CHURCH.

By the Rev. C. GORE, M.A., late Principal of Pusey House, Oxford.

Sermon Preached in Westminster Abbey, on Sunday, July 16th, 1893.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up unto God and to His throne."—Rev. xii. 1-5.

IN the Revelation we see a certain natural gift consecrated to the purposes of God's Revelation—the gift of Symbolism. To St. John's mind, the unseen forces and realities are presented as visible, actual, tangible, clear-cut objects of vision. Thus the whole of the Apocalypse is, as it were, a great symbolic drama of that spiritual conflict which was going on in and around the Church of Christ in St. John's day, and is still going on. There are the forces of good; there is the sovereignty of God which presents itself to St. John's mind in the great vision of the Lord sitting upon the throne, upon the pavement clear as crystal; and there is the triumph of meekness—the meekness and self-sacrifice of Jesus. It is to St. John's mind the Lamb as it had been slain throned in the glory of heaven. Then there is the unseen constant activity of God, which is to St. John's mind the seven ever-energising spirits, or seven lamps of fire which are before the throne. And there is the perfect human society brought into the fellowship of God; it is the Bride, the Lamb's wife, in the white clothing which is the righteousness of the saints. And over against these forces of good there are the forces of evil: all the Satanic evil agencies which are symbolised in the weird, grotesque form of the great red dragon with his horns and crowns and tail. Over against the meek Lamb there is the fierce, bullying force of the persecuting power of the world: it is the great beast which St. John saw, with all its weird imagery. And next, there is the other beast with his lamb-like appearance; he is the false prophet; it is the deceitfulness of sin; all that sums up the spirit of false seductive reasoning and argument and sophistry. And over against the true society, the Bride, the Lamb's wife, there is the image of that false and corrupt society of men alienated from God, which to St. John's mind covers the association of all the great historic corrupt civilisations—Sodom and Egypt and Babylon and Rome and apostate Jerusalem: it sums it all up in the horrible image of the great harlot with her red clothing. And so these bright and glorious forces of good, and the weird and horrible forces of evil envisage to St. John's mind the great spiritual forces. He sees them in conflict, that conflict which he knows is within him and around him in his spiritual reality; it is represented to his mind in a great objective outward struggle; he watches its tremendous reality, he looks on to its great issue, to the glory of God, to the marriage supper of the Lamb, to the true humanity, the New Jerusalem.

Now, a modern divine, the great Presbyterian divine, Dr. Milligan, has of late years devoted a great deal of trouble in various works of his to elucidating the principles of this book. No doubt in many respects his conclusions may be open to dispute; but in its main outlines he has at least made it an intelligible work, and his interpretation is such as is not, I suppose, likely to be set up in its main lines. This book, when once we get hold of its central principle, is not at all unintelligible or difficult, at least in general. And it is fascinating—fascinating to everyone who retains in any measure the child's heart, the child's love of imagery and allegory, or the poet's capacity—the capacity of a poet like Dante for seeing unseen spiritual forces, activities, realities in the clear-cut sensible images into which the poet's mind transmutes them. It is fascinating for anyone, I say, who retains in any measure the heart of the child, or possesses in any measure the imagination of the poet, it is intelligible, it is fascinating, and it is also most certainly edifying; among the books of the New Testament there is none which, if we really get to love it, can infuse into our heart more of the spirit of courage and hope.

The book enshrines many principles, but it is one only to which I wish to direct your attention this afternoon. One great principle runs through the whole of it, it is that the life of the Church repeats the incidents of the life of Christ. Day by day we repeat the familiar words of the Apostles' Creed, how Jesus Christ, the Son of God, was born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead, buried, rose again the third day from the dead, and ascended into heaven, and sitteth at the right hand of God. These are incidents of the life of Christ, but not for His own sake, but for us men and for our salvation was all this enacted. He lived this human life, died this human death, rose again to the glory at the right

hand of God, first for us; all this was done independently of us, outside us, apart from any capacity of our own even to co-operate. But that which He first did and suffered for us, He proceeds to do over again in us, the life of Jesus Christ is re-enacted point by point in the life of that human society, the Church which perpetuates on earth the meaning, the purpose, and the spirit of His incarnation. Thus we look at the life of the Church behind all its weakness and its sin, in its true meaning; the spirit, the self, the life of the Church is, indeed, the spirit, and the life of Jesus Christ its Master, and it repeats point by point the phases of that human life.

So it is in the symbolism of the book of Revelation, point by point that correspondence is brought out, and St. John, who, in his Gospel, depicts to us, in the person of our Lord, the conflict of faith, depicts it for us over again in the Apocalypse, as it is to be reiterated in the life of the Church; born, tempted, persecuted, died, rose again, glorified—point by point in these mysterious images you see here represented to you in the life of the Church that which began in the life of Jesus Christ, her Master. Thus this strange and beautiful image, which I read to you for my text, the image of the woman, the great wonder in heaven, the woman clothed with the sun, having a moon under her feet, who brings forth a man-child, takes us back to the Virgin Mother, the mother of our Lord, no doubt, but it also takes us back to the birth of our Lord, in order to represent the correspondence between the birth of our Lord and the new birth of the Church. There can be no doubt that in its primary sense the woman means Jerusalem; the Virgin daughter of Zion is here, Jerusalem which is the mother of us all. And this imagery of the woman who brings forth the man-child is a picture of the Church, the new Jerusalem, the mother of the new humanity, bringing forth into the world that new birth of the society of the Son of God, which is to repeat Him, to reproduce Him point by point.

And then over against the child of the new humanity which is brought forth by the New Jerusalem into the world there stands the image of the red dragon, which is in the historical narrative at the beginning of our Lord's life, Herod and his persecutions standing over against the new-born child of Bethlehem. And the new humanity is ushered into the world to be tempted, to be persecuted like our Lord. And the persecutions take the two first shapes of bullying tyranny, that which we commonly call persecution, which is represented in the Apocalypse by the persecution of the great beast of violence. And then there is that subtler form of trial, the persecution of false philosophy, and all that Holy Scripture calls the deceitfulness of sin, all the instrumentality of the false prophet to cajole, to beguile, to deceive the intellect and heart of men.

And then there is the temptation. It is to be tried by all those forces of corruption which are symbolised in the corrupt society of Babylon, so that its temptation reproduces point by point the temptation of Jesus, her Master, and the world, the flesh and the devil. So it is that St. John sees the Church under two great types, the type of the martyrs and the type of the virgins, the type of the martyrs because they represent in its extremest form the readiness to be persecuted, the readiness to bear witness even unto death, and the types of the virgins because they represent in its extremest form that separation from the world which has overcome its temptation, its seductions, and its forces.

And we behold our Lord passing on through temptation and persecution to His seeming failure, to His death, and He Himself had led the Church to expect that, though she could never be extinguished, the gates of death should never engulf her. So, then, here is another of St. John's direct and startling imageries, that of the eleventh chapter, in which he represents to us the two witnesses who stand up for the truth before the world. They are types of his Church. He represents them as they are at last done to death by the forces of the world, and their dead bodies lie in the streets of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified—the city of the great worldly world. As the cause of Jesus seemed weak enough when He hung upon the cross forsaken and alone, so in their age that cause seemed to the heart of its true followers weak enough, as the forces of evil seemed irresistibly strong. Aye, from time to time to the eye of the faithful it seemed as if, indeed, those two witnesses lay dead, their power exhausted, their strength gone, their hopes over, and yet after three days and a-half there was the resurrection, the quaking of the whole earth, and they rose and were carried up to the throne of heaven. This, of course, represents only the truth that the cause of the Church of Christ through all seeming failures passes with that marvel of recuperative life which again and again in the history of the world it has exhibited, passes through weakness into strength again, passes at last through all the vicissitudes of failure and trial to that glory in union with its Lord, wherein is to be realised the true destiny of human nature, in the fellowship of man and God. St. John sets before us this central truth, that the Church, the body of Christ, the society of Christians, reproduces, point by point, more or less in every age, the birth, the temptation, the death, the resurrection, and the triumph of her Lord.

I have tried to put this to you plainly and barely enough, partly that I desire to do all that lies in my power to encourage the Christians of our time to make themselves better acquainted than, in fact, they are with the main outlines of this book—

mysterious, indeed, but not unintelligible. This book is not meant to enable us to decipher, by guessing, the obscure riddles of the history of the centuries to come, but to present to us the present principles of that great struggle which was real in St. John's day, and is real in our own.

Let me bring it home, then, very briefly, because, though its principles are, indeed, old enough, though, when they are mentioned to us, we should not dream either of denying them, or thinking that they were even fresh, yet, in fact, the need of our time, which seems to me supreme, is that those who do intend to be faithful to the creed and cause of our Lord, should think a great deal more than, in fact, they do about acknowledging the first principles of their life. On all sides we hear people bemoaning themselves, complaining, distressed, in weak-need and half-hearted fashion, while all the time the things of which they are complaining are only the very things which, if they will learn to read their New Testaments, they have been led to expect to be the lot of Christians; though the very things out of which people make a difficulty, though the very things which seem to people to be excuse enough for being altogether vague in their faith, vacant in their aims, futile in their practical Christian walk, are, in fact, themselves the confirmation of their Christian faith, though they are realising about them all those very principles which the Bible would have led them from the first, and all along, to expect to be the conditions of their daily struggle. Philosophers at all times, from Plato down to Thomas Carlyle, when they have seen people imagining that the world's evil can be healed by remedial measures, political or social, have mocked with a ridicule they do not care to conceive. "Those remedial measures of yours—pooh, pooh! what are they worth; how deep will they go?" They have seen that the evils of the world lie, in fact, deeper set than external and remedial measures can get at; they can do a great deal to facilitate and help; they cannot reach deep enough to the reconstruction and recovery of human character. Nay, Plato said, long ago, "If human society is really to be remedied, then you must give me a fresh tablet on which I can outline again the forms of human society; you must give me a fresh start with human manhood." Now, that which in the philosopher was a mere theory or ideal, is in the religion of Jesus Christ a veritable fact. He was born of the Virgin Mary. That is a fact, but it is also a principle; it means that though He was a true man, yet He was the second Adam—His humanity was a new creative act of God. It was free from the taint of weakness which had come in the traditions of our nature to belong to the common stock of old humanity. He was a fresh start; but when He went out into the world He refused to take the human nature round about Him in the gross to build upon that and take that to be the body of His Church; nay, He would have men one by one recreated, built anew upon the basis of His humanity, that so, point by point, He might really get coming out into the world a society which should represent the new Adam, the fresh start of the redeemed. "Except a man be born again," He said, "he cannot enter into the kingdom of God; except he be converted he cannot see the kingdom of heaven."

Well, now, we are regenerated, we have been regenerated in our baptism, incorporated into the body of Christ, but that which is a fact in regard to us, how stands it in regard to our realisation of it? That is what I mean. We acknowledge principles in word, but we do not, we genuine Christians, do not act upon them in fact. We have been regenerated, aye, but except ye be converted—what does that mean? It means that there must be in the heart of every man a deliberate, conscious, real turning to the acknowledgment of God—a turning to live, in fact, by the principles of that new birth which they have received. Conversion is turning to realise what is the life that God has given us, what is the status in which He has placed us, the relation in which He has put us to His only Son.

Think of it! We acknowledge it in words, we know it in fact; but yet out of the Christians who, in fact, have been regenerated in the font, how many is it who are not content to wander through the world as if there was no such principle really at work, as if there was no real personal claim upon them to build anew upon that foundation of Christ's redemption? So it is that people seem to think it a matter of complaint if they find themselves really called upon to make a personal effort, to separate themselves from the world, to acknowledge God, to incur difficulties, to realise the foundations on which they are built, the meaning of their new birth. But ought we to be learning it over again, ought we to think it strange, ought we not to know that it was laid down in this book as the first principle of our Lord's teaching? There is to be for each one of us that regeneration of life; there is to be for each one that turning, sudden in some cases, in some cases gradual, in some so steadily enjoyed from the beginning that there seems to be no crisis in their life at all, but in all cases necessarily real, in all cases of those who would at all realise the first principles of the Christian life. You cannot face the world in a Christian spirit, you cannot make a beginning of a real Christian life unless you are content to go back to the beginning. "Except ye be converted and become as little children, ye shall not enter into the kingdom of God."

And from that new point of view it all looks fresh again. Now, surely, we shall be expecting to be tempted; now, surely we shall expect some share in that persecution which is the share of Christ, the share of His new humanity. Expect to be per-

secuted! And yet does it happen to anyone that the principles of His religion involve some loss of commercial prosperity, some loss of money? Does it happen to anyone that he finds round about him all kinds of varying voices and seductive cries, undermining his principles, cutting at the root, as it seems to him, the very basis of his faith? Does he at once experience that, and think that something abnormally strange has happened to him, so that he is justified in going on his way complaining, bitter, and despondent? Nay, that which happened to Christ is to happen to him. That new life can realise itself in no other way than by more or less experiencing the reality of these same forces of bullying persecution and seductive philosophy which are typified by St. John to us in the first and second beast—the beast of bullying persecution and the beast which is the false prophet.

Or do we find ourselves tempted? Do we realise what sin means?—what it is to walk the streets of the city which spiritually is called Sodom and Egypt and Babylon? Do we feel those seductive forces of the world, the flesh, and the devil about us? Is it arrayed in everything that looks attractive or seductive, and are we dismayed? We have no right to be thinking it a strange, stern trial that is to try us, because if we do belong to the new humanity, if we are built upon the foundation of the second Adam, that humanity of ours cannot by any possibility realise itself except through some measure of persecution and temptation. Or do we feel ourselves solitary, and the cause of Jesus Christ, the cause of meekness, of truth, and righteousness, does it seem weak? Well, look to the Cross—it never could seem more weak than when Jesus hung upon that Cross forsaken and alone, without one soul believing there on His claim but that penitent thief by His side and His blessed mother, the Virgin, at the foot of the Cross. And yet we know more: that He rose again the third day from the dead. The two witnesses which lie in the streets of the great city rose again. There is a great earthquake, and it means that through all seeming failure and disheartenment and weakness, the cause of truth, of meekness, and of righteousness, passes to its resurrection, passes at last to the glory of the sovereignty of the right hand of God.

And yet when you say these things to people, again and again they turn upon you and say: "But supposing I consent to have courage to do all this, suppose I really give myself to God, and really face the world and expect to be tempted and to be persecuted, and look out for weakness, and throw myself on the strength of prayer to God, and live in union with Him and triumph. All very well, but what about all this world round about me? Am I to be content thus to recognise and obey and accept and live by this Christian faith, and leave this world all around me just as it is? If I am to do any good in the world I must keep hold of the people, of the men and women round about me; if I am to do any good to people I must be like them. How can I do any good in the world if I am so unlike it?" There is no greater current fallacy than that which is enshrined in excuses like that. There is no doubt in the world such a thing as real godlessness; there is that which hardens itself against God, which refuses God, which rebels against Him, which sets itself against God to make sin easier to others, that which will leave others out of their scruples, that which will deride them into the way of the world, that which is doing the devil's part, that which is fighting against God and the true interest of humanity. There is godlessness, selfishness, deliberate sensuality, and certainly if our Lord is a true interpreter of Himself, it is possible for men, by deliberate and persistent resistance to God, to harden themselves into final, permanent alienation from Him, and incompatibility with Him.

But besides this deliberate sin there is a great deal which certainly does not choose against God; there is that mass of ignorance, of weakness, of incapacity, of inadequacy which we certainly find all round about us, which we would fain desire to help. But we never know what anybody else's principles and capacities are; we know our own, we know what we are responsible for, we know when the truth, as it is in our Master, finds its way into our own conscience and heart; and do we ask then, "Shall I best help those that are around me by holding back from the call of God, because I am afraid that by uttermost obedience I shall isolate myself from the common life around me; I shall no longer be able to help other people, because I am unlike them?" Cast that fallacy out of the depths of your hearts; cast it out root and branch; for it is quite certain that if you can help people by sympathy, and only by sympathy, the sympathy which helps is sympathy which at its basis is unlike other people's in its conditions, in its prospects, in its hopes. You can only help people by being unlike them; for what encourages people in the life of a Christian, who is a Christian in fact and not only in profession, is a sense that they are in fact, even though they seem to be like them in sympathy and in outward condition, unlike them from the very fact that they stand upon a rock whereon others do not stand, and are gladdened with a joy which is not in the hearts of others. Depend upon it, if you would help other people, it is by comforting them, and strengthening them with that comfort and strength wherewith you yourself are comforted and strengthened of God.

And to gain that power to help others you must go apart first, you must go into solitude with God, you must fight your fight there with Him alone, you must give yourself to Him. You must be unlike the world if you would help others, your life must be such that while they feel you free from the

cares which clog down their life, they may feel that you rest upon a rock to which they among many troubled waves have not yet attained. Then you can help them, then you can be free in your sympathy and large in your hopes and as generous as you like in your aspirations, then you can make the best of every one, then you can work and fight and hope for men with an expectation which you could not dare entertain before, because for your own part there is at the basis of your life an aloofness, a solitude with God, a conversion solid and fundamental by which your life has passed really into His keeping, a readiness to face extremes, a readiness, an expectation for danger, a looking to pass through disheartenment which you can bear, because beyond the gloom you behold the light, and beyond the danger you have already secured a foretaste of the great salvation. So it is that friends will look at you and they will see weariness not on your brow, weakness not in your walk, a languor not on your heart, because you have had the courage to be thorough, the courage to realise in fact, and not only in words, that the life of the Church and of the individual members of the Church repeats stage by stage the life of Christ, His birth, His temptation, His persecution, His failure, His weakness, His triumph, His glory. Therefore you can point others on to the hope which in this measure you yourself already enjoy, you can comfort them with the comfort wherewith you yourself are comforted of God, you can point your finger on to the city of God.

KEEPING IN GOD'S LOVE.

By the Rev. JAMES SILVESTER, M.A.

Sermon Preached at Cublington Church, Bucks, on Sunday Morning, June 4th, 1893.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

THE love of God is the theme of the Gospel. It is the song and delight of the angels. It is the seal-manual of creation. It is ever the revelation of Jehovah. It shines forth in the light of day. It speaks in soft and solemn tones in the covert of the night. The seasons as they pass declare it, and the beauties of flower and field are its bright emanations. It speaks to us in the song of the bird, and man's highest office is to set forth its praise. True, sin has barred men out from the enjoyment of the love of God, but it has in no-wise checked its power or changed its character. Nay, where sin hath abounded the grace of love divine hath much more abounded, and where iniquity has come in like the tide, there grace hath overpassed it like the flood-tide. The light obscured on the gloomy and dark day is seen in its sevenfold radiance in the glorious arch that spans the sky, and the stormy day of man's sin is brightened by the rainbow of promise from the Sun of Righteousness. The love of God is bound up with the very life of God, for "God is love." "In this declaration," as it has been said, "the idea of God is not only that of an unlimited self-communication (as in 'God is light'), but a self-communication which calls out and receives a response, which requires the recognition not only of glory but of goodness." *

And through man's need we have learned God's nature. Divine love is the fountain of redemption and the well-spring of eternal life. It is through the records of redemption that we know most of the love of God, and most illustriously is that love displayed in saving sinners from their sins. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Christ came not to renew God's love to man but to renew man's love to God. "Herein is love," writes St. John, not that we loved God, but that He loved us "and sent His Son to be the propitiation for our sins" (1 John iv. 10). The love of the Father is not so commonly recognised as the love of the Son, and yet in truth they are identical. For of Christ we read that He is "the brightness of the Father's glory and the express image (*χαρακτήρ*) of His person" (Heb. i. 3); and that though "no man hath seen God at any time, the only-begotten Son which is in the bosom of the Father He hath declared Him" (John i. 18). Love divine was incarnate in Christ, and the sacrifice of the world's atonement in the death of the Saviour is the best proof of the Father's love. It was of the cup that the Father gave the Son, that Jesus said as He went forth to His last great conflict, "The cup which My Father hath given Me, shall I not drink it?" (John xviii. 11.) Thus in the most signal and striking manner, "God commendeth (*συνίστησι*) His own love toward us in that while we were yet sinners Christ died for us" (Rom. v. 8, R.V.). And this love of the Father, which the Son hath exhibited in the world, the Holy Spirit brings home to the consciences of sinners as the means of their salvation. For "after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour" (Tit. iii. 4-6), and by the ministry of that same Holy Spirit, "the love of God is shed abroad in our hearts" (Rom. v. 5).

This is the love concerning which St. Jude gives the precept of our text, "Keep yourselves in the

* See Bishop Westcott's additional note on John iv. 8.

love of God." This is the love concerning which St. Paul triumphantly exclaims, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39). This is the love whereof the same Apostle prays, "The Lord direct your hearts into the love of God" (2 Thess. iii. 5); and whereof St. John declares, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John iii. 1). The language of our text echoes the counsel of the Saviour Himself to His Apostles, "As the Father hath loved me, so have I loved you: abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John xv. 9, 10).

To dwell ever within the light of this love will render even this mortal life bright and cheerful, and will enable us to "make the happiness we cannot find." The Cross of Christ is the sure token of reconciliation, and by it the love of God brings us abiding peace. The reign of Christ in heaven is but the triumph of love wherein all things tend to the glory of God and work together for good to them that love Him. To perceive the divine love in all things, is to be in harmony with the mind of God; to live under the rule of that love in all things is to know the very life of God. The defence of that love secures deliverance from the power of sin, so that the wicked one touches us not. The communion of that love fulfils the end of our being and makes us partakers of the divine nature, for "he that dwelleth in love dwelleth in God and God in him" (John iv. 16). My brethren, welcome this love, for it is your life, your eternal life. Accept it, but accept it first in redemption, and enter into peace with God through faith in the Saviour. For the Cross of Christ is the key to the secrets of divine love, the interpreter of the mysteries of human life. It transfigures the world to faith's view, and while it provides a staff for our pilgrimage through the wilderness, it forms itself a ladder reaching from earth to heaven.

But how shall we keep assurance of this love to us when once we have realised and received it? How shall we maintain its fellowship, how shall we prove its power and its fulness, how shall we keep our sinful hearts within its sacred range, and thus be established in the persuasion of the great Apostle of the Gentiles that nothing shall be able to separate us from the love of God in Christ Jesus, our Lord? Our text gives the answer: "Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." In other words, if you would dwell ever in the love of God—(1) Be active in the life of Christian service, which alone can develop the Christian character; (2) Maintain the inward spiritual life of prayer in the Holy Ghost; and (3) Cherish the brightest expectations of hope in the ever-merciful Saviour, the Lord Jesus Christ.

I. Be active in the life of Christian service, "building up yourselves on your most holy faith." You are the architects of your heavenly character. Let not your hands be idle and hang down, for your work is before you; look you to it. This house, which is to be built to the name of the Lord, is to be exceeding magnifical, far more glorious than the temple of Solomon, for it is the temple of man's nature, sacred to the Holy Spirit. "Arise, therefore, and build ye the sanctuary of the Lord God." The foundation is already laid in the great facts of redemption summed up in that one word faith, the name of the great spiritual principle which appropriates them all. God is light, God is love. The Son of God has become the Son of Man. Christ has lived, the Lord our Righteousness; Christ has died, our Salvation, our Peace; Christ has risen again, our Resurrection and Life. Sin is judged, heaven is opened, the Holy Spirit is given. The covenant of grace is ratified, and we are already children of God through faith in Christ Jesus; and if children, then heirs of God and joint-heirs with Christ, seated with Him in the heavenly places, citizens of the new Jerusalem, and inheritors of the everlasting mansions and the eternal home. Such is the foundation of faith—Christ in His life, death, resurrection, and ascension—Christ all in all; and the foundation, described in our text as "most holy," indicates the character of the building, "a holy temple in the Lord." The character of holiness in the Christian's life is the superstructure of faith in the Christian's heart. Christian character has no soundness without the foundation of faith, no reality without the edification in holiness. This very word "edification" itself (*οἰκοδομία*) is the language of Christianity, which, adopting a term proper to material structures, as houses and palaces and temples, transferred it to the higher office of expressing the enlarging of the heart and the strengthening of the character and the promotion of holiness as the outcome of grace and faith. Thus the believer avoids not only what is unlawful, but what edifies not (1 Cor. x. 23), because he seeks the edifying of himself in love (Eph. iv. 16). He endeavours to please his neighbour to edification (Rom. xv. 2), to excel to the edifying of the Church (1 Cor. xiv. 12), and to speak that which is good to the edifying of the need (Eph. iv. 29). And thus, in the submission of his will and the consecration of his talents and powers to God, in the perseverance by which, in spite of failures and weaknesses, he follows hard after the Lord, and in the practical godliness of his daily life, the spiritual building gradually rises, his profiting appears to all, and his character develops to a sound and stable maturity. He keeps himself in the love

of God because he builds up himself on his most holy faith, and his witness from on high is—

"This is he whom God approves,
This is he whom Jesus loves."

II. Again, in order to keep in the love of God, maintain the inward spiritual life, "praying in the Holy Ghost." Prayer of some sort marks every religion, for prayer in its most general sense is an appeal to God. But Christian prayer is the prayer of faith, and not merely of form; it is prayer of the heart, and not merely of the lips; it is prayer which rests not in bodily posture, but in spiritual power. The Christian prays as he lives and lives as he prays. But his power for prayer is not in himself, for it is the Spirit dwelling within him that enables him to pray. Nor is true prayer merely *by* the Holy Ghost; it is "*in* the Holy Ghost," for spiritual life is the sphere of spiritual prayer. Pray, then, pray always, if you would keep touch of things unseen, if you would keep your hearts open to God and heaven. Pray by the Holy Ghost by yielding your will to Him if you would worship in spirit and in truth, and feel the power of prayer and obtain the blessings you seek. But pray *in* the Holy Ghost by honouring His presence within you, and hearkening to His voice, if you would know the peace and joy of heavenly fellowship and maintain a lively sense of the love of God. So will you be able to say—

"I love my God, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy love I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up by Thee."

III. Lastly, cherish the brightest expectations of hope in the Saviour, "looking for the mercy of our Lord Jesus Christ unto eternal life." If the hand is not to grow slack in serving nor the heart to grow faint in praying, the eye of faith must never cease to look onward and upward. Heaven is before us, and Christ is exalted there to fulfil all the expectations of hope and the aspirations of faith. The Christian, it has been well said, has much in heart, but more in hope. The good Lord of grace gives the first fruits of joy on earth, but the fulness of glory is above. He keeps the good wine until the end. Many are the sufferings of Christ's people here; but says St. Paul, who had his full share of them, they "are not worthy to be compared with the glory that shall be revealed unto us." "For," as he says in another place, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." For this the Christian is waiting in patient hope. He is not oppressed with "a fearful looking for of judgment and of fiery indignation," but with exultant joy looks for the mercy of the Lord Jesus Christ, which shall find its consummation in the perfect blessedness of eternal life. Glad was he when divine mercy first dawned upon him from the Redeemer's Cross, and now that light shines on him more and more, till the light of the Throne of the Lamb shall reveal the perfect day.

My brethren, the light of that mercy is for you. Have your eyes been gladdened in the light of it? Not more surely does the sun rise to give light to the world than does the mercy, the free, gracious pity, of Jesus shine forth upon redeemed souls. It is for the guilty, for the helpless, for the weak and erring, for the poor and lonely, and for all who need the divine mercy, every one. "Surely the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" and surely sweet is the Lord's mercy, and precious is it to the eye and heart of faith. For consider its aim and end. It rests not in present pardon and peace and blessing, though it gives so much of these; it stops not short of the life everlasting in the presence of God. It is "the mercy of our Lord Jesus Christ unto eternal life."

"O Love, thou bottomless abyss,
My sins are swallowed up in thee;
Covered is mine unrighteousness,
Nor spot of guilt remains on me;
While Jesus' blood through earth and skies,
Mercy, free boundless mercy, cries.

"Though waves and storms go o'er my head,
Though health and strength and friends be gone,
Though joys be withered all and dead,
And every comfort be withdrawn;
On this my steadfast soul relies—
Jesus, Thy mercy never dies!

"Fixed on this ground will I remain,
Though my heart fail and flesh decay.
This anchor shall my soul sustain
When earth's foundations melt away:
Mercy's full power I then shall prove,
Loved with an everlasting love."

THE Colonial and Continental Church Society have appointed the Rev. Eliott Colpoys Wood, of Maldon, to the chaplaincy of Rochefort, in the Ardennes, for the present month.

THE Ecclesiastical Commissioners have assigned a new district to St. Margaret's, Toxteth Park, Liverpool, carved out of the ancient parish of Walton-on-the-Hill, and to St. John Baptist's, Cudworth, Yorks., carved out of the parish of Monk-Bretton, Barnsley.

THE Ecclesiastical Commissioners have made grants of £700 towards erecting a parsonage for St. Andrew's, Bruntcliffe, Wakefield; of £120 in perpetuity to the incumbent of St. Paul's, Colwyn Bay; of £500 in augmentation of the benefice of Cumberworth, near Huddersfield; of £700 in augmentation of the benefice of St. George's, Darlaston, Staffordshire; of £700 in augmentation of the benefice of All Saints, Moxley, Staffordshire: of £700 in augmentation of the benefice of St. Mary-the-Virgin, Old Malton, Yorks.; of £700 in augmentation of the benefice of Oakenshaw-cum-Woodlands, Bradford, Yorks.; of £120 per annum in perpetuity, and of £700, to the new parish of St. James's, Scarborough; of £700 in augmentation of the benefice of St. Bartholomew's, Wednesbury, Staffordshire; and of £700 in augmentation of the benefice of St. Andrew's, West Bromwich, Staffordshire.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, AUGUST 12, 1893.

IN THE DOLDRUMS.

THE holidays have set in, and the House of Commons is still wasting its time over Home Rule, when it is not bear-fighting. Certainly our generation has not seen so complete an instance of the degradation of Parliament. To spend days and weeks, and even months, over a measure which by no possibility can become law, is a waste of public time which may be forgiven, though not excused, if real enthusiasm be displayed, and a conscientious effort made to express even impracticable convictions. But here there is nothing of the kind. Most important matters contained in this Bill are left to be settled by the chances of debate, principles are laid down or abandoned at the will of the majority, clauses are put in admittedly against the convictions of the framers, entire departments are remodelled or totally altered at a day's notice. The very supporters of the Bill hardly know by this time what they are supporting, or why. And yet the thing is forced on.

Of course it is hard to say what the Government could do. But they are likely to be landed in serious difficulties. The business of the country is practically untouched, Supply has not yet been reached, and, as everybody knows, Supply is the main business of the Commons. What will be done? The present Government has gone farther than any of its predecessors in violating the rights of Parliament. Will it advance to the pitch of gagging Supply? This is hardly credible, and yet it is difficult to see how it can carry on otherwise, for in the business of Supply it is likely to meet with the most determined and well-deserved opposition, and if that is fairly met the bundle of fads and fancies which it has elected to patronise, can never be reached at all. To make even the poorest show of redeeming their rash promises time is necessary, and time can only be made by gagging Supply.

How serious a question that is, needs no demonstration, it will simply do away with the right of the Commons, which forms the chief bulwark of our Constitution, to withold money from an unsatisfactory or tyrannical Government. If the principle of gagging Supply be admitted, then we at once confess the inadequacy of our present Constitution, we can no longer claim the liberties of our ancestors.

Very soon this question must be faced. The Home Rule Bill introduced it, Supply will clinch it. Our Constitution is no longer adequate, since it cannot protect itself. Mr. Gladstone has shown us, by his conduct, that it is simply at the mercy of a casual majority of one, right down to its fundamental principles. No other Constitution in the world is open to such risks, and with the extension of the franchise, and the other unstable elements lately introduced into politics, it is unpatriotic to allow ours to remain so.

This Parliament is hopelessly discredited; already there are numerous signs that the nation wants it swept away. We are certain that if the Unionist party went to the polls, not with a mere policy of negation, but with a well-devised scheme of constitutional revision, they would win the confidence of the electors, and would be given the opportunity of carrying out the most beneficial work of statesmanship of this half-century.

CHURCH NOTES.

The Bishops of Marlborough and of Southwark are the only London prelates now left in residence, for the Bishop of London, the Bishop of Rochester, and the Bishop of Bedford have all taken flight.

The Bishop of London is in the Isle of Wight, the Bishop of Winchester in Cornwall, and the Bishops of Rochester and Manchester abroad. It is not the custom for the Whips in the House of Lords to send to the bishops, but the exceptional character of the Home Rule Bill is such that it would justify a departure from what is, after all, only recent precedent.

While most of the English bishops are on the wing, the Welsh prelates are hard at work. The Bishop of St. Asaph received quite an ovation at the close of the meeting of the St. Asaph Diocesan Societies, Colonel Cornwallis West, Lord Lieutenant of Denbighshire, Earl Powis, Sir R. A. Cunliffe, and Archdeacons Thomas and Hugh Jones (the latter a strong Evangelical), all testifying to the appreciation by the poople of his devoted labours on behalf of the Church. Sir R. Cunliffe quoted the well-known saying that "obloquy and abuse were an indispensable accompaniment of triumph."

Bangor Diocesan Conference—the first of those now universal gatherings started by Dean Vincent at the instigation of Mr. Henry Hoare, the banker—

was held recently. The Bishop said that the so-called Suspensory Bill was practically dead, and it had been well described in sporting language as "a Bill of Welshers to welsh the Welsh Church." They were told it was to be followed by a Disestablishment Bill, but he believed it would be many a long day before such a measure could be carried. Nevertheless they must educate the people alike in England and Wales as to the scandalous misrepresentations by the enemies of the Church, including, he was sorry to say, many Nonconformist Ministers; and in time to come, when working people were emancipated from the thraldom of church and chapel, they would know that the Church was their true friend. He deprecated the placing of the Friary School at Bangor, and that at Bottwnog, under the control of the County Council, which would deprive them of their Church character. A variety of interesting papers were read on the various aspects of Church work, and Lord Penrhyn spoke on the imperative necessity of disproving the malicious stories circulated far and wide as to the Church.

MR. RICHARD VAUGHAN, of Elm Lea, Bath, has left in his will £2,000 to each of the following societies:—The S.P.C.K., the S.P.G., the Church Missionary Society, the Society for Promoting Christianity among the Jews, the Colonial and Continental Church Society, and the British Church Extension Society. The British and Foreign Bible Society gets £1,000, the Vicar of Temple a similar sum, and two British hospitals, the Female Penitentiary, and the Blind Asylum receive £1,000.

THE veteran Bishop of Bath and Wells was able to preach the sermon at the annual gathering of the diocesan societies at Wells, and to preside subsequently at the meeting at the Chapter House, when he spoke out vigorously on the need of united action on the part of Churchmen against the attack on voluntary schools by the Government, as did the nigh nonagenarian Archdeacon of Taunton, and the Dean of Wells (Dr. Plumtree), who made the novel suggestion of the starting of a limited liability company to help poor Church schools.

THE Bishop of Gloucester and Bristol, in consecrating a new church at Avonmouth recently, said that he would be similarly engaged on the following day, and that, coupled with the laying the stone of a new church at Clifton by the Mayoress of Bristol, were significant signs of Church progress; and though they had severe times before them, the growing unity between parties in the Church inspired him with hope.

"SPEECH DAYS" have presumably come to an end, but there have been significant speeches at some of them. Sir John Gorst, in distributing the prizes at Rossal, said that when he was a master there, he was equally well engaged as at present; the Governor of the Isle of Man in giving the prizes at King William's School made some very sensible remarks on the importance of studying history otherwise than in a biographical form; while the proceedings at Blandford School, Dorset, were of especial interest, as all the boys, with many old ones, went over to the old Dominican Abbey of Milton Abbas, with which the school was originally connected, and in its ruined walls—the choir has been partially restored by Baron Hamboro—the voice of song re-echoed after many hundreds of years. At Blundell's School, Tiverton, where Bishop Temple was educated, Lord Poltimore complained that so many Devon boys were sent out of the county for education; and at Clifton an old boy turned up described as a railway king in India and ruler of a native tribe.

A MOVEMENT is on foot for placing a memorial to the late Canon Money in St. John's Church, Brockley, where he laboured arduously and successfully for twenty-six years. It is intended to erect a mural tablet to his memory, and, should funds permit, a second memorial will be affixed in the Deptford Mission Hall, which owes its origin to the late Canon.

THE laymen of Norfolk and Suffolk have presented Bishop Pelham, late Bishop of Norwich, with a carriage as a mark of the respect in which he was held during the thirty-six years of his episcopate. About £500 was subscribed, and this amount will enable the donors to also partially furnish the Bishop's new house at Thorpe.

FATHER CANTWELL is the latest seceder from the Church of Rome. The Rev. Richard Hobson, of Liverpool, recently preached a sermon in reply to Cardinal Vaughan on the "Re-Consecration of England to the Virgin and St. Peter," and Father Cantwell attended the church in order, it is said, to refute Mr. Hobson, but, as a result of the sermon, the Father has severed his connection with the Romish Church.

THE Primate of Australia, in his recent charge to the clergy of his diocese, referring to the Lincoln judgment said:—"In speaking upon matters of ritual, he would be candid and state his own view in regard to the Eastward position. Personally he could not approve of it, or recommend it, for the simple reason that he believed it was adopted for the purpose of encouraging a sacerdotal view of the Eucharist, which was out of agreement both with the Communion office and with the articles of religion to which all the clergy of the Church of England subscribed."

THE shutting up of Westminster Abbey on Sunday evenings in the holiday season is again announced. Why is it done? St. Paul's is never more crowded at night than when a popular preacher discourses during August. Why should it be otherwise at Westminster? Or is it too much trouble to organise these services during the great holiday month?

THE Bishop of Southwark has found a very able helper in starting his College for Clerical and Lay Workers at Blackheath. The Rev. W. Bartlett, the first Sub-Warden, graduated with unusual brilliancy at Oxford, taking classical honours and then sweeping off theological distinctions. The college ought to "supply a long-felt want" in meeting the needs of South London by supplying a body of capable workers, both clerical and lay.

THE fine summer has been exceedingly kind to the open-air services. The series inaugurated by Mr. Kitto on the border of Trafalgar-square has prospered; so, too, has the older series at mid-day in the churchyard of St. Botolph's, Aldersgate. The Christian Evidence Society is to provide Mr. Kitto's preachers during the present month.

IT is the fashion in some quarters to sneer at the Keswick Convention as unpractical; but the fact that the sum of £1,800 was collected there after a missionary meeting seems to show that the piety of Keswick at least moves men to give. The attendance, up to the very end, has been larger than ever, and a very strong contingent was present from London.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

MARRIAGE.

SIR,—I could answer Mr. Silvester completely; but I deem it waste of words to try and "convince a man against his will," so he is quite welcome to the last word.

AUDI ALTERAM PARTEM.

THE *Salisbury Diocesan Gazette* says:—"The Bishop and Mrs. Wordsworth desire to thank most heartily the many kind friends, far and near, who have helped them with their sympathy and their prayers during her illness. It is a great sorrow to her that she cannot look forward to continuing in person much of the work that she has been permitted to do, or of visiting again the many homes where she has been so affectionately received. They hope that by God's blessing her health may be sufficiently restored to see friends again at Salisbury."

THE Rev. F. W. Davis, rector of Blairgowrie, whose melodious hymn tunes were reviewed in these columns some time since, is gathering together a somewhat unique library in the vestry of his church. It consists of books sent to him by their authors. Already 193 authors, some of the greatest writers of the day being amongst them, have contributed nearly 300 volumes containing their autographs. He is now asking everywhere for more autographed copies "Presented to the Rector's Library, Blairgowrie, N.B., by the author," with name and date appended. Pamphlets, especially several bound up together, will be gratefully acknowledged as well as books.

AT St. Catherine's College, Cambridge, a scholarship has been founded, under the will of the late Professor Jarrett, for the encouragement of students in theological honours. The present value of the scholarship is £35 per annum. Candidates must possess such a knowledge of Latin, Greek, and mathematics as is required for passing both parts of the Previous examination. Special papers will be set in Scripture History, Greek Testament, and Church History. An opportunity will be given for such candidates as desire it to show a knowledge of Hebrew. Those who desire to be examined in Hebrew must give notice to that effect when sending in their names. Names must be sent before August 24th to the tutors.

THE *Wellingborough News*, referring to the appointment of the Rev. J. G. Gibson as vicar of Irchester, says that at Preston (St. Mary's) and Royton Mr. Gibson has a valuable record of good work done. "In 1888 he distinguished himself during a serious small-pox epidemic, working single-handed a parish of over 16,000 souls and a church seating nearly 2,000 people; and in 1890 was chiefly instrumental in raising over £1,000 towards the restoration of Royton Church; and while in Durham (at East Rainton), during the vicar's illness and the great miners' strike in 1892, he won the affectionate regard of all classes by his earnest and devoted labours." In an address to his new parishioners, Mr. Gibson says:—"Although a firmly convinced Churchman, I have always been happy in recognising the valuable work done by communions who dissent from the position of the National Church, as well as of those who no longer feel obliged to dissent, but still for various reasons do not yet see their way to conform. I have great faith that when many of these have a better understanding of the spirit which inspires the best Churchmen, they will some day help us to adapt the excellent machinery we possess to the work of saving the world for Christ. I shall always feel pleased to lead in any enterprise for the social or spiritual enrichment of the parish, where there is any reasonable ground for a hope of success. . . . . A scholastic training has given me a deep interest in education, and it will be my pleasure to take part in the excellent school work now carried on in the village. It is with great hopefulness that I learn how little you have been troubled by that so-called "religious" difficulty which has so hindered the development of some schools; and I hope that the present happy condition of mutual trust on the part of parishioners, and conscientious labourfulness on that of the management and teaching staff, may do much to strengthen existing bonds of friendship."

THE foundation-stone of a new church in an outlying part of the parish of Ewell, Surrey, was laid on Wednesday, August 2nd. The nave, north aisle, porch, and temporary organ-chamber are to be built first, and will seat 164 persons, one bay of the nave being used as a temporary chancel. The nave will have a clerestory and open timber roof, and when the chancel and large south aisle are completed the church will hold about 350. It will be built in the Decorated style of fourteenth-century Gothic, of red brick and stone dressings, and will be dedicated to "All Saints." The architects are Messrs. Whitfield and Thomas, of Cockspur Street. The clergy and choir robed in the Mission-room, which was built some years since by the late Sir George Glyn, vicar of the parish, and proceeded to the site of the new church, singing the hymn (H. A. M. 394) beginning "O Lord of hosts, Whose glory fills." The service used was drawn from one compiled for such occasions by the Rev. R. R. Chope and another in use in the diocese of Lichfield, the verses Ezra iii. 10, 11, being read as the lesson by Mr. J. H. Bridges, of Ewell Court, by whose liberality the church is mainly being built. The stone was duly laid by Mrs. Bridges, a bottle having been first placed in a cavity beneath, containing the following record:—"To the glory of God, and in memory of the Rev. Alexander Bridges, rector of Beddington, Surrey, and Honorary Canon of Winchester; also of Henry Tritton, Esq., of Beddington, Surrey, the foundation-stone of this church was laid by Edith Isabella, wife of John Henry Bridges, Esq., of Ewell Court, August 2nd, 1893." During the second hymn an offertory was made for the organ fund, which amounted to £21. 16s. 7d. The work of cleaning and renovating the parish church is also in hand, the reredos being decorated with Powell's glass mosaics, at the cost of Sir Gervas Powell Glynn; the centre panel with a representation of the Last Supper, and the side panels with figures of the four Evangelists. The floor of the chancel and sanctuary is being laid with marble mosaics, and a new altar-rail provided at the cost of the vicar of the parish and Mrs. Thornton. Four dormer-windows, filled with cathedral glass, are being placed in the roof of the nave, the walls, roof, and organ are being thoroughly cleaned, and an entirely new system of gas pendants introduced. Four very interesting brasses, on slabs

of Purbeck marble, have been removed from the floor of the chancel, where they were being much defaced, and fixed in the walls of the south aisle.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK.· No. 21.—"Paul at Jerusalem" (Acts xxi. 27—39).—We find Paul fearless. He goes to Jerusalem, where he is apprehended for having, as the Jews stated, stirred up the people to set them in defiance against the law. There arose a great tumult in the city. Paul went through much persecution for the sake of Christ and the promulgation of the Gospel. He tells us in Phil. i. 29, that we are not only to believe in the Lord Jesus, but we must suffer also for His sake. We are told that we shall suffer persecution if we live godly in Christ Jesus; our lives must be in near conformity to the Lord Jesus Christ. Thus we find throughout the whole of Paul's life, after his conversion, it was devoted to spreading the great salvation of Jesus Christ among all nationalities, no matter what opposition he had to contend with. We may notice a few thoughts from this subject. 1. Faithful endurance must be our course. "Be thou faithful unto death, and I will give thee a crown of life." It depends on our faithfulness how we succeed in the Christian course. We must not go back, we must not give up; if we do we shall give place to the enemy, and we shall lose the crown. The martyrs stood faithful even in the flames. They could have had high positions in the Government of this world if they turned away from the truth, if they denied Christ. This they would not do, but perished amid the flames, faithful. 2. Learn to imitate Christ. Come what may, we must copy the example of Christ, we must follow His blessed footsteps or we shall have gone far out of the way, and surely we shall not be striving for the cross and the glory of God. "God forbid that I should glory save in the cross of Christ my Lord." The nearer we imitate Christ, the more influence and power we shall have in the world. Look at the power and influence of Paul. Behold him when he stood before rulers and those who could make the then known world shake as it were. See his boldness, his calmness, and Christian fortitude before his judges. Behold his influence and power. What made him have such power? God was his helper, and gave him a mouth that no one could gainsay. His faith and glory was for his Master. In all things he wanted to be found in Christ his Master. Not only Paul, but others who have followed closely the Master, have been able to do mighty things. There are witnesses innumerable, of which it would take time to enumerate; but I have taken Paul as a glorious example of Christ. 3. If we suffer for Christ we shall reign with Him. Those who faithfully suffer for Christ will surely reign with Him. We find that Christ will reward and remember those who follow Him amid the afflictions and persecutions of this mortal state. Indeed "those who continue faithful to the end will walk with Him in white, for they are worthy." Paul fought a good fight, and continued to the end. "Henceforth," he says, "There is a crown laid up for me." Therefore if we bear the cross we shall wear the crown, suffering first tauntings, first false accusations, imprisonment, death. 4. The faithful win an imperishable crown. Let us strive for a glorious crown eternal in the heavens. Do not lose this, it will be an infinite loss. It need not be. "In my Father's house are many mansions, I go to prepare a place for you." What will it profit you if you gain the whole world and lose this? Will you barter away this for a bubble? Will you treat the great salvation of Christ as a little thing? Seek now an interest in this salvation before it is too late.—THOMAS HEATH, Plymouth.

CREMATION AND EARTH-TO-EARTH BURIAL.—The Rev. Dr. Johnstone, Moderator of the Presbyterian Church in England, contributed a paper on "Cremation and Earth-to-Earth Burial" at the July meeting of the Church of England Burial and Funeral Reform Association, held at the Church House, Westminster, in the course of which he said that ministers of religion had special opportunities of inculcating the duty of sanitary burying. The two chief methods of disposing of the body had been from the beginning burying and burning. The former had been the mode adopted by the Jews and all the Semitic peoples; the latter had been the mode chiefly practised by the Greeks, Romans, and many Asiatic peoples. The mode adopted by Christians had been that of burying. This custom was now called in question on sanitary grounds. In this there was much force. Dr. Creighton, in his "History of Epidemics in Great Britain," had, with much success, traced such epidemics as the Black Death, the great Plague of London, and the various outbreaks of influenza, to the poison of dead bodies, unburied or illburied. Whether Dr. Creighton was right or not there was no doubt that many graveyards were both a national danger and a national disgrace. There was no necessity that they should be either. The two great dangers that gathered around cemeteries were the poisoning of the air and the pollution of the water. But such dangers, which came mostly from the practice of pit burying and vault burying, were, with proper precautions, largely preventible. Both of these methods ought to be abolished, and a rational, sanitary mode, substituted for them. From want of this sanitary mode there had arisen a cry for cremation, which promised to get rid, at a stroke, of all the evils complained of. Cremation would certainly get rid of all the evils arising from the slow decay of vast masses of animal matter, but whether it might not bring other evils in their stead remained to be seen. One thing was certain, cremation would not be largely adopted in this country for many years to come. This mode of disposal of the dead would encounter formidable opposition, not to speak of sentimental reasons which in time would be overcome, of ignorant fears for the safety of the resurrection body which might be shown to be groundless, of real fears of opening the door to murder for which safeguards might be found, there were other reasons which stood in the way of cremation. It was a fact, account for it as we might, that Christianity at its coming abolished the burning of the body and substituted the burying thereof; and so long as St. Paul's great chapter on the Resurrection, in which he speaks of burying the body, not of burning it, had weight with men, the mass of Christian people would not readily return to that which Christianity abolished. But if men were not, on sanitary grounds, to be led to adopt cremation, we were all the more bound to adopt methods of burying that would be as little as possible hurtful to the living. Funeral reformers must be up and doing. This was an age of short and easy methods, which cure one evil only to create another. Cremation was one of those short cuts to the promised land, so much in vogue in our time, that only led deeper into the wilderness. Funeral reform meant pains and labour, but it was worth both. Let the burying-place be in very deed, what their Saxon fore-

fathers called it, God's acre, free, as becometh God's acre to be, from all unnecessary defilement. Burial without its attendant evils would then be to us what it was to the early Christians, the mode of disposing of the body, which most fitly expresses its sacredness, as a thing redeemed by Christ, and which most firmly points the finger of hope to the day when the Redeemer shall come from heaven in the glory of His Father, and "shall fashion anew the body of our humiliation that it may be conformed to the image of His glory."

PREFERMENTS AND APPOINTMENTS.

Banister, Rev. Edmund Dawson, M.A., Vicar of Goosnargh-with-Whittingham; Surrogate for the Diocese of Manchester.

Bartlett, Rev. W.; Sub-Warden of Bishop's College, Blackheath Hill.

Binner, Rev. William, Curate-in-Charge of St. Mark's, Grantchester, Cambridge; Lecturer of Bolton Parish Church.

Bond, Rev. W. Henry, M.A., Head Master of Borden School: Head Master of Churcher's College, Petersfield.

Clarke, Rev. John, M.A., Vicar of Burton Fleming; Vicar of Lissington, Lincolnshire.

Fisher, Rev. Steward T., M.A.; Rector of Liston, Sudbury, Essex.

Fuller, Rev. Morris, B.D., Vicar of St. Mark's, Marylebone Road; Chaplain to Alderman Moore, Sheriff-elect of London.

Gibson, Rev. J. George, Chaplain of Netherton Reformatory, Morpeth; Vicar of Erchester, Northants.

Glenn, Rev. George Graham, Curate of Castlerea; Incumbent of Turlogh, Diocese of Tuam.

Heath, Rev. Edwin, B.A., Curate of Ulverston; Vicar of Staveley-in-Cartmel, Lancashire.

Iliffe, Rev. F.; Chaplain of Lewisham Union Workhouse.

Jackson-Smith, Rev. Thomas, Vicar of Patcham; Vicar of Chilfrome, Dorset.

Kearney, Rev. Neville, M.A., Curate of St. Luke's, Ironbridge, Salop; Incumbent of the New Church, All Saints', Stroud.

Lawson, Rev. William D., Incumbent of the Octagon Chapel, Bath; Rector of Magdalen-Laver, Ongar, Essex.

Pedley, Rev. George, Senior Curate of All Souls', Halifax; Vicar of Girlington, Bradford.

Perry, Rev. William Corbett, M.A., Second Master of King Edward's Grammar School, Birmingham; Head Master of the Royal Grammar School, Worcester.

Petrie, Rev. Edmund James, M.A., Curate of St. Ninian's, Glasgow; Incumbent of St. John's, Pitsligo.

Phillpotts, Rev. Barrington Henry Arthur, Missioner of the Society of St. Paul, Diocese of Exeter; Rector of Wavendon, Woburn.

Ridge, Rev. Ernest L., Curate of St. Matthias's, Bethnal Green; Domestic Chaplain to the Archbishop of Canterbury.

Ridley, Rev. Christopher, B.A.; Head Master, Endowed Grammar Schools, Aylesbury.

Walker, Rev. Gilbert George, M.A., Vicar of Huttoft; Rector of Partney, Spilsby.

Warne, Rev. T. J. C., M.A.; Vicar of Stoke, Kent.

Wright, Rev. John Charles, M.A., Curate of Bradford; Vicar of Ulverston, Lancashire.

CLERICAL OBITUARY.

Holmes, Rev. Baptist James, M.A., Vicar of Newmill, and formerly Fellow of the University of Durham, at Newmill, Yorkshire, on the 22nd ult., aged 51.

Rolfe, Rev. George Crab, fifty-four years Vicar of Hailey, at Hailey Vicarage, on the 5th inst., aged 81.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W.; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

COURTESY.

By the Rev. SINCLAIR CAROLIN, M.A., Rector of Wyvenhoe, Colchester.

Sermon Preached in Wyvenhoe Parish Church, on the Fifth Sunday Morning after Trinity, 1893.

"Be courteous."—1 Peter iii. 8.

It has been often remarked that we should not put too much trust in popular scientific publications, because they are not always strictly accurate, although the information they contain is in the main true; and so far as theology is a science, popular theology is liable to be inaccurate in some of its details, even when perfectly sound in its chief points. In somewhat the same way popular sayings contain great and important truths, although they are occasionally one-sided; and even if not so, their full meaning is not always perceived or rightly understood; when, for example, we say that "cleanliness is next to godliness," we should realise what is meant by godliness. Thoughtful and practical people think very highly of cleanliness, and they are quite right in doing so, for its opposite—dirtiness of house or person—is often the prelude or the result of drunkenness, and the prolific parent of vermin and disease. The danger is of cleanliness being more thought of than godliness. The meaning of the proverb is that cleanliness is almost a virtue. Godliness is made up of virtues, cleanliness comes next to those virtues which make up godliness.

Now one of the virtues comprised in the term "godliness" is courtesy, which, rightly understood and practised, takes precedence even of cleanliness. It is, of course, no less obvious that courtesy, as commonly understood, is only one of the many virtues which go to make up godliness. The polite brigand and the smooth slanderer are far from being godly persons, in spite of their bland manners; although, if the real principle of courtesy be understood to be the Christian rule of doing as we would be done by, it would exclude alike all theft and all slander, and include the whole of the law which regulates the dealings of men with their fellows.

But those who can read their New Testaments in the original, may say (and very truly) that the Greek word used in our text does not mean "courteous" but rather lowly-minded. This, however, is the very essence of courtesy, as many other passages of Holy Scripture teach us. "Be kindly affectioned one to another with brotherly love, in honour preferring one another." "In lowliness of mind let each esteem other better than themselves." "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly," such are some of the Apostolic precepts bearing on courtesy, which are, one and all, illustrative of the golden rule, "Do unto others as ye would they should do unto you." This is the rule by which every true Christian and every true gentleman regulates his conduct, regarding himself as a member of the great brotherhood of mankind; not valuing himself by the outward circumstances with which God has surrounded him, but by his own self-knowledge, which must always tend to make a man lowly in his own eyes. "A Christian," it has been said, "is God Almighty's gentleman; a gentleman in the vulgar superficial way of understanding the word, is the Devil's Christian." The real gentleman should be gentle in everything, at least in everything that depends on himself—in carriage, temper, constructions, aims, and desires. In a word, a gentleman is simply a charitable Christian, who knows he has many faults and imperfections himself, and therefore does not rate himself better than others. This leads him to do as he would be done by, and to show to others the civility, the kindness, and the courtesy, which he would like others to show to him.

Happily there are many true gentlemen in every rank of life, and yet I am much afraid that Christian courtesy is hardly understood, as generally as we could wish, to be a part of godliness, a Christian duty, and to have a very direct bearing on the social life of the nation, as well as on the eternal welfare of individual souls.

In the upper ranks of society there has been, of late years, some relaxation of the rules of society; and what used to be great safeguards to social intercourse have given place to a certain free-and-easiness, which is full of danger, and by which a man is encouraged to do what he likes, without considering the company he is in, or paying any real respect to the comfort or welfare of others. I am quite sure that, in whatever degree conventionalism tends to make people thoughtful and considerate to the wishes and tastes of others, so far any relaxation of conventional courtesy is an unmitigated evil. In the lower ranks of life there is, of course, the natural tendency to selfishness; and in the case of some we cannot but notice a growing hesitation to recognise those of a higher social grade by any respectful or friendly greeting. Doubtless this is grounded mainly on the mistaken notion that by showing such courtesy a man lowers himself; whereas by so doing he is surely raising himself, for "manners makyth man," a man without manners being no better than a savage, and little better than a beast.

The cultivation of a friendly, not forced or

formal or too familiar, courtesy between persons, either of the same or of different ranks, is not only a Christian duty, but in no way does away with the differences of social or official position. The honour in which we are to prefer one another is neither more nor less than the respect and consideration which each man owes his neighbour and his neighbour him; not overlooking, but taking into account, all differences of age, rank, or fortune. It is simply being forward to show to others that friendly courtesy which, if you were to exchange places with them, you would reasonably expect them to show to you. Christian courtesy is utterly opposed to all unfriendly feeling between class and class, to all thankless reception of benefits, and to all want of recognition of those who honestly and faithfully do their duty in the state of life unto which God has called them. There are some cases in which greater respect should be shown to certain persons, not for any special merit in themselves, but on account of the office which they hold; because the powers that be, alike in Church and State, are ordained by God, and whoever despises them despises the ordinances of God. On the other hand, we should always be careful to show scrupulous courtesy to those whose rank in life is inferior to our own, and to all who, from constitution or infirmity, are weaker or more sensitive than ourselves.

Again, as a gift grudgingly bestowed, or obedience sullenly rendered, loses at least half its grace, so courtesy should always be willing, not constrained. It is no exotic, but the natural outcome of the Christian heart. It is quite different from unreal mannerism, no less than it is distinct from and opposed to cringing, fawning, and flattery, which, being generally dictated by self-interest, are contrary to truth and subversive of self-respect. There is always great danger in hypocrisy, and we should take care to be so far natural in our behaviour as to appear what we are. Affectation of any kind is easily detected, and people are quick to suspect its sincerity. The courtesy, however, which springs from true humility, blended with a right self-respect, can never be mistaken, but is as distinct from awkward artificiality as is gold from tinsel.

Let us, then, remember that the general law of courtesy is the Christian rule of friendliness and kindly consideration for others. Beyond this it is impossible to lay down rules which will be free from exceptions. As different people have different shades of taste and feeling, it is impossible to please all in any one particular way. What is grateful to one person is often offensive to another, and what appears kindness to one is considered officiousness by another. The courteous Christian will endeavour to regulate his behaviour by his knowledge of the tastes and likings of those with whom he has to do. He will be considerate to their peculiarities, and accommodate himself to their wishes.

It is, my brethren, the law of the Gospel of Jesus that we should be kindly affectioned one to another with brotherly love, in honour preferring one another; that we should not be selfish and seeking only our own pleasure or profit, but that we should consider the pleasure or profit of others besides ourselves. The general rule of courtesy is nothing short of this—so that, as every true Christian must be unselfish, every true Christian cannot help also being both lowly-minded and courteous.

THE NEW CREATION.

By the Rev. J. REID, Rector.

Sermon Preached in Newtownsaville Parish Church, on Sunday, July 2nd, 1893.

"Therefore if any man be in Christ, he is a new creature."—2 Cor. v. 17.

FOR the last few Sundays we have been considering matters of a theoretical, technical, and argumentative nature. To-day we shall spend the time at our disposal in the consideration of what is more practical. The "therefore" which begins this verse (ὥστε) introduces a conclusion drawn from the statements of the verse or verses just preceding. There St. Paul tells us that the reason why he infers that any one is a new creature or a new creation is because of the change of his views in regard to Christ. This change is so great as to resemble a new creation. There is a change so great, so deep, so radical, so clear, so thorough and so abiding, that it is as much a work of Divine power, as when at the first God created all things out of nothing. There is no other change that takes place on earth of a moral nature that is so appropriately ascribed to the exercise of Divine power. In many respects all men are equal, and in many respects they are different, as in rank, wealth, power, education and influence, as we saw on last Sunday; but it is this that constitutes the real and widest difference between one and another, and without this no matter how men may be distinguished by these superficial and accidental differences, or no matter in what language, or with what rites and ceremonies they may approach the eternal, they are all alike under condemnation, for, as St. Paul says again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

The grand inquiry and important point is not whether a man is learned or unlearned, rich or poor, whether he wields the sceptre of royalty or the implement of the artisan or labourer; not whether he is clothed in purple or fustian; whether he lives in a splendid mansion, surrounded by everything that can supply his needs and minister to his pleasures; whether he rides in a splendid coach, drawn by mettled and prancing steeds, or trudges wearily on foot; whether he can trace his

descent beyond the days of the Norman invasion, or belongs to the *homines novi*, but whether he is a new creature in Christ Jesus. As it is worth that makes the man, and thoughts and deeds alone are passports to enduring fame, so genealogical trees are of no value in the sight of heaven, for while man looks at the outward appearance, God looks at the heart, and He can discern whether the life is of true gold or a mere glittering sham.

> True worth is in being, not seeming,
> In doing each day that goes by
> Some little good, not in the dreaming
> Of great things to do by-and-bye.

The highest honour is to have our names written in the book of life, and the best coat of arms is the arms or armour that God Himself has provided, a description of which you will find in Eph. vi. 13-18. Whether a man lives in baronial halls or in a humble cottage is of no consequence so far as his relation to God and his personal salvation is concerned.

The important point is whether he lives and walks in the Spirit. Whether he understands all the mysteries of human wisdom is not a millionth part so important as whether he is "able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." Whether he is an heir to an earldom or a dukedom is of small consequence compared with whether he is by heavenly birth an heir of God and joint heir with Christ. Whether his earthly patrimony be small or great is of vastly inferior importance compared with whether he can read his title clear to mansions in the skies, and has reserved in heaven for him "an inheritance that is incorruptible, undefiled, and fadeth not away." Whether he shall put on the lawn of the bishop or the ermine of the judge, the robe of the peer, or the ducal coronet, is not a thousandth part so important as whether he has put on the new man which is renewed in knowledge after the image of Him that created him (Col. iii. 10), or whether, as another Scripture says, he has "put on Christ," for this is the soul's supreme necessity.

In fact the first thing necessary in order that men may yield that willing and cheerful obedience which God and His law demands is such a change of life and character as shall entitle the person in whom it has taken place "A new creation." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10). We are His making (ποίημα) not only in the general sense in which all things are made by Him, but in the special sense denoted or indicated by the new creation. Created by Christ Jesus and living in vital union with Him and deriving all strength and support from Him as the branch lives in and derives its life and support from the tree, this union is thus expressed by Christ Himself (John xv. 4), "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." And, again, "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is My Father glorified, that ye bear much fruit." Created in Christ Jesus unto good works. The object of this new creation is not primarily that men may be saved or brought to heaven, though that follows as a consequence, but that they may lead holy lives. Undoubtedly a real permanent change of heart is necessary to the attainment of everlasting life, but the proof of this is to be seen, and will be seen in the conduct. If the Christian be an epistle of Christ he must be known and read of all men, who have eyes to see and spirits to discern. If God has shined into his heart, he will reflect the light, and let it shine before men. No man ever held more firmly than St. Paul that men are saved wholly by grace, and none ever insisted more strongly that men must give evidence that they are the children of God by holy lives or lives of holy and cheerful obedience.

This great change may be rightly called a "new creation," for it carries with it new or altered views, principles, affections, joys and sorrows, God, the soul, time, eternity, sin, Christ, heaven, hell, happiness, and misery have all a meaning to the new created soul, which they never had before. The word (κτίσις), here translated creature, means properly creation, and is used of the act of creating, as in Rom. i. 20, "For the invisible things of Him, from the creation of the world, are already seen, being understood of the things that are made, even His eternal power and Godhead, so that they are without excuse," which passage is intended to show and assert that men who had no written revelation (as the Gentiles) still had the means of knowing God by His works, at least they could learn as much about Him from the works of creation, as made their idolatry and sin inexcusable. As the nineteenth Psalm says, "The heavens declare the glory of God, and the firmament showeth His handiwork." The majesty and grandeur of the Universe ought to have convinced men that it is the work of a Being of Infinite power and wisdom. And this proof of God's amazing wisdom and power is continually increasing and accumulating by every new discovery in science, and especially in the science of astronomy. And so overwhelming is this evidence of His divinity and power, that it has been rightly said, "The undevout astronomer is mad." The same word is used in the twenty-fifth verse of this chapter (Rom. i.) where it is said that, notwithstanding this overwhelming evidence that men had of the existence of a Supreme Being as manifested by His works, yet so blind and darkened were the minds of men, and so low and grovelling and besotted were their conceptions of divinity, that they

worshipped and served the creature, or created things such as the sun and moon, and animals of various kinds, more than the Creator, Who made the heavens and the earth and all things that are therein, and "Who is blessed for ever."

Thus the word refers (*a*) to the world, *i.e.*, the material world or all the Universe in fact, and then (*b*) to man. Here it refers of course to man, and is equivalent to that expression in Eph. iv. 24, "And put on the new man which after God, *i.e.*, after the image or likeness of God, is created in righteousness and true holiness."

"The new man" here refers to the new nature, which has new feelings, desires, purposes, pursuits, etc. Man, by this new creation, is restored to the image of God, in which he was at first created, and which he lost by disobedience. The mode or way in which this change is effected the epistle does not in our text describe, nor need we press the language which is evidently figurative too literally; but the result he states to be that the renewed person is made to resemble God in righteousness and holiness, or purity, old things are with him passed away, and all things become new. In regard to the Jews who embraced Christianity, of whom St. Paul himself may be taken as a prominent type, they abandoned their former exclusiveness, prejudices, and pride, their attachment to their own rights and ceremonies, and reliance on them for salvation. St. Paul, speaking of his past pre-Christian life, "I verily thought that I ought to do many things contrary to the name of Jesus Christ, which things I also did. Many of the saints did I shut up in prison, and being exceedingly mad against them, I persecuted them even to strange cities," etc.

Such was Paul, the Jewish persecutor. Now look at Paul, the Christian, bearing about in his body the marks of the Lord Jesus. See his untiring zeal, his unwearied industry, his resolute defence of the truth, his patient suffering, his uncompromising integrity, and his martyr death. What made the difference between Paul, the persecuting Jew, and Paul, the undaunted bearer and preacher of the Cross which he once despised? He himself gives us the secret of the change in a few words: "By the grace of God," he says, "I am what I am." Every Bible reader is familiar with the story of his conversion, as related in the 9th chapter of the Acts of the Apostles. After that everything appeared to him in a new light—God, sin, heaven, hell, Judaism, Christianity, death, and judgment. Before he was blind spiritually, and blindly fighting against God, whom he thought he was serving.

Then, in regard to the Gentiles, who were carried away with dumb idols and steeped in idolatry of the most degrading and God-dishonouring kind. They abandoned those evils, the worship of idols, the love of sin and dependence on their own works, and now rested their hopes on the one sure foundation of Christ's finished work. So that, as regards both Jews and Gentiles, then or now, who were or are thus created anew in Christ Jesus, their former habits, opinions, prejudices, and attachments pass away, their love of sin and self and the world, their pride, vanity, levity, and ambition pass away, and all the feelings of the heart, and purposes of life, and principles of action become new. Everything is viewed and seen from a new standpoint—Eternity. The understanding is consecrated to new objects, the body, or natural powers, given to new service, and the heart forms new attachments. There are new views of God and of Jesus Christ, of truth, and of duty, new views of this world and of the world to come. The heavens and the earth seem to be filled with new wonders, and the sun and stars, the hills, the vales, the streams and groves and forests, seem to have a new beauty spread over them all, and to speak forth the praises of God.

"Thus, if any man be in Christ, he is a new creature," or so great a change has taken place in him in the ways or in regard to the matters I have mentioned, as to make it proper to say he is a new man. The language here is universal—"if any man"—and applies to all who become real and true Christians. This new creation is followed by a new life here, and that will be followed by a home in the new Jerusalem:

> There in celestial strains,
> Enraptured myriads sing,
> And love in every bosom reigns,
> For God Himself is King.
>
> How sweet the prospect is!
> It cheers the pilgrim's breast;
> We're journeying through this wilderness,
> But soon shall gain our rest.

In the 21st chapter of Revelation we have a symbolical or figurative description of the heavenly home, in which the most glowing imagery is employed by the writer to set forth its glory and splendour, and to describe the happiness of its inhabitants and the qualifications for its citizenship: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 1-4). And after that a general description of who should dwell in that heavenly home, and who should be excluded, and then a minute detailed description of the city itself, its general appearance, bright and

splendid like jasper and crystal and gold; its gates, twelve in number; its foundations, twelve, corresponding to the number of the Apostles, and all composed of precious stones; its size and shape; its light, the glory of God. It has no special temple, for it is all a temple. It is always open. Its inhabitants will be all pure and holy; and then, in the first few verses of the 22nd chapter, we have a description of its environs. A pure river or stream of water proceeds from the throne of God and the Lamb, and flows through the city. On its banks is the tree of life, sacrament of our immortality. This will be a world of surpassing splendour and of the highest conceivable happiness. It is Paradise regained.

Into the first Paradise the tempter entered, and in his train brought death and all our woe. But in that future world of glory no one will ever die, no grave will ever be opened, no funeral procession will ever be seen. How different from earth, where all this is so common, where the wise and the good, the lovely and the useful, fathers and mothers, wives and husbands, sisters and brothers, all die. But—

> Death itself shall then be vanquished,
> And its sting shall be withdrawn;
> Shout for gladness, O ye ransomed,
> Hail with joy the happy morn!

No sorrow, no pain, no death, no separation, no night, no need of the sun, and no sin: "For the Lord God giveth them light, and they shall reign for ever and ever." So all this will be eternal.

The language of the New Testament in reference to the new creation or new creature is doubtless borrowed from the first creation of the world, or the account of it given in Genesis, when in the beginning God created the heavens and the earth. In a sermon, some time ago last summer, I placed before you an outline of the generally accepted opinion as to the mode or process, so far as known, by which the earth became fit for the abode of man; so I do not refer to this first creation now. But as to the future of the earth, the Apostle Peter, in his 2nd Epistle iii. 7, speaks thus: "But the heavens and earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment." The first mode of destroying the world was by water; the next, according to the Apostle, will be by fire. This, however they arrived at it, was the common opinion amongst ancient philosophers, and agrees with the statement of Revelation. Through what changes this earth may yet pass it is impossible to tell. Astronomers tell us that, in the course of millions of years (ten or twenty), life will no longer be able to exist on it, in consequence of the diminished heat of the sun. Will it then become a dead, frozen globe, revolving in space? Will it be passed through fire and purified and recast, and reanimated? In the earth repose the bodies—the dust, at least—of all its inhabitants, all our friends and relations, and there, too, will rest our own dust after we are gone. So we are none of us uninterested in this inquiry—Will the dead have risen before these mighty changes take place? and will they live on, or at least visit, this old home of theirs, in infinity of ages to come? This passage in St. Peter is one of the few that give some indication of how the affairs of this world shall be finally wound up: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Whether the interior fires of the earth will make their way to the surface and produce a universal conflagration would be impossible for science to foretell; but no doubt the Almighty could easily pour these burning floods upon its surface. Such things may occur, and probably have, occurred in other worlds, and may yet occur as regards the earth. But though the Apostle thus speaks words of terrible import regarding the future of this earth, he does not leave us in despair, for he says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

He here speaks of new heavens and a new earth that will be holy and pure. This earth has been cursed and blighted by sin, but it may yet be transformed and purified, and become one of the mansions of the Father's house, as also may the myriads of worlds that can be seen through the telescope. But of these things we know, and can know, but little. God could easily create new worlds for the eternal abode of His people, or He could easily renovate and purify earth and restore it to its primitive loveliness and purity; but this we know—all who are permitted to enter the new Jerusalem are new creatures in Christ Jesus, for "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they who are written in the Lamb's Book of Life."

> There is the throne of David,
> And there, from care released,
> The shout of them that triumph,
> The song of them that feast;
>
> And they who with their leader
> Have conquered in the fight
> For ever and for ever
> Are clad in robes of light.
>
> Jesus, in mercy bring us
> To that dear land of rest,
> Who art with God the Father,
> And Spirit ever blest.

THERE is still some doubt, we believe, whether the Rev. A. Hamilton Baynes will be consecrated to the bishopric of Natal, as has been announced, on Michaelmas Day. The consecration cannot possibly take place before that date, and it may be postponed to a later period.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 19, 1893.

THE PERSECUTION OF CHURCH SCHOOLS.

MR. ACLAND'S defence of his tactics in school management has the Jesuitical quality of being half candid. He appeals to his opponents to produce one single instance of a voluntary school, perfectly managed, having been interfered with. This they cannot do. But the corollary is not acquittal of Mr. Acland as one would at first imagine. Mr. Acland's boast simply amounts to this, that he has never done anything positively illegal, and that he has never interfered with a school which was beyond the reach of interference. This is the old dodge of evading one charge by replying to another, which was never made. The complaint made, and fully substantiated, against Mr. Acland is, that he has used his official position to the prejudice of voluntary schools by insisting on the literal fulfilment of unimportant and unnecessary details. It is ingenious to defend this on the score of enthusiasm for education; in the case of voluntary schools Mr. Acland has dissembled his love even beyond the point of kicking them downstairs. It is true that he has never gone beyond the literal provisions of the Education Acts; it is also true that no provisions of any acts in the world can be carried out literally everywhere without great hardship and even injustice.

And this is precisely the case with the voluntary schools. For many years many schools all over the country have been doing their work with efficiency and great benefit without being in all respects up to the regulation standard. Naturally, regulations are, after all, only paper, and must be administered according to local needs and conditions. Cubic air space, for instance, depends upon many things; children passing nearly all their time in the open fresh air of a healthy country do not want the same accommodation as children in a close, unhealthy town. Play-grounds, of great value in towns, are works of supererogation in the country. And so with many other provisions. The length of time required to raise funds, to alter or renew buildings, providing fresh accommodation, and so forth varies almost *ad infinitum* according to local conditions; to rigorously insist on the same rule everywhere alike is harsh and tyrannical.

This is what Mr. Acland has done. He may be an educational enthusiast, his aversion to voluntary schools may be, like that of Mr. Labouchere to the British Empire, purely disinterested. But the fact remains that he has done his best to retard religious education. In reality he has stimulated it, and the supporters and guardians of the most sacred rights of our children have learnt one lesson more.

MISSIONARIES AND MILITARISM.

IN the June issue of that interesting and ably-conducted journal, the *Missionary Review*, edited by Dr. A. T. Pierson, there was an article by Dr. Cyrus Hamlin, a well-known American missionary, on the relation of missionaries in foreign lands to their Governments. The writer's object is to plead for a more vigorous interference, by the United States Government in particular, on behalf of its missionary subjects abroad, and especially in Turkey.

Dr. Hamlin complains bitterly, and with good reason, of the treatment of American missionaries by the Government and people of Turkey. He states that "At present, throughout the Turkish Empire, American missionaries are insulted, mobbed, imprisoned; their dwellings and schools burned, their property seized and no reparation made, with the exception of one instance, and that was caused by the mere report that a steamer would be sent to protect American citizens." He goes on to eulogise the vigorous action of France, Italy, Austria, and especially of Great Britain, in the forcible and, if need be, belligerent support of their missionaries abroad; and he contrasts with these, the submissive or indifferent policy of the United States, owing to which, he complains, American missionaries abroad are subjected to systematic insult and contumely.

Dr. Hamlin selects as a praiseworthy illustration of the manner in which missionaries ought, in his view, to be supported by their own Governments, the course of action taken by Great Britain for the protection of its subjects, in the cases of Don Pacifico, and of Mr. Stein. The former was a British subject residing in Athens. The Greek authorities seized some of his property without making due compensation. He then appealed to

England for support; and on the Greek Government refusing immediate compliance with the demands made upon it, on his behalf, Lord Palmerston promptly sent a squadron of warships to the Piræus, and, under threat of war, extorted a fivefold restitution for Dr. Pacifico and also an apology from the Greek Government to that of England.

Another instance adduced with admiration by Dr. Hamlin is that of the Rev. Mr. Stein, a British subject, resident as a missionary in Abyssinia, who had been seized by King Theodore and thrown into prison. On a demand being made by England for his liberation and for restitution to him, this was refused. Consequently, Great Britain went to war with Abyssinia, sent an army of 12,000 troops thither, killed King Theodore, and destroyed Magdala, his capital. This war cost Great Britain £9,000,000 sterling, besides the sacrifice of many lives on both sides.

Dr. Hamlin refers to the British example, in these two cases, as specially "worthy of our approbation!" And this is stated with the utmost earnestness in the leading missionary magazine of the world!

Of course, every one must admit the right of missionaries to full legal protection by the Governments of the countries in which they reside. And, of course, also, any sufferings occasioned to missionaries by the withholding of such protection, or by the exposure to insult or violence, call for deep and practical sympathy on the part of Christians everywhere.

But, at the same time, it is increasingly felt in most of the Churches of Christ, that those good men who go forth in His name to preach the Gospel to the heathen and to savage tribes, must be prepared to do so at the risk of some sacrifice for their Great Master's sake, and also as feeling that it is specially incumbent upon them to cherish towards the objects of their religious solicitude such a loving and forbearing spirit that they shall be willing even to endure some measure of suffering themselves, if necessary, rather than hasten to avail themselves of the interposition of the sword, the bayonet, and the cannon-ball.

Surely Dr. Hamlin and others of his way of thinking on this question, may do well to ponder afresh the grand examples of loving heroism and patient endurance which, to the high honour of their class, Christian missionaries in general have furnished to the Church and to the world. Not only Protestants, such as Livingstone, Moffat, and Hannington, in our own age, but also many Roman Catholic missionaries, from the time of Francis Xavier and the South American Jesuit pioneers of the Cross, onward to the present day, have most nobly maintained their fidelity to "the meekness and gentleness of Christ," even at the risk of life and all that life holds dear.

The success of Christian missions in Burmah forms the subject of an article in the same issue of the "Missionary Magazine" which contains Dr. Hamlin's paper. But those missions amongst the Burmese and Karens were founded and carried on with remarkable zeal by such devoted servants of the Most High as Dr. Judson and his excellent wife, and by other Christians of a similarly heroic character, who nobly risked all dangers and met all opposition simply with "the shield of faith" and "the sword of the Spirit," feeling that the real progress of the Gospel is to be achieved not by carnal weapons, not by might of battalions, neither by power of armaments, but by the spirit of Almighty God, given in unswer to fervent persevering prayer in the name of Christ.

Yet feeling, as we all must do, the weakness of the flesh, we must not judge harshly of those who, like Dr. Hamlin, plead for the interposition of armed force to secure to them the common rights of civilised men. But, at the same time, it is not presumptuous to remind such good missionaries that their specially high position and profession, as heroic pioneers in the onward march of the Gospel of the Prince of Peace throughout the nations of the earth, is popularly and reasonably felt to impose upon them a more exalted standard of loving fortitude than that which may be looked for amongst men of a lower profession of faith, or of no faith at all. The most splendid victories of the Cross have ever been those of patient charity towards the souls of men, and of devoted consistency with the example and character of the long-suffering Saviour of the world, as clearly distinct and separate from all horrors of pitiless conflict, and of that warfare whose features are cries of agony and "garments rolled in blood."

Reviews and Notices.

NATURAL SELECTION AND SPIRITUAL FREEDOM.*

THIS is a collection of eleven interesting essays previously published in various journals, etc. The first three comprise an examination of Drummond's doctrine of Conversion (discussed in the chapter on "Biogenesis," in his "Natural Law in the Spiritual World"). Chapter IV. is an interpolation on two of Christ's Parables. In Chapter V. he returns to Drummond, the title, "Natural Selection in the Spiritual World," having apparently suggested the title of the book itself. Chapter VI. discusses questions concerning "The Lost," while Chapters VII. and VIII. argue in favour of all mankind being finally redeemed. Chapters IX. and X. the author treats of the "Freedom of the Will," the last chapter dealing with the "Reality of Knowledge." With regard to Drummond's book, Mr. Murphy thinks that in his analogies between the parables of nature and of grace he does not show

* "Natural Selection and Spiritual Freedom." By Joseph John Murphy. Macmillan and Co. 189 .

"the distinctness of the spiritual life, and its introduction into the world of human life and into the heart of man by the same Creating Spirit who in the beginning moved on the face of the dark and formless waters." But, surely, Prof. Drummond maintains both these propositions? The "distinctness" of the spiritual life resides in the fact, he asserts, that its source is Jesus, that "Christ is in the Christian" (op. cit., pp. 87-89). Again, Prof. Drummond says (p. 11): "The position we have been led to take up is not that the spiritual laws are analogous to the natural laws, but that they are the same laws. It is not a question of analogy, but of identity." He leaves his readers to infer that it is one and the same Creator who ordained these same laws in both the natural and spiritual spheres, who is equally the author of the distinctiveness between the material life and the spiritual life.

Mr. Murphy observes that Drummond's chapter on "Degeneration," though a good sermon, has no scientific value, as weeds and neglected plants of culture "are not, from a biological point of view, degenerate races at all."

But this seems to me to be pressing Drummond's argument too far, for Drummond's standpoint is that of cultivation, not purely biological. In that sense they are undoubtedly degenerate. No one denies that parasites are degenerate, as compared with other creatures of the same kind which are not parasitic, *i.e.*, as far as structure goes; but, at the same time, biologically they are none the worse off. Indeed, relatively to their new habit of life they are always in exquisite adaptation to it.

In speaking of the "natural man," and in quoting St. Paul's words, that such a one "receiveth not the things of the Spirit of God, that they are foolishness unto him, that neither can he know them," Mr. Murphy says that Drummond "ought not to quote such a statement as final." I do not discover such to be the case at all. All that Drummond implies, as it seems to me, is that, as long as a man is in the state called "natural," he is agnostic and cannot appreciate spiritual things. But all that Drummond says about "conversion"—such as that of St. Paul, for example, who was "a natural man" when he consented to the stoning of Stephen—fully implies that every "natural" man can become "spiritual," when, through God's grace, "the scales have fallen from his eyes." In Scriptural language, "he is born again." Mr. Murphy takes Drummond to task for using the word "conversion," and says: "The doctrine of the necessity of conversion becomes false if it is so stated as to deny that any can hope to walk . . . . from the cradle to the grave in the light of God" (p. 29).

Does Drummond ever say this? He carefully draws the distinction between "the real moment and the conscious moment" (op. cit., p. 93). . . . "Just as in the natural life the conscious moment is not the real moment. . . . We do not know we are born till long after." He thus agrees with the words Christ said to Nicodemus; and thus conversion may cover all cases. On the other hand, Mr. Murphy insists on the doctrine of baptismal regeneration: "The principle implied in it is the truth that every child of Christian parents, who is placed in possession of Christian privileges, is 'holy' and 'grafted into the body of Christ's Church.'" He does not explain the term "holy," and the latter phrase is an ecclesiastical one which requires translation into a concrete form. If "holy" mean that a child undergoes some psychological change analogous to the "conversion" of an adult—for it is obvious that it cannot be identical, since reason and emotions are undeveloped—he is assuming what cannot be proved to exist. Any such or other change in an unconscious infant would seem, in the light of modern thought, to be only one fiction added by the Church to counteract the other fiction of infants being "children of wrath" until they are baptised. The Church has apparently forgotten (as in the Catechism) that this phrase was descriptive of the adult heathen Ephesians, who had "had their conversation in the lusts of the flesh" (Eph. ii. 3), not at all of the children of Christian parents. Moreover, Christ said of unbaptised Jewish children, "Of such is the kingdom of heaven." Hence, if Mr. Murphy thinks he is correcting an error in Drummond, is he not running the risk of falling into another himself?

Let us now pass on to Chapter V., which suggests the title. Referring to Butler's Analogy and the statement of Origen, that "he who believes the Scripture to have proceeded from the Author of nature may well expect to find the same sort of difficulties in it as are found in the constitution of nature" (p. 54), he says that, on the contrary, "there is a fundamental unlikeness between Nature and Revelation, not in structure, but in purpose, which totally excludes the analogy here indicated by Origen and by Butler. . . ., "Nature has not been created for our instruction,' but "the Book of Revelation has been written for our instruction." Consequently, "it cannot reasonably be said that we ought to expect the same difficulties in the second as in the first."

Mr. Murphy then considers what he regards as a real analogy between the natural and the spiritual worlds referred to by Butler in speaking of the waste of seeds. Mr. Murphy gives an epitome of Darwin's principle of natural selection, and shows how it bears upon the question that by the destruction of the great majority of offspring the race is improved. Individuals suffer for the good of the community. But does this hold good in Christianity as a society? Unhesitatingly, no! Christianity runs counter to cosmic evolution. "God willeth not the death of a sinner, but that all should be saved." It is the glory of the Gospel that it does not crush the bruised reed, but is offered to the meanest individuals of the whole human race.

The analogy, however, may still be traced in the growth in grace of each individual heart. St. Paul well knew of "the struggle for existence" between the two "laws" within him, and how "the law of his mind" had to crush out the "law of sin" before it could prove itself "the fittest to survive."

Regarding Christianity, however, as a community, the analogy breaks down. It is true that as in "nature," so among men "improvements" always begin with a few individuals; but while nature destroys all the rest, leaving the few to survive, all that is intellectually, morally, spiritually good, tends to act as leaven, improving and elevating, if possible, all the rest, "till the whole lump be leavened." The process, however, is never more than partially successful; those who will not be improved eliminate themselves.

As to the origin of "superiorities," Mr. Murphy follows Darwin in adopting the theory of "accidental spontaneous variations."

As far as plant life furnishes evidence, I believe this to be erroneous, for, judging from what seems to me overwhelming evidence, a new environment does not cause indefinite variability, but variations along definite lines, all tending to be in harmony with that environment. Thus if seeds be sown in a new locality

with a different set of external conditions, the germinating plants at once tend to grow up in harmony with them, *i.e.*, by putting on new variations in the structure of its stems, leaves, etc., so as to be more in adjustment with their new home than they would have been had they retained exactly the same structure in all points as those which the very same plants would have formed in the old home. Variation is thus the outward expression of self-adaptation. There are none of those supposed indefinite variations for natural selection to act upon

Now, Mr. Murphy adds, "in the language of faith, they ('superiorities,' similar or analogous to those due to accidental spontaneous variation in nature) are ascribed to the guidance of Divine Providence." He illustrates this by the case of Abraham, the Israelites as a nation, the Apostles, etc. Such correspond to Darwin's "favoured individuals and races," similarly there are "elect churches." "This constitutes an analogy between the Divine methods in the kingdom of nature and of grace" (p. 74). The reader will, however, have seen that while the "selection of the good" may be analogous, God does not "destroy the bad," but instructs the "good" how to redeem all the others.

In Chap. VI. the author discusses the question of the "lost," and in Chaps. VII. and VIII. that of their possible redemption. He argues along the usual lines that probably all will be finally redeemed, *i.e.*, rescued.

The reader may, perhaps, remember a review of Preb. the Rev. C. A. Row's work on "Revelation and Modern Theology Contrasted" (PULPIT, Vol. XV., p. 249). That author, arguing from the Scriptural expressions used by our Lord, shows that the words ὄλεθρος and ὄλλυμι could have no other meaning to a reader of the Greek New Testament than that of destruction ; and that while all will rise again from death, some will rise to life eternal, others to everlasting punishment, that punishment being the second death, which lasts for ever.

Mr. Murphy prefers to make five suppositions (p. 152), and then to arrive at the conclusion :—"The revelation of final mercy to all is very much clearer and more definite than we could have dared to hope."

Regarding the book as a whole, readers will find the subject treated of well worked out, and, although the present writer cannot always agree with him, many readers may do so, and gain much profit from its perusal.

GEORGE HENSLOW.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

"CREMATION AND EARTH-TO-EARTH BURIAL."

SIR,—Mr. Ernest Hart, at the Edinburgh International Sanitary Congress, said that the Burial Reform Association advocated burial in open wicker baskets. Kindly permit me to state that this is contrary to fact. The object of the Burial Reform Association is to re-establish the natural, sanitary, respectful, and inexpensive mode of burial indicated by the words in the Burial Service, "We commit the body of this our brother to the ground, earth to earth, ashes to ashes, dust to dust," and the coffin recommended is one of varying degrees of perishability according to the nature of the soil. The vast majority of the dead are buried. The Burial Reform Association earnestly appeals to scientific men, not to simply offer fire as the universal remedy, but to set to work in earnest to discover modes of burial in the earth which shall be innocuous.

F. LAWRENCE.

Westow Vicarage, York, August 4th, 1893.

CHURCH NOTES.

NO colonial bishop ever went to his see with a more satisfactory testimonial than Mr. Baynes has received from the Archbishop of Canterbury. Here are a few only of the Primate's eulogistic words, in a letter to the Bishop of Cape Town, announcing his selection : —"He is a man of great ability, wide reading, and many accomplishments, and a thoughtful and eloquent preacher. He is a man of much experience in the world, of very broad sympathies, a thorough Church of England man, most faithful to the Prayer Book, Articles, and whole teaching of the Church. At the same time he has lived in real association with good men outside our Church, has taken the greatest interest in the different social problems of our time, and has done his best practically to solve them, not only in his immediate circle, but far more widely." Bishop Baynes should succeed, even in the difficult post to which he is going. There is little doubt that he will.

THE report of the Church Missionary Society for last year has been issued this week. The society now maintains 329 European missionaries in Holy Orders 18 Eurasians, and 284 native clergymen. The native Christian adherents—the great majority baptised, but a few still catechumens — are stated to be 189,815, which is a decline of about 11,000 on the number in the previous year. No explanation is suggested of the falling-off. The native communicants show an increase from 50,197 to 52,898 while there are nearly 200 more schools and 11,000 more scholars.

THE late vicar of New Malden, the Rev. Charles Stirling, has sent to the *Record* a full account of the Revised Prayer Book which he is about to publish, if he can raise the money, for "the Protestant Church of England." The book, if it does ever see the light, will be a remarkable production. Mr. Stirling has struck all the Saints' days out of the Calendar, abolished the Apocryphal Lessons, re-inserted in the Litany the prayer for deliverance from the Bishop of Rome and his cruelties, and substituted for the word "sacraments" "figurative ordinances." Infant Baptism is done away with, and Confirmation naturally disappears with it. Mr. Stirling has, in fact, simply become a Dissenter of an extreme type, who still—from old associations, probably—desires to keep a liturgical service. To style a body of persons who would accept such a service-book as that which he is anxious to provide by the name of "Church of England," Protestant or otherwise, is not so much impudent as ridiculous. Yet people calling themselves Churchmen figure among Mr. Stirling's supporters.

THE Church Army, according to its founder and director, Mr. Carlile, is the instrumentality to be chiefly relied upon for preventing the leakage of zealous Churchmen among the working classes to

Methodism. If these men are not provided by their clergy with something to do they will be sure to go where they can find the work for which, rightly or wrongly, they think themselves fitted. Mr. Carlile says that many such are now coming to the head-quarters of the Army to be trained, and as proof of their sincerity he mentions that one has given up £4 a week, another 35s., and another 27s. for a uniform stipend of 19s. He appeals to the clergy to give these men employment in their parishes.

THE long-standing grievance to Dissenters involved in the presence of the Registrar at marriages in their chapels will be done away with, if the unanimous recommendation of the select committee on Nonconformist marriages is accepted by Parliament. To outsiders the grievance does not appear a very serious one, but it may as well be abolished, if the abolition does not involve the risk of facilitating clandestine marriages. It will never do to allow any person who chooses to call himself a minister to solemnise a marriage, and there are some denominations which dispense with ministers. However, the committee have decided that although there are difficulties to be got over, they are not insurmountable.

IT has long been evident that one means by which the Church should seek to regain influence in Wales is paying more attention to the vernacular press. We must, therefore, wish all possible success to an attempt which is being made to resuscitate and improve the only Church paper in the Welsh language. The journal in question is called *Y Llan*, that is to say, *The Church*.

WE hope it is true, as the *Church Times* intimates, that Mr. Gladstone intends to recommend a grant to Dr. W. H. Monk's widow from the Royal Bounty Fund of £100 a year. Mrs. Monk ought to be provided for either by Church or State, but it is no credit to those who benefited so largely by her husband's genius and labours that it should be necessary to appeal to public benevolence at all.

THE Rector of Bishopsgate, profanely known as "Hang Theology Rogers," lately performed the ceremony of laying the foundation stone of a mission-hall in connection with Bishopsgate Chapel, a Dissenting place of worship. Mr. Rogers is said to have "created a deep impression by the brotherly spirit and open liberality which characterised his speech.' He advised his Nonconformist friends, as we learn from another source, to keep to their "pure, original, puritanical form of worship."

THE old custom of opening the harvest with a service in church (which existed at Bishopsthorpe, in Yorkshire, till about twenty-five years ago) was revived last year by the vicar (the Rev. J. R. Keble). Monday last (Bank Holiday) was the day appointed for this year, and at a quarter-past five in the morning a large congregation met in the parish church, including most of the farmers and agricultural labourers of the parish, as well as many of the Archbishop of York's household. The Archbishop gave an address.

IT was not a French newspaper which recently made the following astonishing statement, but a leading religious journal in the United States:—"The Diocese of Norwich, England, has been re-established, and the Rev. John Sheepshanks has been made bishop of it. It has been many centuries since the Diocese of Norwich was discontinued."

THE Rev. Henry Venn, who is a strong Evangelical, and son of the Henry Venn who was one of the founders of the Church Missionary Society, has been presented by the Archbishop of Canterbury to the living of Minster, in the Isle of Thanet, vacant by the resignation of the Rev. A. H. Sitwell. The benefice is an exceedingly valuable one, but Mr. Venn deserves his promotion. He bears an honoured name, and has proved himself worthy of it by more than thirty years' good service in the Church.

IT is now announced (so the *Record* says) that the Rev. T. B. Harvey Brooks will not after all resign the vicarage of St. Steven's, Bayswater, and presumably, therefore, the Rev. G. R. Taft, who was to have exchanged with him, will remain at Great Massingham.

NO attention need be paid to the announcement in a Church paper which connects the vacant living of St. James's, Norlands, with the name of a beneficed clergyman in the diocese of London. We have good reason for stating that no appointment has been made, and the mention of the name of the clergyman in question is a mere piece of gossip.

THE Bishop of Llandaff made an interesting statement the other day with regard to the feeling of the Wesleyan Methodists towards the Church. He said that at the recent Wesleyan Conference at Cardiff a Wesleyan minister came to him, asked him to ordain his son, who was seeking orders in the Church with his full concurrence, adding that he hoped others of his sons would follow the good example.

A "LODGING HOME" will soon be opened in Lisson-grove by the social wing of the Church Army. Its purpose will be to reach men who have failed to succeed even in the various Labour Homes of the Army. The term Labour Home will be used in contradistinction to the ordinary lodging-house of to-day, and every effort will be made to keep the place as much as possible like an English home.

THE other day the Bishop of Bangor spoke strongly against the so-called Suspensory Bill, now practically dead. It had been described (though his lordship did not profess to understand the phrase) as a bill of Welshers to welsh the Welsh Church. As a result it had not only roused to a high pitch the enthusiasm of Welsh Churchmen, both lay and clerical, but it had awakened the whole of England and Scotland to a sense of the injustice which it attempted to perpetuate on the question of the national Church of the country.

BISHOP KELLY, of Inverness, has successfully defended himself in an action brought by the Rev. Alfred Brook, Canon to the Cathedral Church of St. Andrew's, Inverness. It now appears that Bishop Kelly had appointed him a canon, having previously conferred upon him a chaplaincy. His lordship found it necessary to terminate that engagement, whereupon it was claimed that as a Canon to the Cathedral (an office of which it appears Mr. Brook was not formally deprived) he ought to be assigned a fitting support. The Court of Sessions dismissed this plea, and its decision is now sustained by the House of Lords.

THE promoters of the National Provident Church Union, the organisation which has been formed to band Evangelical men into one homogeneous whole, evidently believe that their society has a future. At any rate, the Rev. Alexander Roberts resigned his benefice of St. Peter's, Hereford, in order to undertake the clerical secretaryship. The membership of the Union is increasing, although there are several of the clerical and lay associations in the country which decline to efface themselves at the bidding of a council in London.

THE Bishop of Worcester has written in terms of warm approval of the work of the Church Pastora

Aid Society in his diocese, and more especially in the City of Birmingham. Such recognition is peculiarly welcomed by the Society at the present time, for the Archbishop of York, the Bishop of Chester, and one or two other diocesan prelates, do not take kindly to the Society's methods. Mr. Gladstone, it may be remarked, was one of the earliest members of the Society, but he severed his connection with it more than fifty years ago, on account of what he regarded as the disparagement done to episcopal control in regard to the apportionment of the Society's grants. The executive, however, have always denied that this is the result of their methods. All they claim is that, if they pay the piper, they have a right to call for the tune. Mr. Gladstone's secession is alleged by some evil-disposed persons to have been not altogether unconnected with the employment of lay agents in the Church, of which the Church Pastoral Aid Society was the pioneer.

THE Rev. W. Gray, one of the oldest and most respected of the large staff of secretaries of the Church Missionary Society, has been seriously ill. His many friends in all parts of the country—and there is not a district in England where he is not known—will be glad to hear that he is now much improved in health, and that he was last week again at his post in the Church Missionary House.

ARCHDEACON FARRAR has determined to reply to Canon Knox-Little's attack, and his paper will appear in the *Contemporary Review* for September. His letter in the current number of the *Guardian*, on the teaching of the Confraternity of the Blessed Sacrament, was in the nature of a preliminary skirmish with the Rector of Chislehurst. The real battle has yet to be fought.

THE Rev. J. Stephen Barrass, the youthful City rector who nearly sacrificed his life through his devotion to the dead bodies buried beneath his church, is now almost completely restored to health, and starts on the 22nd for Switzerland in charge of a party of young men, for whom he has organised a cheap trip. On his return he will organise a special mission to young men in the City, which will be conducted by the distinguished missioner, the Rev. W. Hay M. H. Aitken. It will probably be held in the Church of St. Mary, Aldermanbury, Mr. Barrass's own church, St. Michael, Bassishaw, being closed previous to demolition. There was at one time a hope that it would be possible to unite the parish of St. Michael's to that of St. Lawrence, Jewry, but the Rector of St. Lawrence, the Rev. M. S. A. Walrond, does not, it is understood, see his way to agree to the proposal.

A LANCASHIRE vicar who adopted the eastward position at the celebration of the Holy Communion, having been preferred, was succeeded by a clergyman who took the north-end position. On leaving the church a working man accosted the vicar, saying, "You don't do things in the same way as our old parson." "In what way, my friend?" said the vicar. The reply came sharp. "Well, he always used to worship looking the same way as we do; he did not turn round and stare at us like you. Now, look here, sir, we don't want any of your Popish tricks here."

THE Baroness Burdett-Coutts, who gave a thousand po nds to the restoration, was present last week at the re-opening, by the Bishop of Salisbury, of the Church of the Holy Cross at Ramsbury, near Hungerford, which stands on the site of one built in the tenth century, when it was the seat of a bishop's see. Of the Bishops of Ramsbury no less than three were translated to Canterbury, viz., Odo, Siric, and Elfrid, and the last Bishop, Herman, was chaplain to Edward the Confessor.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 22.—"Paul before Felix" (Acts xxiv. 10-25). Introduction.—We find Paul now before Felix, like many others, for the sake of the Gospel of our Lord Jesus Christ. As Paul stood before Felix, he answers for his life and doctrine in an able and comprehensive manner, that no one could for a moment dispute his power of speech, and the arguments he advanced made Felix tremble. Others beside him have trembled when the thunders of God's righteousness and judgments have been eloquently demonstrated. The Gospel of God's grace is powerful, and enough to smite the stoutest and most implacable heart. Paul's preaching, no doubt, was powerful and his words weighty, and coming from one who was truly the servant of God, who worked wonders in and through Him. Felix, although the judge, and could condemn his prisoner, yet was weak and made to tremble with the words, manner, and stand Paul took for the cause of the Gospel of our Lord Jesus Christ, that he said, "Go thy way for this time; when I have a convenient season I will call for thee." We do not know whether a more suitable time ever did come; we know the present time is the best, and the only time we can lay claim to. "Behold, now is the accepted time, now is the day of salvation." There are many who continually throw off the present time. Procrastination is, alas, the thief of time. Multitudes perish on its vain, delusive hopes. The more convenient time has never dawned upon multitudes after they have been invited to accept the Gospel; indeed it has been the last invitation, the final warning. We may apply a few practical lessons from this subject:—1. Speak the name of Christ to all. Do not be afraid when you are brought before men. Look to Him Who will give you courage. Noah, Abraham, Daniel, Nehemiah, Jonah, Peter, Paul, and others in Holy Scripture, He was with them and worked with them under all circumstances. 2. Do not be afraid of men, what they may do. If we feel timid and our courage become weak, looking to the world and not to God, we shall soon be overcome. Paul's courage did not fail him. When we allow our faith, courage, and endurance to go, it will indeed be a bad course for us. The world will soon drive out all our spiritual life. 3. Trust and have faith in God, come what may. Paul, wherever he went and before whomsoever he was brought, demonstrated great Christian fortitude and endurance. When we go through the annals of the early Church, we find that God's servants demonstrated in a remarkable manner their trust and faith in God. Indeed they were bold for the cause and testimony of Jesus Christ. Oh, how the world lacks a goodly number of faithful, godly witnesses for the Lord! How spiritual life would necessarily increase! 4. Christ will honour those that honour Him. "Them that honour Me I will honour them." This was the case with Paul; he honoured his Master, and his Master honoured him. We cannot expect to be blessed and honoured if we do not follow the Lord's instructions. What would our secular organisations and things we plan for social, mutual, and nationa good be if they were set at nought and trampled under foot, everyone doing what he considered right in his own eyes? We see at once this course could not be

satisfactorily maintained, or, if we did, anarchy and fearful lawless disruption would follow, which would soon destroy our superior advancement and civilisation, which we have so dearly purchased. 5. The faithful will be rewarded. Paul's faithfulness gave him a glorious and imperishable reward. Christ will reward all His faithful people by-and-bye. Cheer up, then, ye disconsolate ones, look up, have more faith, more zeal, more Christian endurance for the sake of Christ. You will be recompensed a thousand-fold; your victory will be sure and certain. He will one day call thee home. It is enough; come up higher. "Well done, thou faithful servant."—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Bridges Rev. S. B., Vicar of St. Matthew's, Stepney; Rector of Potter Hanworth, Lincolnshire.
Bussell, Rev. Frederick G., M.A., Vicar of Stainland, Halifax; Vicar of Tolleshunt Knights, Kelvedon, Essex.
Cave, Rev. H. W. N., Senior Curate of Prestwich; Vicar of St. Michael and All Angels', Tonge-cum-Alkrington, near Middleton.
Cowan, Rev. J. H. C.; Vicar of Stopsley, Beds.
Cowper, Rev. H. Villiers de Aranjo, Vicar of Tolleshunt Knights, Kelvedon; Vicar of Stainland, Halifax.
Gill, Rev. H. Sutherland D.; Curate-in-Charge of St. John-the-Divine, Balham,
Humbley, Rev. W. C., M.A.; Vicar of Great Ashfield, Suffolk.
Kearney, Rev. Neville, M.A.; Priest-in-Charge of All Saints, Uplands, Stroud.
Lewis, Rev. D. Grenville, M.A.; Assistant-Chaplain-in-Charge of Her Majesty's Prison, Shepton Mallet.
Lucette, Rev. C.E., B.A., Second Master of Dr. Morgan's School, and Honorary Curate of St. John's; Head Master of Dr. Morgan's School, Bridgwater.
Price, Rev. S. J. M., M.A.; Rector of Kingston, Cambridge.
Roberts, Rev. Alexander, Vicar of St. Peter's, Hereford; Clerical Secretary of the National Protestant Church Union.
Sinnett-Jones, Rev. E., Rector of Llanddyfnan, Anglesey; Rector of Penmorfa-with-Dolbenmaen, South Carnarvon.
Smith, Rev. Sydney T. G., A.K.C.. Curate of St. Stephen's, Sheffield; Chaplain to the Sheffield General Infirmary.
Tompson, Rev. John E., Vicar of Mochdre, Newtown, Montgomeryshire; Rector of Manafon, Berriew, Welshpool.
Turner, Rev. Harry S. V., Curate of Potter Hanworth; Vicar of Ashby-with-Fenby, Lincolnshire.
Venn, Rev. Henry, M.A.; Vicar of Minster, Isle of Thanet.
Wilson, Rev. T. Holt, M.A., Rector of Redgrave and Botesdale; Rural Dean of Hartismere.

CLERICAL OBITUARY.

Bamforth, Rev. John, M.A., Colonial Chaplain, Galle, Ceylon, at 176, Ladbroke-grove-road, Notting-hill, on the 5th inst.
Cazenove, Rev. Arthur, Hon. Canon of Rochester, at the Manor House, Cranborne, on the 10th inst., aged 60.
Cox, Rev. Frederick, M.A., formerly Rector of Upper Chelsea, in Yorkshire, on the 10th inst., aged 64.
Gale, Rev. William Burch, at 66, Abingdon-road, Kensington, on the 10th inst., aged 81.
Jennings, Rev. Peter Harnett, M.A., late Rector of Longfield, at 8, Notting-hill-square, on the 2nd inst., aged 76.
Read, Rev. George Preston, Vicar of Christ Church, Clapton, at the Shrubbery, Upper Clapton, on the 3rd inst., aged 64.
Relton, Rev. Edward William, for thirty-three years Vicar of Ealing, at Carshalton, Surrey, on the 15th inst., aged 77.
Skilton, Rev. William James, Rector and Rural Dean, on the 5th inst., aged 67.
Swale, Rev. Hogarth John, J.P., at Ingfield, Settle, on the 10th inst., aged 82.
Sweet, Rev. George, for thirty-one years Vicar of Sampford Arundell, Somerset, at Broadleigh, on the 14th inst., aged 78.
Wade, Rev. Nugent, Canon of Bristol, and formerly Rector of St. Anne's, Soho, at Llandrindod Wells, Radnorshire, on the 6th nst., aged 85.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

IF, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD.

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893:—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford-street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

THE WHOLESOME DOCTRINE.

By the Rev. W. E. RAWSTORNE, M.A., Hon. Canon of Manchester, formerly Vicar of Penwortham, Preston.

Sermon Preached at Penwortham, on Sunday, August 6th, 1893.

"Ye have obeyed from the heart that form of doctrine which was delivered you (whereto ye were delivered, *Marg.*)." —Romans vi. 17.

"The wholesome doctrine. *ἡ ὑγιαίνουσα διδασκαλία.*"—Titus ii. 2.

WE read here of a form of doctrine, and we naturally ask as our first question, What did St. Paul mean when he spoke these words? What did he mean by a form of doctrine?

Some will think of statements like those contained in doctrinal articles of faith—statements upon subjects far beyond the reach of the understanding of man — statements which those who repeat, and teach, and enforce them, cannot say that they themselves understand—statements which have little influence on practical life.

But this was not St. Paul's meaning. The type or form of doctrine which he taught was all intensely practical. Not a word in it that had not had a deep moral influence on his own life, and that would not have a similar influence on the lives of those to whom he taught it if they took it into their hearts.

He, as the apostle of the Gentiles, had to deal with men who had been brought up in various heathen religions, which in his days had lost all the little good influence which they may have once possessed, and permitted their votaries to indulge in every kind of vice. As we read in the Epistle for to-day, they had been Gentiles, carried away unto dumb idols by those teachers who ought to have directed their minds to higher things; and being thus misled and unchecked they had lived as slaves of sin, and had yielded their members without resistance slaves to uncleanness and to iniquity unto iniquity, adding vice to vice, and sinking into ever-increasing corruption and degradation.

This is, historically, a true picture of the heathen world with which St. Paul had to deal. Those old religions had all been once sincere efforts of man to feel after and find the unseen and unknown God; they had all once had some good and truth in them—some of them had a very great deal both of truth and of goodness. But when Christ came, and His Apostles preached, they had all fallen into deep decay, and were doing more harm than good. None of them checked vice, and some of them promoted and encouraged it.

It was to persons educated in these decayed and corrupted religions that Paul and the other Apostles presented their new form of doctrine.

That doctrine related almost entirely to practical life. Many of its teachers had no doctrinal speculations at all, even about the nature of the Christ whom they preached. St. Paul had some such speculations, into which for the moment we need not enter; but for him also the form of sound doctrine was pure moral teaching. He and his fellow-Apostles preached the new way of life which Christ had taught, and of which He had been the example —a way of life, pure, and clean, and temperate, kind and loving, unselfish, self-sacrificing, lived in the consciousness of God's presence and love, such as that of their Master had been.

They called on all to have done with the old way of life, and to adopt this new one instead. And to those who listened to their call, and made this change, they taught that their old things were passed away, and that all things had become new. The past sins of the days of their ignorance were washed away, and a new life was begun. They were dead to sin, and could live in it no longer; they had ceased from it, had done with it, were no more its slaves, would obey it no more. And there was divine grace bestowed on them sufficient to effect this marvellous change.

These new converts were taught to think that this was the meaning of the baptism which they then received. They were to feel that their past evil life was drowned in these waters, never to rise again; that their own former selves had been buried in them, and that from henceforth they were to be new men; that new power had been bestowed on them to get clear out of sin and selfishness, and to get into purity and love, so that they might live in future a life such as that of Christ Himself had been, not according to the lusts of the flesh, but according to the will of God. So was the remainder of their earthly lives to be spent, and then eternal life was to be given to them as the crown and completion of all.

This was Paul's type or form of doctrine, all practical, all tending to holiness of life, and such was that of all the earliest Christian teachers. There were many differences among those teachers on speculative subjects; but in this matter they all thoroughly agreed, that every one who named the name of Christ must depart from iniquity, otherwise he was no Christian at all.

Let us next consider our own experience of life and compare it with that of these first converts of the Apostles. We shall find it very different. The Gospel of Christ did not come to us, as it did to

them, as a new thing in the middle of our lives after a long period in which Christ was quite unknown. We cannot remember a time when we were in heathen ignorance, when we did not know Christ's name, and had not heard of the love which He had shown to us, and the sufferings that He had endured for our sakes, and the way of life that He desired us to live, and the heaven that He promised us at the end. We have had parents who dedicated us to Him in baptism before we ourselves knew anything; and we have been taught, some of us very well, and some but badly, but all in some degree, by them, and by our teachers and ministers, about Him, and His Gospel, and His rules of life, and His eternal salvation, so that there ought not to have been for any of us that long Christless past, which St. Paul's converts could remember, in which we yielded our members unresistingly as slaves to uncleanness and to iniquity unto iniquity.

There ought not to have been any such time in our remembrance. But has there been? And if there has, is that evil time quite passed away? Are we even yet dead to sin and alive unto righteousness? Have we yet obeyed from the heart that form of doctrine into which we have been delivered? In fact, are we yet Christians more than in mere name?

Different persons amongst us will have different answers to give to these questions. There are some happy ones who will be able to say that Christ and His ways were always dear to them. They always wanted to be good as their Master would have them be, and they tried to be so even from their childish days. They have always fallen far short of what they wished to be. None can mark their deficiencies so severely as they do themselves. But yet they have been trying all along to be dead to sin, and to be alive to righteousness.

A recollection occurs to me from very early days, which will set before us the thing that ought to have been in all of us trained and educated Christians, and has been the case with some happy ones. I was called to administer the Communion to an elderly woman, a farmer's widow—not here in this place, but at another place in Lancashire, where I was then ministering. She was not in a dying state, but infirm, so that she could not get to church. When I came, I remember well the scene, although it is more than forty years ago. There was a table with its white cloth neatly spread, and on it the best vessels which they possessed ready for the Supper of the Lord. And all her sons and daughters, grown up young men and women, were there prepared to receive along with her. I could not help expressing the pleasure that I felt at seeing them all there. I have not forgotten her answer, nor ever shall. "Yes," she said, "we are all *ossing** for it." You have not so far forgotten our old native speech as not to know what that means. The thing for which they were *ossing* was a Christian life here and eternal life hereafter. That mother could hope and believe that all hers had been from early youth engaged in that effort—that endeavour. Now that is what Christian life ought to have been to all of us trained and brought-up Christians. There ought not to have been to any of us that terrible Christless past, which there had been to those converts, whom the Apostles gathered from among the heathen. But Christian life ought to have flowed in that even stream, in that happy sequence, which St. John in one place describes. "I write unto you little children, because your sins are forgiven you for Christ's name's sake; I write unto you young men and women, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one; I write unto you fathers and mothers, because ye have known the Father." This is the way in which the one thing should have followed the other. First, forgiveness and acceptance in the very tenderest age, then strength to fight manfully against the temptations of the world, and then experience qualifying the old to guide and influence those for whom the battle of life is but beginning. This is the form of Christian life which ought to have been ours. And there are, no doubt, some happy ones among you whose history that has been.

But there are some who, as they look back upon past life, see a time when they themselves were not unlike Paul's description of the heathen—when they fulfilled the desires of the flesh and of the mind, when they were slaves of sin, when they "yielded their members as instruments of unrighteousness," when they themselves were "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." All these last quoted passages, as we find them in the New Testament, are descriptions of the heathen as they were before they knew Christ. But many points of these descriptions may be recognised in the lives and characters of those who have always known Him by name. Some, as they look back, see in their past selves many of those points, some more some less; but who is there amongst us who dare say that his memory accuses him of none at all? We may be thankful that God's mercy has not been exhausted by our past sin, but that He has welcomed and accepted us, and taken us to the arms of His mercy, notwithstanding our sinful and careless past.

And there are some, perhaps, of whom these words are all true still, slaves to sin, dead to righteousness, practising still those things whose only fruit is shame and misery. They are still like the prodigal son in the far land, wasting the precious substance of their hearts and souls on those things whose only fruit is misery and shame.

* In Lancashire dialect to *oss for* means to attempt, endeavour.

These may be still more thankful, that their Father is still waiting for them, and ready to receive them to the peace and happiness of His home, if they will only turn to Him after all their long disobedience.

Whatever our past history may have been, whatever our present state may be, the call to us is the same—to die to sin, and to live to righteousness. If sin is living in us, it must die. If righteousness is dead in us, it must be recalled to life. These are things of which we may be immediately conscious. We know too well how weak the life of right and goodness is in us, and how strong and vigorous the motions of sin. At this point comes in the promise: "Sin shall not have dominion over you; it shall not be master, for ye are not under the law, but under grace." You may be delivered even now from the bondage of corruption into the glorious liberty of the children of God.

Let us now come to our conclusion, which was also our beginning. The first and greatest thing in our religion must always be to live a good life—a godly, pure, self-denying, charitable life. There are many substitutes for this recommended to us. Theologians attach the greatest importance to correct statements of doctrine. Priests lay the greatest stress on the constant practice of ceremonial. Ecclesiastics of all kinds teach that the first thing of all is zeal for an earthly church. Men of science treat knowledge as if it were the chief thing required. Men of æsthetic tastes make an idol of external beauty. But none of these is the one thing needful. A correct and true doctrine may be held by the intellect without influencing life. A round of ceremonial observances may be offered as a substitute for a good life. We may be very zealous for an earthly church without any vital godliness. Knowledge may only puff us up when parted from that charity which edifies. External beauty has often ministered to sensuous idolatries. But a true effort to live a good life is exposed to none of these dangers. It is profitable for all things, having a promise, and in itself the gift of the life which now is, and of that which is to come. All that is valuable and happy in this present life, and all that is hopeful in the life to come, depends on this. A good life, freed from vice, and cleared of selfishness is its own immediate reward, the only means of true human happiness. It was to enable us to live such lives that our Lord came into the world and underwent all those sufferings. He gave Himself for us that He might deliver us from all iniquity, and purify to Himself a saved and rescued people, zealous of good works. If Christians are not such a people, then He has died in vain.

This is the form of doctrine which we teachers are commanded to teach, and—what is a far more difficult thing—of which we must strive to become examples. The New Testament is full of such teaching. I will quote but one passage more: "Speak thou," says St. Paul, to a young teacher in whom he took a deep interest, "speak thou the things which become the wholesome doctrine;" and then he proceeds to explain what that wholesome doctrine was, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not slanderers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not evil spoken of. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works." You see the wholesome doctrine is all life, all duty, all practical godliness.

This is the type of doctrine that we should from the heart obey. Take care not to be turned aside from it to those things which are unprofitable and vain. We have but one short life to live, and in it there is no time to spare from the great work of mastering sin and selfishness. Men of science have an old proverb: *Ars longa, vita brevis*, "Art is long, but life is short." This is true of all the arts and all the sciences; there is not time enough in life to perfectly master any one of them. But most true is it of the greatest and noblest art, which is to work out our own salvation from all that is evil, and to acquire instead all that is good. The time is very short for that, and those who have laboured at it most earnestly find to their sorrow when the end is near, that their sins are but half mastered, and the goodness that they strove for not half attained, and themselves but poor imperfect selfish beings after all. But they have learnt that in getting out of sin, and getting into goodness, lies all the real present happiness that they have ever tasted; and they are sure that the happiness of the eternal life consists only in finding that blessed change at last completed. It is the one true happiness of man, and it is the only real service of God of which we know.

The true service of God is not worship or ceremonial, but life. Do we suppose that that Infinite Being who has made the Universe is delighted with the recital of His attributes as earthly beings are with the praises of their flatterers? His only service consists in those purified lives which tend at once to His glory and to the happiness of mankind. Let us strive to offer Him always such service, and avoid carefully all those false substitutes for it that would usurp its place.

Religion, as practised in the world, often loses itself in mere externals, which have no influence on life. It makes much of ceremonies, of attitudes and postures of body, of ornaments, even of dresses, all which are just as much fashions

temporary and worldly, as those costumes and manners which have acquired its name for the so-called fashionable world. Minds that are occupied in these have no leisure for the great long work of conquering self and sin.

Religion, as we see it around us, is distracted by petty jealousies and rivalries, all springing out of selfishness, all caused by the thought that self is not sufficiently deferred to or admired. These not only interrupt the work of conquering self and sin, but actually hinder and defeat that work, seeing that they minister to selfishness, and are the cause of many fresh sins.

Religion has its organised parties, which think infinitely more of gaining victories over each other, than of either living good lives themselves, or of helping others to live the same. That party spirit is only a wider form of selfishness, and turns away the strength of men's hearts, which should be engaged in the battle with self and sin, to conflicts with other people in which the self-chosen aim or cause is idolised, and almost deified. How can a man who is always striving for some party object, or against some party opponent, have strength and time remaining for that struggle against self and the devil within him, which is the real work of man?

Let us keep out of all these things, and occupy ourselves for the short time which yet remains for us to live with that service of God, which is not words, nor ceremonies, nor attitudes, nor agitations, nor contentions, but lives.

And this I believe to be the type of doctrine which Christ and His Apostles delivered, and into which we too were passively delivered, when, without our choice, our heavenly Father caused us to be born of Christian parents, and to be admitted into His Church at baptism, and to be instructed in His religion from our tenderest years. The hope was expressed for us, in one of our earliest moments, that we should fight manfully against sin, and all that is evil in the world, and against that personification of the power of evil, which we call the devil. That is what we were taught from the beginning, and that is the work in which we must be found engaged when the end comes.

And now one word more on the special subject of to-day. You are asked to support liberally a little work that has been in existence among you for some twenty odd years. I cannot at this moment count exactly how many. And the one question for you to consider is—Has this little chapel and school enabled, by God's grace, those who are within the sphere of its influence to live good lives—first exciting in them an ardent wish to live such lives, and then helping them to persevere and succeed in that noble effort? This is the one test of the usefulness of all such places. I think that many of those who live in its neighbourhood would answer that it has. There are those, both among young and old, who would answer, if it were the custom in our churches for members of a congregation to speak their minds, that it has been such a help to them. As such maintain and support it, and it will continue a help and blessing to coming generations. But never forget for a single moment this truth on which we have been enlarging all to-day, that the proof of all such institutions is not the doctrines professed, not the ceremonies performed, not the Church interests furthered, not the knowledge acquired, not the beautiful ornaments provided, but the lives of the people spent in obedience to the will of God, and in duty and charity towards mankind.

"USES OF ADVERSITY."

By the Rev. M. PERSSE MATURIN, M.A.,
Rector of Lower Cumber, Londonderry.

Sermon Preached in Lower Cumber Parish Church, on July 16th, 1893.

"I will say unto God, Do not condemn me; show me wherefore Thou contendest with me."—Job x. 2.

THESE are the words of Job, in the "bitterness of his soul" (verse 1) when, weighed down with pain and sorrow, he expresses his weariness, and the misery of his life, and desires a little rest from his sufferings ere he go whence no man returneth—to the land of darkness and of the shadow of death—where the light is as darkness. In this chapter, worn out with the load of his afflictions, and stung by the needless insults of his self-righteous friends, he expostulates, as it were, with God, and asks why has He created him, only to punish him, only to show His power. This is the nearest approach of that saintly man to the sin of murmuring at God's dealings with him, and repining at his lot, and it was wrung from him by the intensity of his sufferings, both mental and physical; afterwards, while still asking why he has been thus heavily visited, he yet declares his confidence in God's justice, by the noble confession, "Though He slay me, yet will I trust in Him."

The sufferers of all ages, and of all time, have a mighty example of pious resignation in the case of Job, a man like ourselves, who had heavy sorrows and much bodily pain to bear, and whose attitude under all has passed into a proverb, "Ye have heard of the patience of Job." His case shows what the grace of God can do in softening a man's heart and making him meek and trustful in the knowledge that what God does is well. God chastens us in love, therefore desire not to be without chastisement, whereof all are partakers. He is merciful. He sees when we are going away from Him, and brings us back by the path of suffering. He knows exactly what kind of chastisement each of us requires, and how much; and He will proportion our affliction to our needs, and

to our strength. Only let us be patient and not repine at His visitation, let us consider that whom the Lord loveth He chasteneth; thus our troubles will be good for us, for they will bring us nearer to God and keep us close to Him, "crowned with attributes of woe, like glories," and bring us forward in the narrow path that leadeth unto life eternal.

When we feel His hand upon us let us be sure that there is a cause, it does not come for nothing. He sees something in us which He wishes to subdue, some evil which He wishes to correct and remove; or else He wants to punish us here for past sins, that we may repent, and thus escape punishment hereafter. Let us set ourselves to find out the cause of each chastisement and make it do its proper work; we must be purged from sin that we may bring forth fruit to the glory of God's holy name; let us ask the question of Job in our text, "Do not condemn me, show me wherefore Thou contendest with me." God will not condemn us if we turn to Him and try to examine ourselves and find out our sins. This is the first step in repentance; we must know our sins before we can feel sorry, and if we are careless, God, by His dealings with us, brings us to a sense of our sinfulness; thus does the goodness of God lead us to repentance; then, having found out our sins, we shall sorrow for them after a godly sort; we must also bring them to God and confess them to Him; then, by the help of the Holy Spirit, go, and sin no more, and we shall hear His voice pronounce those wondrous words, "Thy sins be forgiven thee, go in peace."

"Show me wherefore Thou contendest with me!" God, in His mercy, contends with those who live in utter forgetfulness of Him, and shows to them that be in error the light of His truth, to the intent that they may return into the way of righteousness; the regenerate, too, often lead an unregenerate life and misuse God's gifts. Beware of carelessness, I implore you; beware of lukewarmness in religion. Your chief duty in the world is to glorify God, both at home and in every single act of your life. Do not let things drive; this was the characteristic of one of the Seven Churches of Asia Minor, and this evil mark brought down the curse of God. "I would thou wert cold or hot." That Church was destroyed utterly, because of carelessness, not so much for the commission of gross mortal sin, but for a general irreligious life; thus showing that it is not enough to go easily and good-naturedly through the world, doing no harm in it. Unless we spend our time in serving God, and actively doing good, ours will be the curse of the Church of Laodicæa. Is not God good when He lays His hand upon us to show us that we are in danger of this curse? Carelessness in the outward forms of practical religion, such as going to church and reading one's Bible and praying to the good Father of us all, often leads to a life spent without God; and unless He contend with us and we turn to Him in time, it will lead to an eternity spent without Him! Yes, even if such important instances of neglect do not proceed from habits of sin, depend upon it they will soon lead to habits of sin. None of us can afford to leave God out of our lives; we need His constant presence to deliver us from our constant temptations.

> I need Thy presence every passing hour;
> What but Thy grace can foil the tempter's power.
> Who like Thyself my Guide and Stay canst be?
> Through cloud and sunshine, Lord, abide with me.

Let us not deceive ourselves by thinking of outward appearances, of how we look to others. Others do not judge us; God does, and He reads us off from the heart outwards. It is true that bare churchgoing will in itself never save us; it must proceed from proper motives, not from habit, but from an earnest desire to serve God and do what is right, and an earnest longing for His help. Men may be blameless Christians so far as outward appearances go, may be amiable, just, and upright, honoured and esteemed, and all the time it is possible that the world stands between their soul and God! that the outward and visible hides from them the spiritual and eternal. Let us pray that if we are at any time in danger of being led away to forget God, He would "contend" with us and bring us back! How are we serving God? Are we now in need of a sharp warning? I fear we are all too careless. Let us, to-night, on our bended knees, before we go to bed, ask God to forgive us; let us search diligently our own hearts and ask ourselves how are we keeping our baptismal vows: to renounce the devil and all his works; to believe in God and to serve Him; then let us seek grace for a fresh start and live in prayer and humble trust.

I want you to take home to yourselves that it is always our duty when God chastens us to try and find out the reason, that we may know what has offended Him and amend in this respect. Now there may be other reasons besides our carelessness in religion. It may be sent to correct some sin in those who are really and earnestly trying to serve Him with all their heart, mind, soul, and strength; but so long as we cherish any sin, consciously or unconsciously, we shall never be able to serve God acceptably, with reverence and godly fear; we may have contracted some new sin in the midst of all our endeavours, or some old one which we, perhaps, thought uprooted, may only have been, as it were, broken off above the root, which still remained and sprung up again in a slightly different direction, unsuspected by us! How hard it is to conquer sin! How watchful we should be! How much danger may spring up and gain firm root "while men slept!" A solemn thought has been suggested by a great writer, in connection with this subject: "Satan often withholds all other temptations when he is sure that he

has entangled us in one sin."* Thus we may be deceived by our freedom from temptation. This is generally a bad state; when we are quite free from temptation we may be sure that the devil has made sure of us, that He has already bound us tightly in the chains of some undiscovered sin. Freedom from temptation is thus a very bad sign of the spiritual life. "Blessed is the man that endureth temptation, when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." Let us beware of any indulgence of our own weakness and of cutting down in any permanent degree our spiritual duties; if we do not take care, this will in the end lead to deadness, or to that fatal lukewarmness of which I have already spoken. Let us try to arm ourselves at all points and trust in God, who alone giveth us the victory in the day of battle.

There is yet another cause of chastisement on which I shall say a few words. Even when we cannot see any sin in which we are consciously indulging, we must remember that God sometimes sends us troubles not so much for the sake of correction, as to show His love. He loves us too well to let us be harmed by prosperity, so He sends adversity. Only when we are chastened for our sins, let us not be too ready to take it for granted that the affliction is not of the nature of punishment, but is to be considered as a mere chastisement of mercy. If we do this, we may lose its lesson altogether. In every case, we should try, and examine ourselves, and hold a court of inquiry into our state before God. Perhaps we do not fully take in the truth, how deadly a thing sin is; we view our sins as harmful in their consequences, and are too ready to forget that they are also acts of rebellion against God, against His will, and against His authority. We must not grieve the love of Christ; we must not grieve God the Holy Spirit and cause Him to depart from us.

And yet again, the cause of our chastening may be discipline, to make us meet for the rest of heaven; and even though there is no sorrow there, yet the frame of mind induced by suffering here may be needful to our perfect happiness there. "Learn that the flame of the everlasting love doth burn ere it transforms."

"Show me wherefore Thou contendest with me." We have now considered some probable general 'Uses of Adversity': the sinfulness of life which too often manifests itself in the regenerate; an unknown sin which hinders real efforts after holiness; and the love of God which chastens us for our profit, that we may bring forth the peaceable fruits of righteousness, and discipline whereby we shall be made what God would have us to be.

Now, in conclusion, let us see how we are to find out the reason when God contends with us; let us come down from general abstract views to our own special individual case. When any trouble comes to us there is a reason, and unless we apply ourselves diligently to find out what that reason is, the stroke of God's hand may be repeated. Now, the methods which we should employ are very simple, so simple, that to ask the question is almost to answer it. A time of trial should always be a time of self-examination. If we set ourselves candidly and diligently to search and see, we shall probably be able to find out. And if we do not do this we need not wonder if God should see fit to send another and heavier trial upon us. If we do not use aright the time of our visitation we are then fighting against God. Make it a time of earnest self-examination, and that not lightly, and after the manner of dissemblers with God. We should examine ourselves by the rule of God's commandments, as interpreted by our Lord Himself, in His Sermon on the Mount, which shows that men may be outwardly righteous, and keep the precepts of the moral law, so far as observance of the latter goes, and yet break those commandments in spirit by indulging in evil thoughts, which are the parents of evil deeds. It is not enough to abstain from killing our neighbour, we must also guard our thoughts from evil and our lips from speaking guile, lest we entertain envy, hatred, malice, or uncharitableness against him. If we do this, we have broken the sixth commandment in God's sight, because we have broken its spirit, which teaches that love is the fulfilment of the whole law; and if we love our neighbour as ourselves, we shall keep all the commandments of the Second Table, both in thought, word, and deed. Let us also test ourselves by the standard of our baptismal vows, and when we find we have done amiss, let us repent, confess to God, and ask His forgiveness.

Then, as well as this self-examination, we should pray to God to show us our hearts, lest we deceive ourselves. Our Church, before giving us the Commandments as a guide for self-examination, puts into our mouths the Lord's Prayer and Collect for Purity; let us follow her guidance. We must see our sins at some time, and better see them now than when it is too late for repentance, and we shall also see God's mercy and love. He will wash away our sins in the blood of Christ and blot them out for ever, and will help us to keep our robes unstained by the impurities of earth. Who shall condemn us when we are covered with the spotless robe of Christ's righteousness? "I will say unto God, Do not condemn me; show me wherefore Thou contendest with me."

* Manning.

THE Rev. J. E. Harston has been appointed by the Colonial and Continental Church Society to act as chaplain to the English at Messina, Sicily.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, AUGUST 26, 1893.

BAKED.

IF it were possible, with the thermometer nearing 100, to take any interest in anything but ice, there are an unusual number of exciting events on hand, enough to make the dead season of 1893 immortal. The Behring Sea dispute has come to an honourable termination, with a great victory for the cause of international peace. The interests involved were great, the passions high, and yet an amicable solution has been possible. And the fact has been emphasised that the verdict of a court is not only less expensive, but more just than that of a battle. If the delicate questions which came up for arbitration had been decided by the rude test of war, the problems would not have been solved, though the difficulty would have been ended. We should have known which disputant had the greater military strength, but as to the rights of the case we should have been as much at sea as ever. Arbitration has done better for us, and one of the prettiest quarrels of our day has been settled almost in the style of comic opera—"And you are right, and I am right, and everything is quite correct"—with the happiest results.

Who cares about the coal strike while this weather goes on? From Ebbw Vale and the Rhondda Valley come rumours of striking hosts, if not of stricken fields. We perspire, and are indifferent. The strife will end somehow, somewhere. Meantime we take another look at the mercury, and are grateful for August. Our melting legislators mop their brows, and thank God for the House of Lords, which now sits waiting for the grandest opportunity it has had for many years. Bullied, gagged, insulted, discredited, the machinery of the House of Commons has broken down, and our representatives have become a kind of put-a-clause-in-the-slot voting automata. The last stage of the Home Rule Bill has been closured with more degrading conditions than ever. Nobody cares. It is too hot to bother, and the House of Lords will put all right.

Everything has conspired, or perspired, to make the present occasion memorable; unfortunately we can't rouse ourselves to see it. Since we came to the tropics, or the tropics came to us, we have all learnt to seek, if not to find, a perfectly Oriental impassiveness to all but keeping cool. Club the seals, blow the strikers, bother the Commons, God bless the Lords! If we must be hot, at least let us be happy.

CHURCH NOTES.

THE shadow of the heat, if the expression may be pardoned, is over all things this week—matters spiritual as well as temporal. London is not only without its chief pastors, but for the most part without even its parish priests. It is the less to be regretted, of course, from the fact that the flocks are scattered as well as the shepherds. We are afraid that there are still some hardworked parsons in town, simply because they cannot see their way to leave it. The present broiling weather, when all of us who are still at our posts are longing to leave them for a while, and most of us hoping to do so, is a suitable time for urging the claims of the Poor Clergy Holiday Fund. A cheque to Prebendary Ingram, St. Margaret's Rectory, Finsbury-square, would be a seasonable thank-offering from people who have enjoyed or are enjoying their summer rest and change.

THE Church Association has sought the opinion of two counsel learned in the law, Mr. Finlay, Q.C., and Mr. Benjamin Whitehead, as to the right of the incumbent of a church, acting in concurrence with his churchwardens, to alter the position of the Communion Table. Counsel are of opinion that it is the duty of the minister to place the Table at Communion time in the position which in his *bonâ fide* discretion he considers to be the most convenient in the church or chancel, and that no formal consent of the Ordinary is needed before moving it. When the Table stands detached in the church or chancel it is not contrary to law for the officiating minister to stand in the middle, or at any other part of the east side of the Table and face west during the Prayer of Consecration, and (assuming the reasoning in the Lincoln judgment to be correct) at the northern part of the east side during those portions of the service as to which there are express or implied directions to stand at the north side. It is also held that, for the purpose of assuming the westward position, the Table may be lawfully moved out a little way, so as to permit one to go between it and the east wall, if it appears to be for the convenience of the communicants. "The convenience of the communicants" is, it will be noted, the main consideration. "We do not think," the opinion proceeds, "that the Table could be lawfully moved merely for the purpose of adopting the westward position, and we strongly advise that it should not be done unless there is a *bonâ fide* case of greater convenience from the change."

That is to say, there must be no moving of the Table "by way of protest," as has been done in some few churches since the Lincoln judgment. On the whole the Church Association does not seem to have taken much by its motion.

THE English Church Union lately sent out a series of questions to its local branches with a view to learn the opinion of members on the subject of educational reform for the primary schools. The *Church Times* informs us that answers have been received from 82 local branches and two district unions. Briefly stated, the inquiries submitted were these:—Whether it is desirable to repeal the Cowper-Temple clause, as having encouraged the mischievous idea of a possible "undenominational" religion; whether Churchmen should insist that all parents so desiring should be allowed by law to have their children taught the Church Catechism in Board Schools at reasonable hours; and whether a portion of the rates ought to be allocated to Church Schools. The answer to these questions is given in the affirmative by a large majority of the branches which have replied, and the Committee of the E. C. U. appointed to consider the question of religious instruction in primary schools report that they are in favour of the abolition of the Cowper-Temple clause. At the same time they advocate allocation of the rates to Church Schools, subject to two conditions—that the management should be left in the hands of Churchmen, and that Churchmen should still retain their rights in regard to the election of School Boards and the management of Board Schools. "Don't they wish they may get it?" is, undoubtedly, the irreverent comment which will be made on this last proposal by the advocates of universal School Boards. The justice of the demand we admit, of course, but the members of the E. C. U. must live up in a balloon if they imagine that it will ever be recognised by a majority in the House of Commons. Discussion of schemes like this only serves to divert the minds of Churchmen from their manifest duty and true policy—the energetic maintenance of their own schools. The only condition, we may depend upon it, on which aid from the rates will be granted is the acceptance of ratepaying control.

MR. F. W. BUSSELL may be congratulated on his success in finding a vicar for a parish in Devonshire without a parsonage, and with an income of only some £60 a year. His appeal, which we noticed a week or two ago, brought him thirty-three applications, many of them so promising as to make him regret that all but one had to be refused. Mr. Bussell thinks his experience is a hopeful augury for the Church in country districts. There is less fear, he says, in these days of hurrying philanthropy that the towns will suffer from lack of workers than that the country will be forgotten.

CANON BELL, the rector of Cheltenham, who is well-known as a stalwart Evangelical, but not a bigoted one, has decided to introduce a surpliced choir in the parish church. Upon this the *English Churchman* characteristically remarks:—"If the highly and justly respected rector of Cheltenham merely wishes for uniformity in the dresses of his choir, why not give each of them annually a new suit of black? This was done many years since at Malvern parish church, when the late Rev. George Fisk was vicar, and with very satisfactory results. It was found that the men and boys greatly preferred a suit of clothes to a white surplice." But Mr. Fisk lived a long time ago. He would not find many choirmen in these days, we suspect, who would rather be dressed as undertakers' assistants than in the now generally accepted official garb.

Reviews and Notices.

"THE LIFE AND TIMES OF IRENÆUS." By the Rev. Prebendary Stanley Leathes, D.D. London: Nisbet & Co.

THIS is another of the Lectures delivered in Norwich Cathedral, two of which we have already reviewed.

The subject is an important one, for, in the life-time of Irenæus (which extended from about 140 A.D., to a few years over the commencement of the third century) great events took place, and great changes were gradually introduced into Christianity. During the whole period the Church was free from any general persecution; for the local outbreaks of Pagan fanaticism, which caused the deaths of Polycarp at Smyrna, and of the martyrs at Lyons and Vienne were not sufficient to break the general peace, which reigned throughout the empire, and to which Tertullian, writing about 200 A.D., expressly testifies (Tert. Apel., cap. 5). Its teachers had thus opportunity to devote their time and learning to internal controversies. Irenæus, especially, produced that work upon the semi-Christian Gnostic systems, which is still the great authority on that obscure subject, and the only still extant writing of this Father. And the only other prominent action of his life, the memory of which has been preserved, was the part that he took on the question of the time of observing Easter, in favour of toleration and comprehension, against the despotic conduct of Victor, bishop of Rome. But great events, profoundly influencing the future of Christianity, were silently taking place. Marcus Aurelius, the last true Roman who ever sate upon the throne of the Cæsars, had died (A.D. 180), and with him all the best traditions of the old republic had perished. Henceforth the great empire was to fall into the hands of successful soldiers, chiefly of barbarian origin, and the true Roman influence over the destinies of the world was to decay and gradually to expire. As if in compensation for this great loss, the Roman imperial spirit then first penetrated within the Church of Christ. It was in Irenæus' life-time that the Church of Rome, till then Greek, first began to show decided signs of Roman influence, and that one of the earliest bishops, who bears a Latin name, seems to have first recalled in his practice the saying of a prophet of his own nation—

Tu regere imperio gentes Romane memento.

Irenæus, who, though he passed most of his life among the Kelts, was essentially an Asiatic Greek, cared, like most of his race, more for orthodoxy than for empire. Though intolerant enough on questions of doctrine he was as indifferent as St. Paul himself, or as the Hebrew prophets themselves, both of whom he quotes (Rom. xiv. 1-5, Gal. iv. 10, 11, Isaiah lviii.) to questions of observance, and on those questions his voice is given decidedly for freedom. The time had not yet come for any general adoption within the Church of the ceremonial of Paganism. The antagonism between the two religions was still too fierce for any such fusion, which only came when, after Constantine's conversion, the unconverted Pagans were incorporated wholesale.

But we are, or ought to be, writing about Dr.

Stanley Leathes, and not about Irenæus. We venture to think, with regard to our modern divine, that, in the 112 pages to which his work extends, a much more interesting account of his subject might have been given, and would have been given, if he had prepared for his hearers and readers a detailed statement of the history as far as known, instead of disquisitions upon Gnosticism, and upon the Easter question, and upon the claims of the Bishop of Rome. What the humblest student of ecclesiastical history desires are simply facts, and, if he has a truthful mind, he shrinks instinctively from those adaptations of facts to apologetic purposes, which are always to be found in the writings of apologists. He thinks if half the writer's mind is employed upon the controversies of his own day, it is impossible for him to form an impartial or veracious view of the events and characters of past ages. Dr. Leathes would be much more persuasive if he not only (as he does) apologised for being an apologist, but entirely stepped out of the apologetic attitude of mind. If he could succeed in doing so there are many most interesting questions all occurring within the limits of his period on which we wish heartily that we could say that we had ourselves arrived at clear conclusions.

1. The question most interesting to ourselves. Did Marcus Aurelius intentionally persecute the Christians, or did he merely permit the sentences of the laws which they broke to be carried into execution? It is very difficult to believe that the writer of the Meditations could possibly have been a persecutor, and Tertullian expressly denies it.

2. Bearing closely upon the above comes the question of the historical value of the martyrologies of this period on which much of the current history depends. Are these records of facts, or only works of fiction? There can be no doubt that works of fiction were plentiful in those days, that they were composed with no more evil intent than the novels of our own time to supply a popular demand, and that the one species of literature most in demand among Christians was martyrologies.

3. The gradual Latinization of the Church of Rome, of which the escapade of Victor (A.D. 190 c.) is a strong symptom, but which certainly had not been completed in the time of Hippolytus and Callistus (A.D. 220 c.)—when did it chiefly take place? But this question has a perilous connection with the Roman controversy, and seems to convert its students into controversialists and apologists in spite of themselves.

4. The fallen opinions of the period, now stigmatised as heresies because they are fallen, and because the majority has gone to the other side—from what sources did these proceed? What cravings of human nature did they attempt to satisfy? What truths, as well as what fictions, did they embody? All our accounts of these are derived from their bitter opponents, who thought nothing too bad to be believed of them. If our form of Christianity had now been the fallen cause, the Θυέστεια δεῖπνα and Οἰδιπόδειοι μίξεις, which the Pagans artributed to its votaries, would be believed to be true, like the similar vices which Irenæus imputes to his Gnostic opponents. To talk of Gnosticism erecting its "hideous and varied front," of its "halo of mist," "monstrous and distorted conceptions," is rhetoric, not unlike that which prevailed in the second, third, and fourth centuries, and which sadly weakens the credibility of the writings of the early Fathers.

Altogether, the adequate treatment of a period of such great importance requires a very strong man—far stronger than the present reviewer, perhaps also stronger than Dr. Stanley Leathes. But every one who lectures in a cathedral, or contributes an article to a review, cannot be a Lipsius or a Renan.

"THE EXPOSITOR." August, 1893. London: Hodder, and Stoughton.

DEAN CHADWICK again defends the miracle at Gerasa against the charges of Professor Huxley. Has not Professor Huxley's article been taken rather too seriously? The flippancy of its tone, its air of lofty superiority, and its obvious intention to annoy rather than to convince, put it out of court as serious argument. And, besides, those who are convinced by, or rather those who like to read such articles as Professor Huxley's will neither read, nor, if they did, seriously consider the Dean's arguments.

We did not agree with Dr. Milligan's article on Hebrews vi. 4-6, but Professor Beet's reply fairly puzzles us. Dr. Beet declares the writer's meaning is, "For it is impossible touching those who were once enlightened and tasted the heavenly gift, and became partakers of the Holy Spirit, and tasted the good word of God and powers of the coming age, to renew them again to repentance while crucifying to themselves afresh the Son of God, and putting Him to open shame." Surely the writer meant more than the obvious truth that no man can be doing two contrary things at the same time.

Professor Ramsey has an article on the "Pastoral Epistles and Tacitus," continuing, of course, the subject-matter of the investigations of his now famous book. Dr. Taylor's article on "International Ethics" is disappointing.

The "Survey of Recent Biblical Literature," by Dr. Marcus Dods, will be very useful—as his reviews always are—to those who want to know what *not* to read as well as what should be read.

"THE EXPOSITORY TIMES." August, 1893. Edinburgh: T. and T. Clark.

THIS is a very good number. Dr. Gloag's paper on the "Sixth Commandment" will be found very useful. In the Literary Notes an account is given of a new translation of the Gospels and Acts, which is described as an "attempt to bring the language nearer to the speech of the people." A specimen is given; it seems to us very well done; it is readable at any rate, which is more than can be said of the R.V. We would suggest that when the pronoun "he" has our Saviour's name for an antecedent, it be printed, He.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

A FRANCHISE SUNDAY.

SIR,—A significant preliminary meeting was held recently at the Right Hon. Mr. Leonard Courtney's, with a view of organising the Special Appeal Committee for Chelsea, on behalf of the Women's Franchise. The representative character of the

meeting was evidenced by the presence and co-operation of 2 Liberal Federation ladies, 2 Conservatives, 1 Liberal Unionist, 2 Temperance Workers, and myself. Mr. Courtney has consented also to receive a deputation from the Women's Emancipation Union on August 31, in the Conference Room of the House of Commons.

As the years 1893-4 are likely to be memorable in the annals of the movement, I should like to make a suggestion to earnest workers in this cause which the world and his wife are out of London town. Although my suggestion may provoke a smile or even a sneer in some quarters, I say advisedly, that since women clearly see they cannot get the help they want from their M.P., or rather their husband's M.P., they had better try their parsons.

There is a growing disposition on the part of the clergy to bring the pulpit more in touch with social and political life, and this good instinct ought to be encouraged. The pulpit is still powerful in the formation of some kinds of public opinion. Numbers, especially women, take no interest in, or are afraid of questions such as spiritualism, cremation, Sunday opening of museums, sweating, etc., largely because these are outside Church opinion, and perhaps would be held in suspicion by their clergy. It may be sad, but so it certainly is. Well, if the women are moved by the clergy, I see no reason why the clergy should not be moved by the women. They *are* so moved in many ways, why not politically? Let women encourage their curates, pastors, and masters to extend the radius of their pulpit subjects and their influence, and let the slippery M.P. see that there is somebody else in the field besides himself. Why not make the pulpit an educational engine to weld together the spiritual and secular sides of life? why in the world should politics, of all things, be outside religion and ethics?

Had Gladstone been sure that every pulpit in the land would have rung with denunciation the Sunday after be refused the Women's Deputation, he would not have dared to refuse, but he knew the pulpits would be indifferent, the clergy so many dumb dogs that would not bark, and he could afford to treat them and the women as neglectable quantities.

Now, looking back, it is certain that had the pulpit taken up the Married Women's Property question, instead of 16 years' toil by one Society at an expense of £500 a year, that Bill would have passed in a couple of sessions at a nominal cost. Let the lesson be laid to heart, and the franchise, which lies at the root of a score of vital questions affecting women's safety and well-being, and thus indirectly men's, be made like every other important reform, a pulpit question.

Many of the enlightened clergy, like the enlightened Press, have long supported the measure, no doubt; amongst them the Bishop of Carlisle. The late Prof. F. D. Maurice spoke emphatically in its favour, but that is not enough; the pulpit should be encouraged to "peg away" at any such question of reform till it be carried. Women are the great church-goers, the sermon-hearers. The clergy dare not ignore or neglect the women, especially at subscription times. Primrose dames and pretty canvassers at election times have long been alive to their power of cajoling or coercing the M.P.'s. But on this franchise question, whereon the M.P.'s have been trusted and tried, and always proved broken reeds for twenty-five years, the clergy remain to be tried. The clergy are afraid of their congregations, but if they knew they had the women with them they would soon be heartened up. The women must *educate* the clergy, and in turn the clergy will strengthen the women's cause: the franchise movement will receive a new and irresistible impetus when people see it is connected directly with religious duty.

Look what came of the hospital movement when Hospital Sunday was invented. So, when "Franchise Sunday" is announced, the slippery M.P., and even the deaf G. O. M. (if he is still alive), will prick up their ears, for to be "tarred and feathered" in all the metropolitan pulpits is more than even an M.P., let alone a Prime Minister, can stand. Cheapen the clergy as some may, and their obsolete sermons no doubt provoke some pardonable irritation and contempt, yet when the sermons are found to be at all helpful and up-to-date the preacher is invariably listened to with respect, and sometimes looked up to with confidence.

Queen Elizabeth, who, at least, was wide-awake, was careful about nothing so much as to "tune the pulpits" (her own phrase). We have now a woman at the head of affairs, she is wise and powerful, but her strictly political power has properly passed to the Commons. The M.P.'s are "tuned" by the people, the people are "tuned" by public opinion, and public opinion on all social questions, especially those affecting women, is still largely "tuned" by the clergy (often in an obstructionary way)—but *who tune the clergy?*

Now for the *modus operandi*. The holidays be upon us, everybody is rushing to the sea, to Switzerland, to Scotland, to Wales. Wherever we rush to we find an English church and an English clergyman. Let every woman who is in earnest on this great measure of human justice, the suffrage, be responsible for the *conversion of one clergyman*, for every clergyman means fifty women. I would not let him escape even at the *table d'hôte*. I converted two at one garden-party the other day—made not only two converts, but two enthusiasts. The clergy are not obtuse, not in opposition, they are only somewhat *apart*, and in the hard grind of parish work, political issues often really do not reach them; and yet how close many of the issues come to the suffering, struggling poor, who, of all others, have most to gain by the enfranchisement of the sex. What clergyman would close his sympathies to the rights and interests of girls and women in factories and work-rooms did he know what oppression, what immoral coercion sometimes exist? had he ever realised *how* combination and representation in Parliament would protect the "slop-worker," the lodging-house drudge, the girl driven out into the streets for a living?

What a new world there is to conquer! The fair franchise missionary sallies forth, a Salvationist in all but the ugly bonnet; she begins skirmishing with the latest tennis party or the Church decorations; she can work round to the suffrage from a hundred points—from poverty, or the strike, or the trades-unions, or the rivalries of croquet, or glow with the love of justice, or the Social Purity movement, or children's rights, or kindness to animals, or little jokes or riddles on Gladstone and Salisbury as the case may be, or best of all (such is my experience) go in for old precedent, the "ancient right." A large proportion of the clergy, and for the matter of that most other people, are unaware that only in 1832 was the old British constitutional right wrested from women; *how*, is perhaps most convincingly shown in Mrs. Mc Ilquham's pamphlet, "The Enfranchisement of Women." When the insinuating fair one has

cornered her clergyman, she brings out of her pocket, with a deprecating laugh and a sly word or two, her special appeal book for his wife's and daughter's signatures, and from that it is but a step to get him to promise at some future time to put the question in some one of its aspects before his congregation. I do not say that if she has any eyes she is to use them; but there is little doubt when the judicious parson has got so far he will consent to make the appeal on a certain Sunday, "*providing twenty other clergy combine to do the same.*" And *that* Sunday, fixed in the Spring of next year when hundreds of thousands of signatures for female suffrage have been collected all over the land, will be the strongest lever that has ever been applied to Parliament, whatever Government happens to be in, Franchise Sunday—the Women's Sunday.

Let us at least try and see whether our clergy will be our leaders and our helpers in this vital question of right and wrong. See how many parsons can be got to be "Franchise Sunday" men, and raise the flag whereon is inscribed "Equal responsibility, equal rights." Nothing need be said about making it annual, but of course it ought to be annual until the Bill passes. Every big town and every country place can be canvassed, and will be canvassed for the special appeal to Parliament, and if at the same propitious moment the pulpits open a combined fire, the enormous talk and discussion which such a procedure would cause would be in itself a liberal education, and alone "worth all the money."

The fact is, women have this matter, like most other matters, in their own hands. *Verbum sap.*

M. E. HAWEIS.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS, FOR PULPIT AND DESK. No. 23.—"Paul before Agrippa" (Acts xxvi. 19-32.) Introduction.—Paul went through many trials and difficulties before he closed life's eventful chapter. The Lord called him to appear before the great of this world; but he never flinched to appear before them, and was never afraid to bear witness of the truth, and a glorious testimony of the Lord Jesus Christ whatever might be the consequences. We find him now brought before Agrippa after having remained a prisoner for two years. Paul's defence is characteristic of his noble self-command and unflinching fortitude and trust in the Lord Jesus Christ, for we notice in all his examinations he was wonderfully calm, and was able to defend himself in a very remarkable manner, that even his judges could not see any fault in him, for he, although the prisoner, could give all his opponents wise, judicious, and discreet answers to all that they wrongfully brought against him. The Lord wonderfully in the time of need stood with His servant and would not suffer him to be put to shame. We may notice a few things from this subject we may apply to ourselves. 1. Paul's testimony before Agrippa. Paul never forgot to bear testimony of his Master whomsoever he was brought before. We find him telling Agrippa how he was brought by a vision to preach the Gospel to the Jews and then to the Gentiles, (verses 19, 20.) 2. Paul's testimony concerning Christ. He tells plainly how that Christ should suffer and rise from the dead and be a light and salvation to the Gentiles. 3. Paul's noble appeal to Agrippa. We notice here the fearless yet tender entreaty of Paul. Indeed it was a great personal yet one of the most important appeals that could be made for a prisoner to state before an august judge (verse 27.) 4. Paul's desire on behalf of Agrippa. The searching appeal of Paul made the august monarch call out, "Paul, thou almost persuadest me to become a Christian" (verse 28.) Then Paul took the opportunity by saying, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am; except these bonds." This indeed was an appeal coming from one who could realise the real essence and spirit of its meaning. Yet he stood there as a prisoner. 5. Paul's help with power and wisdom from Christ. We are impressed with the infinite power given to Paul that even his judges could not have heart to condemn him. May we pray for more of that power to enable us to be instruments in the hands of God to achieve greater victories in His name. Let us thus apply this subject home to our own hearts. Remember Paul's great knowledge of spiritual things made him a great power in the hands of God. This was the reason he was able to combat with his enemies of Christ. All the sophistries and intrigues with which he had to contend were met with unanswerable wisdom and telling demonstration. He knew how to address the highest of earth's potentates. The caviller and doubter found in him a keen and judicious opponent. Notice the tender way he addressed Agrippa: "Believest thou the prophets. Would to God all that hear me were altogether such as I am, except these bonds." He meant the chain which he carried, and by which his hand was bound to the soldier who guarded him. We notice all this goes to prove that in all things Christ is all things to His people under the most trying circumstances of this mortal and sublunary state. It remains that we should ever be looking to Jesus, who is the Author and Finisher of our faith. He will never leave us.—THOMAS HEATH, PLYMOUTH.

THE Vicar of Margate (the Rev. W. Bellars) has announced that it is not the intention of the clergy of that town to claim fees when Noncomformist ministers perform the burial service in the consecrated portion of the cemetery. It is not fair to ask all clergymen to follow this example, but where it can be done it will help to allay friction and promote good feeling.

PREFERMENTS AND APPOINTMENTS.

Allcock, Rev. A. E., M.A., Head Master of the Modern Side at Wellington College; Head Master of Sir Roger Cholmeley's School, Highgate.

Barnard, Rev. Charles W., M.A., Rector of Churchill, Kidderminster; Vicar of King's Norton, Birmingham.

Beauchamp, Rev. Henry Woodrooffe, M.A., Vicar of Bentley; Rural Dean of Samford.

Bell, Rev. James, M.A., Vicar of North Somercotes; Rector of Kettlethorpe, Newark.

Bloom, Rev. James Harvey, M.A., Curate of Springfield, Essex; Head Master of the Grammar-school, Marston Sicca, Gloucester.

Bowen, Rev. Thomas; Rector of Little Leighs, Essex.

Browne, Rev. William Charles, Curate of Dilton Marsh; Vicar of Netheravon, Wilts.

Cavalier, Rev. E. F., M.A., Rector of Wramplingham; Diocesan Inspector of Schools for the Diocese of Norwich.

Ffolkes, Rev. Francis Arthur Stanley, B.A.; Rector of Anmer, Norfolk.

Ford, Rev. A. Lockett, Rector of Bessbrook, Newry; Rector of Ardee, co. Louth,

Fowler, Rev. Montagu, M.A.; Chaplain at Costebelle, Hyères.
Freeman, Rev. Edmund, Curate of Jesmond, Newcastle-on-Tyne; Curate-in-Charge of St. Michael's Mission District, in the parish of Claughton, Birkenhead.
Greenwood, Rev. F. J., Curate of St. Paul's, Penge; Chaplain to the New Marylebone Infirmary.
Harper, Rev. H. B., B.A., Chaplain, Royal Navy; Rector of Falstone, Newcastle-on-Tyne.
Harston, Rev. John Eagles; Chaplain to the English at Messina.
Hewitt, Rev. Thomas, B.D.; Chaplain at Alassio, Italy.
Kennedy, Rev. H. F.; Chaplain of Eccleshall Union, Sheffield.
Knox, Rev. Charles Beresford, Crawley, Sussex; Licensed Preacher in the Diocese of Chichester.
Lloyd, Rev. T. Fraser, Curate; Rector of Bergh Apton, Norfolk.
Macdonald, Rev. Hamilton, M.A.; Chaplain in Her Majesty's Fleet.
Marley, Rev. Robert, Vicar of Cleckheaton, White Chapel-with-Scholes; Vicar of All Hallows', Hoo, near Rochester.
Massey, Rev. Edwin Reynolds, M.A.; Rector of Marsh Gibbon, Bucks.
Osborne, Rev. C. E., B.A., Curate of St. Agatha's, Landport; Vicar of Seghill, Newcastle-on-Lyne.
Palmes, Rev. George, B.A; Chaplain of All Saints', San Remo.
Powell, Rev. F. H., A.K.C.L.; Licensed to Officiate in the Diocese of Chester.
Pyper, Rev. Frederick R., Senior Curate of St. Andrew's, Nottingham; Vicar of Sutton-in-Ashfield, Notts.
Swabey, Rev. R. M., formerly Curate of St. John's, Kennington, and lately Canon of Maritzburg; Archdeacon of Zululand.
Thorburn, Rev. Thomas James, M.A., Science Master, Royal Grammar-school, Sheffield; Head Master of the Grammar-school, Caistor, Lincolnshire.
Wensley, Rev. E. B., Vicar of All Hallows', Hoo, near Rochester; Vicar of Cleckheaton, White Chapel-with-Scholes
Williams, Rev. Alfred Wynne, Vicar of Holy Trinity, Keighley; Vicar of Christ Church, Bootle.
Williams, Rev. William, Prebendary of St. David's and Diocesan Missioner; Residentiary Canon of St. David's Cathedral.
Wood, Rev. Alfred, M.A., Senior Curate of Sheffield; Perpetual Curate of St. Barnabas's, Sheffield.

CLERICAL OBITUARY.

Bamforth, Rev. John, M.A., Colonial Chaplain, Galle, Ceylon, at 176, Ladbroke-grove-road, Notting hill, on the 5th inst., aged 63.

Cavill, Rev. George, Rector of St. Pancras, Chichester, at Closworth Rectory, Sherborne, on the 13th inst.

Darling, Rev. Thomas, late Rector of St. Michael's, College-hill, at 10, Mecklenburgh-square, on the 21st inst.

Fuller, Rev. John Mee, M.A., Vicar of Bexley, and Rural Dean, at Coombe-Martin, on the 16th inst., aged 57.

Hughes, Rev. John, M.A., T.C.D., Principal of St. Mary's College, Ealing, late Principal of the North London Collegiate School, at Thorn House, Ealing, W., on the 16th inst., aged 58.

Nash, Rev. George Lloyd, M.A., forty-one years Vicar of the parish, Rural Dean, and Prebendary of Salisbury, at Tolpuddle Vicarage, Dorchester, Dorset, on the 17th inst., aged 66.

O'Hara, Rev. James, the Castle, Portstewart, Ireland, on the 13th inst., aged 91.

Sale, Rev. C. H., M.A., Hon. Canon of Ripon Cathedral, at Kirby-hill Vicarage, Boroughbridge, Yorkshire, on the 20th inst.

Selwyn, Rev. Edward John, M.A., Rector of Pluckley, on the 15th inst.

Smith, Rev. William Joseph, Vicar of St. John-the-Evangelist, Kilburn, N.W., formerly Incumbent of St. Thomas's, Pendleton, at Salford, Manchester, on the 19th inst.

Snow, Rev. Thomas, Vicar of Underbarrow, at Underbarrow, Westmoreland, on the 18th inst., aged 72.

Tomes, Rev. R. J., M.A., formerly of Exeter College, Oxford, and Little Hallingbury, Herts, at Baschurch, Shrewsbury, on the 12th inst.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W.; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

THE VERACITY OF THE HEBREW RACE.

By Ven. WILLIAM SINCLAIR, D.D., Archdeacon of London, Canon of St. Paul's and Hon. Chaplain to H.M. the Queen.

Sermon Preached in St. Paul's Cathedral, on Sunday, July 30th, 1893.

"A God of truth, and without iniquity, just and right is He."—Deut. xxxii. 4.

ACCORDING to the latest theories imported from the imaginative schools of Germany, these words are part of a fiction, founded possibly on traditions, but of no earlier date itself than the eighteenth year of King Josiah. Deuteronomy, in their view, is a kind of religious novel. For the writer, under such circumstances, to speak with such solemnity in the person of Moses, and say that Jehovah is a God of truth, is nothing short of hypocrisy. It would be far more accurate to have said that He patronised lying and forgery. "The claims that the Book itself makes as to its authorship are far too distinct and numerous to be set aside in any other way than by ascribing conscious fraud to the republisher, and a deliberate misuse of the name of the legislator. It is expressly stated that Moses wrote the foregoing law, and delivered it to the priests and unto all the elders of Israel. The statement is repeated in language even more definite and precise. If these words, with the concluding poem, are not the words of Moses, then it is only by literary jugglery that the unknown writer of Josiah's days can be cleared of the charge of conscious fiction."

There are many objections to this unpleasant theory. One has been pointed out by Professor Ladd, and is of obvious importance. In order to concentrate all the productive energies of the people into the time of Ezra or Josiah, the theory would leave the earlier periods of the history of Israel, when the nation was being formed and founded, almost completely without a literature. Thus to crush into the period of the Exile this really vast amount of fabricated legislation and reconstructed history is so preposterous as to make an objection which the very circumstances of the case must show to be not only valid and reasonable, but perfectly insuperable.

There are other objections. Moses is one of the grandest figures in all history. He is mentioned in Pagan literatures, and stands side by side with Solon, the legislator of Athens, and Lycurgus, the legislator of Sparta, and Confucius, the moulder of Chinese civilisation. Moses was skilled in all the learning of the Egyptians. Is it likely that in framing the future of the nation, whom he undoubtedly led from Egypt to Palestine, he should have left little or nothing behind him?

Again, the Egyptians had come to a high degree of civilisation long before the time of Moses. They understood many kinds of arts and sciences; for ages they had been familiar with writing and the composition of books. Even the kings of South Palestine, whom Joshua invaded, wrote tablets to the King of Egypt complaining of the incursion, which are still extant, and are only now being deciphered. What conceivable difficulty is there in accepting the belief of the Jews throughout their whole history, that Moses too had his tablets, and that what he wrote, however often translated and retranslated, was the substance of the books of the law, and the origin of the Old Testament?

But the point that I wish to impress upon you this afternoon is that the Hebrew nation throughout the whole course of the Old Testament presents itself to us as a people to whom truth is peculiarly precious, and who detest all fiction, falsehood, and lying. It is by a congenial lie that in the old poetical story of the Fall the Devil is represented as tempting Eve. It is a congenial lie that comes to the mouth of the first murderer when the awful question is asked him, "Where is Abel, thy brother?" The wife of the Father of the Faithful is rebuked for her denial by the angelic presence. Abraham himself is rebuked by the King of Gerar for his fiction about Sarah. The misconduct of Jacob in deceiving his father is held up as a warning in a pointed and pathetic story. The cruelty of Joseph's brethren in pretending to Jacob that his favourite son was dead is narrated with piteous impressiveness by the stately simplicity of the ancient chronicler. The Gibeonites are punished for their fiction by permanent servitude. Samson has no high morality; but his lies to Delilah are significantly followed by his disastrous yielding to her persistence. The writers seldom point the moral. They tell the facts with grave deliberation, and leave the lesson to be gathered by the reader.

The defective character of Michal, Saul's daughter, is indicated by the bold falsehoods which she tells her father; and finally the same unhandsome qualities lose her the favour of her husband, King David. One of the most picturesque stories in the whole Old Testament is the repentant sorrow of the old prophet of Bethel, who told the lie to the disobedient man of God, and caused his death by his deception. The vivid scorn of Micaiah, the son of Imlah, is recounted with a thrill of sympathy by the historian in the Book of Chronicles, for the

four hundred men who have been so debauched by the influence of a wicked court that they lie unanimously to King Ahab; Micaiah clothes his disdain for the servile falsehood in the startling parable of the spirits before the throne of God, and declares that if they are prophets at all they are the prophets of a lying demon, not of the God of truth. The whole burden of the tale is the reprobation of lying, dressed in a fanciful and poetical form. Very vivid, again, is the story of Gehazi. The fiction which he prepared for his master was by no means successful. There is a quiet glow of virtuous indignation, a hearty sense of satisfaction at the punishment of a villain, as the biographer of Elisha concludes the story: "He said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? . . . The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever. And he went out from his presence a leper as white as snow." In every book of the Bible you will find some instance of lying or deliberate fiction with intention to deceive, frustrated, censured, or punished.

If the Jews delighted in religious deception and fabrication they had abundant warning. Precepts are numerous to the same effect. In Leviticus: "Ye shall not deal falsely nor lie one to another." In the Psalms: "Blessed is the man that maketh the Lord his trust . . . and respecteth not such as turn aside to lies." "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." "O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?" "Behold the wicked travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." "Thou lovest evil more than good, and lying rather than to speak righteousness." "The wicked delight in lies." "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." "Remove from me the way of lying." Are the Jews indeed given to fabrication? The Book of Proverbs, which contains the familiar morality of the Hebrew race, is no less emphatic in its abhorrence of falsehood, pretence, and deceit. Among the six things that the Lord doth hate, or, rather, seven, that are abomination unto Him, two are transgressions against candour: "A lying tongue and a false witness that speaketh lies." "Lying lips are an abomination to the Lord: they that deal truly are His delight." "A righteous man hateth lying." "Excellent speech becometh not a fool: much less do lying lips a prince." "If a ruler hearken to lies, all his servants are wicked." "A faithful witness will not lie; but a false witness will utter lies." "A true witness delivereth souls; but a deceitful witness speaketh lies." "A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue." "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." "The lip of truth shall be established for ever; but a lying tongue is but for a moment." "A poor man is better than a liar." "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Almost every conceivable aspect of intentional fiction is here exposed with unrelenting severity. Are the Hebrews indeed given to fabrication? The great prophet Isaiah takes the same view of this destructive element, whether in literature, public conduct, or private morals. "Your iniquities have separated between you and your God . . . . your lips have spoken lies, and your tongue hath uttered perverseness." "He saith, Surely they are My people, children that will not lie; so He was their Saviour." To the unconscientious and uncandid the uncompromising prophet speaks without reserve: "Are ye not children of transgression, a seed of falsehood?" The failure of truthfulness is one of the most heartrending features which he can describe in the decadence of the commonwealth: "Truth is fallen in the street, and equity cannot enter; yea, truth faileth." "None pleadeth for truth; they trust in vanity and speak lies." The powerful moralist Jeremiah has no less indignant denunciations of all transgressions against truth: "I have seen in the prophets of Jerusalem an horrible thing . . . they walk in lies." That would be an exact description of the wholesale forgeries imagined by Reuss, Kuenen, and Welhausen in the days of Josiah and the Exile. "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and know not Me, saith the Lord. Take ye heed every one of his neighbour, and trust not in any brother; for every brother will utterly supplant . . . and they will deceive every one his neighbour, and will not speak the truth; they have taught their tongue to speak lies." Could there be a more accurate description of the prodigious forgeries supposed by these imaginative persons to have been committed in the name of God, and in the interests of the priests, in the days of Hezekiah and Ezra, and the Maccabees? Are not such forgeries contrary to the whole genius of Hebrew morality? Would they have had even the smallest chance of deceiving a people whose teachers had such a profound and enthusiastic sense of the value of truth? And Isaiah and Jeremiah are not alone in their indignant support of candour; Ezekiel is just as enthusiastic: "Her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, 'Thus saith the Lord God,' when the Lord hath not spoken." Is not that the very outrage against truth which Reuss, Kuenen, and Welhausen suppose such men as Ezekiel to have committed in the days of Josiah, Ezra, and the Maccabees? Every sentence in Deuteronomy is ascribed to God;

if it is a forgery and fiction, the prophets and wise men who composed it were on every page asserting, "Thus said the Lord God," when the Lord hath not spoken. Other prophets were as vehement in defence of accuracy: "Ephraim compasseth me about with lies," wrote Hosea, "and Israel with deceit, but Judah yet ruleth with God, and is faithful with the saints." "Hear the words of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth." Abhorrence of all fraud and lack of conscientiousness is breathed in every line of these vehement denunciations. Yet what fraud could be more blasphemous than the pretence that God had spoken by ancient sages and lawgivers, when the words were only your own miserable fabrication?

How different, how refreshing it is, after these audacious and unwarranted insinuations, to recall the priceless value set by the Hebrews at all times on the inestimable virtue of truthfulness! "Thou shalt provide out of all the people able men, such as fear God, men of truth." That is the advice, in the earliest days, of Jethro, father-in-law of Moses, to the illustrious founder of the Hebrew polity. "Into Thy hand I commit my spirit; for Thou has redeemed me, O Lord God of truth." That is David. Here is Joshua: "Now, therefore, fear the Lord, and serve Him in sincerity and truth." Here is Samuel: "Only fear the Lord, and serve Him in truth with all your heart." Here is David's charge to Solomon: "That the Lord may continue His word which He spake concerning me, saying, 'If thy children take heed to My way, to walk before Me in truth with all their heart and with all their soul, there shall not fail thee a man on the throne of Israel.'" Here is Hezekiah, the grandfather of that Josiah, in whose reign these enormous fabrications are supposed to have been palmed off by ingenious and unscrupulous compilers upon a gaping and uninstructed people: "I beseech Thee, O Lord, remember now how I have walked before Thee in truth, and with a perfect heart." Listen to David again: could anything be more utterly searching and spiritual?—"Behold Thou desirest truth in the inward parts." Listen to Solomon: "Buy the truth and sell it not." "Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man." "Mercy and truth preserve the king." He that speaketh truth showeth forth righteousness; but a false witness deceit." With pathetic confidence Jeremiah appeals to God: "O Lord, are not Thine eyes upon the truth?" To Daniel the angelic vision said: I will show thee that which is noted in the scripture of truth." How preposterously insincere must such language have been in the mouth of one who, as much as anybody else, must have known if the Scriptures were ingenious inventions! And the prophet Zechariah would have been living at the very time of the forgeries, and in the company of the forgers; yet in complete consonance with the whole tone of Jewish morality from beginning to end, he says: "These are the things that ye shall do: speak ye every man the truth to his neighbour."

O friends, we shall say, O Reuss, Kuenen, and Welhausen, and your followers, you have been exceedingly ingenious! You have spun out marvellous theories! To have supposed that Deuteronomy was composed in the reign of Josiah, and imposed upon a credulous people, was, indeed, a stroke of imaginative genius. But it jars upon the very fibre of the whole religion of Israel. We must ask you to invent some more probable opinion. Theories are easily spun, and a readjustment of your imaginations will not be difficult. Where in all the whole field of religious and moral literature will you produce such abhorrence as the whole mass of the Hebrew writers have shown of every false way, or so profound and enthusiastic a value for openness and candour? We hear men of light minds jauntily discussing the measure of the value which the Hebrews of the Old Testament had for veracity. I challenge them to search all literature, Greek, Roman, Hindu, Chinese; where will they find such abundant and consentient condemnation of lies, such universal and appreciative zeal and love for candour and truthfulness?

My brothers, thirty years ago there was a brilliant critic of the imaginative German school named Baur, and his followers were called the men of Tübingen. They made attacks upon the New Testament of marvellous ingenuity. Multitudes of timorous people thought Christianity had been refuted and come to an end. Where are those theories now? Discredited even in their own country! More careful and candid scholars have arisen. Discoveries have been made, ancient documents have been disinterred. Primitive tombs have disclosed their secrets. Every discovery has tended to put back the dates of the books of the New Testament to the very times when Christians have from the beginning believed them to be written. Imaginative criticism has retired before sober historical investigation. So it will be with these self-complacent and ill-grounded theories about the Old Testament. They are like balloons, puffed out with inflated air, but having no solid connection with the ground. They do not take in the most important elements in the case.

My brothers, I have wished for a long time to preach you this sermon on the extreme and eminent veracity of the Hebrew race in the Old Testament days, and I have pressed the point home in much detail and at some length, because it seems to me unjust and gratuitous, in order to satisfy a mere guess or a theory, to impute what amounts to conscious disingenuousness and dis-

honesty to those august and inspired writers who have for 2,000 or 3,000 years been the very pillars and foundations of the faith of the world.

Let me conclude with a few sober words from a very frank and learned critic at Oxford, Professor Sanday. "Although," he says, "my own department is the New Testament, I cannot bring myself to think that the true position of Old Testament studies is so very different from that of which I myself have experience. I cannot think that we are so near final solutions as the tone of some recent important, if rather isolated, criticism might lead us to suppose. Surely we are yet very much in the exploring stage in Old Testament matters; and surely the temper which most befits Old Testament workers is that of explorers, conscious of obscurities all round them which they have not penetrated, and of mysteries which they have not fathomed; unwilling to press their individual opinions, unwilling to press even what they may think the balance of opinion at any particular moment, knowing that at the very most, even without taking account of the medium through which it passes, it is still only the balance of opinion which fluctuates from day to day. If a balance had been struck of New Testament opinion by a critical scholar some thirty or forty years ago, how near would it have been, I do not say to the reality, but to what it is now? How many positions would it have included which are now known to be impossible?

"The one thing," continues Professor Sanday, "which I would urge upon the faithful laity, is that they should confirm and strengthen themselves in that one part of their attitude which is best—their patience. If they press us too much, (as at present I have said I do not think they do) we shall give them just those premature and unsound conclusions against which I hope that we shall be on our guard. They may rest absolutely assured that faith and truth will ultimately harmonise. Both are real things; and the world cannot live without either. But the particular harmony by which they are to be reconciled will not be reached in a day; and we may be sure that it will not be reached by any short cuts. Here lies the danger. There is the double danger that the laity should acquiesce in a standard of knowledge which is some way short of the best for themselves, and that by doing so they should induce others, who ought to be their guides to higher things, also to acquiesce in it." I would ask leave to quote a few words from an able discourse lately delivered before the University of Oxford by Mr. Bidder, as they seem to me to show a marked insight into the way in which opinion is often formed. "In a great many cases," the writer says, "old opinions have been abandoned without any adequate grounds, or, at any rate, with no real knowledge or study of what is urged against them. . . . . But the truth of the matter is, that for better or worse, the common run of men and women have neither the ability to comprehend, nor the patience to follow, nor yet the will to be convinced by mere weight of argument. They go by impressions; they are determined by what they imagine to be the general tendency of things, so that when once the general impression has spread abroad, when once the verdict of public opinion has been pronounced that old positions are no longer tenable, it is really of very little use repeating to deaf ears either old arguments or new to show that they really are."

From such a loose and idle state of mind may God preserve us all!

RELIGIOUS ENTHUSIASM.

By the Rev. E. M. Venn, B.A., Rector of Kilkenny West, Co. Westmeath.

Sermon Preached in Kilkenny West Church, on Sunday, June 25th, 1893.

"He was a burning and a shining light, and ye were willing for a time to rejoice in his light."—St. John v. 35.

THESE words of implied rebuke uttered, fellow-Christians, by our Lord Jesus, convey to us an important lesson of steadiness, a stedfastness in believing and in our religious duty to God. When John the Baptist, attired in strange garb, and leading a severe and austere life, like Elijah, or one of the ancient Hebrew prophets, came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, he created among the Jews a great sensation. It was so long since the voice of prophecy or public warning and denunciation had been heard in Israel, that people were filled with astonishment at this news, and went out into the wilderness to see and hear what this might mean. So we read that multitudes, carried away by the enthusiasm about this strange personage, came forth to hear him and to be baptised of him in the river, all men musing in their hearts of John whether he were the Christ or not. There were the multitudes, containing no doubt many Scribes and Pharisees, who boasted themselves of their descent from Abraham, and thought that this was enough to make them acceptable in God's eyes. For this was the national pride of the Jew. To them John addressed very stern words, calling them a generation of vipers, and bidding them to bring forth fruits meet for or worthy of repentance, and not to content themselves with mere words or dogmas, as if they were of any avail for true righteousness of the heart. The publicans or tax-gatherers were bidden to exact no more than what was their due. There was no doubt a great temptation for this class of men to act in such a manner, they were constantly suspected of it and often with truth, and were therefore

odious in the eyes of their fellow-citizens. To them also John gave the direction and counsel to be just in actual deed and not merely in profession upright.

Then the soldiers came. Accustomed by their very profession to violence and insolent demeanour, and apt to plunder without mercy wherever it was possible to do so, they were especially in need of the Baptist's warning. Do violence to no man, neither accuse any falsely—in order presumably to obtain a share of his forfeited goods—and be content with your wages; do not seek to increase them in any unlawful way at the expense of innocent persons.

We should be passing a very harsh judgment upon all these persons who thronged to the baptism of John, if we were to suppose that they were all drawn there to satisfy merely a morbid curiosity. There were no doubt many of them who really were aware of the wickedness or hollowness of their mode of life, and wished to know how they might do what was pleasing in the eyes of God, from the lips of one who seemed to be indeed a prophet of His.

But yet our Lord's words in this text, "Ye were willing for a time to rejoice in his light," are a sad commentary upon all this flocking of multitudes to the banks of the Jordan at the preaching of John. It appears that the effect of his manner and words lasted only for a time, and that when Herod added to his other sins the crime of shutting up John in prison for his bold rebuke it faded away. No doubt most of those whom he addressed as vipers lapsed into their old faith in their descent from Abraham, the tax-gatherers once more exacted more than their proper and legal demand, and the soldiers used robbery and violence and discontent again. How sad it is to think of the fickleness of human nature in so very important and serious a matter as a pure and holy life must be. How sad to think what a short time the effect of John's preaching lasted upon these Jews, and yet it must have been so, for our Lord's words are clear and can bear no other meaning. Some went out, no doubt from mere curiosity, to see this revival of the ancient prophets, this modern Elijah, just as many even in our own days and in our own country, will go to churches or other buildings or places to hear some preacher who is creating a sensation for the time being. This is altogether a wrong motive, whether in Jew or Briton. He who goes anywhere merely from curiosity to hear a certain person about whom men are talking is not likely, humanly speaking, to derive any benefit from his journey. God's services should be attended from a deep and firmly rooted feeling of reverence and love and thanksgiving towards Him, and no impure or selfish motives such as curiosity should ever be allowed to intrude themselves into the mind of the worshipper. He who attends the poorest and plainest country church, and has to listen to the dullest and most prosy of preachers, yet if he have this pure feeling filling his heart, is a hundred times more likely to be benefited spiritually, and to receive grace and God's Holy Spirit, than he who betakes himself to a crowded building, church or otherwise, just in order to hear someone whom it is the fashion of the hour to go and hear. Perhaps the greater part of John's hearers went out to the Jordan from the same kind of morbid curiosity.

Some also were no doubt really filled with an enthusiasm for righteousness—at any rate for a time; some of them perhaps really did repent and brought forth fruits worthy of repentance, but according to our Lord's remark they must have been comparatively few.

Now enthusiasm is a very excellent thing indeed, and without it nothing, I suppose, has ever been achieved of lasting and permanent good, whether in matters of worldly import, or of religion, which is of far more consequence. But we can never remember often enough that there are two kinds of enthusiasm, differing very much from one another in character and value; one of them arises merely from an excitement of the imagination, the other from a firm conviction of the mind. Of both, religious history shows many examples.

Many of you, perhaps, have heard of the American authoress, Mrs. Beecher Stowe, who wrote the famous book entitled "Uncle Tom's Cabin," which had so great an influence upon public opinion in the United States with regard to negro slavery. She also wrote another book called "Dred," in which a very curious account may be found of those quasi-religious meetings which are, or were, at least, so popular in that great country—camp meetings. Now in these a number of persons were in the habit of going out, together with a number of ministers, into some wild part of the country, and settling there in camp for a week or a fortnight. During their stay there their time was divided between listening to the exhortations of these ministers and enjoying themselves as in a kind of picnic. At one hour an attentive audience was listening to the words of some minister, in threat or entreaty, and in the next feasting and revelry were rife. It seems very difficult to imagine that much good could arise from such an intermixture of opposites, solemnity and revelry, the spirit and the flesh, which the Bible tells us war against one another.

Strange scenes are said to have taken place in what were called the Revivalist meetings, in the North of Ireland, some years ago. Strange scenes are said, on the authority of their own printed reports, to take place at the present day in the meetings of the Salvation Army in London and other large cities, reading which the sober-minded Christian might well doubt whether or no they were the work of a mocker.

Some preachers of this day always endeavour to

work upon the imaginations of their audience, while they describe in a rhapsody the joys of heaven, or more often still, the woes and torture of hell, till they cause women to shriek aloud or be carried forth insensible from the place of meeting.

Not such in any degree are the few sermons or addresses which the Bible hands down to us. What of the Sermon on the Mount? Does our Lord here appeal to the imagination? Far from it; the whole discourse is a series of weighty precepts and instructions: "Blessed are the pure in heart, for they shall see God." "Judge not, that ye be not judged." "Ye have heard that it was said by them of old time, Thou shalt not kill! But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." "No man can serve two masters." "Lay not up for yourselves treasures upon earth," etc. And so on through the whole of this divine sermon. We can almost see the Master in our mind's eye, sitting there amid the silent multitudes in majesty and authority, as one who knew that what He said could not be wrong. No fury or gesticulation, or even pleading voice, are there, but all in dignity and that sense of right and authority which compels its hearers to acknowledge its weight and force.

What of St. Paul's discourse to the Athenians upon Mars' Hill? It was entirely, from beginning to end—what many persons object to in a sermon nowadays—an argument intended to lead them from their worship of the "Unknown God" to an idea of the true God whom they should worship.

What of the preaching of St. Peter in the 2nd and 3rd chapters of the Acts of the Apostles? They are assertions of the Incarnation of our Lord and Saviour, supported by quotations of Old Testament prophecies from the Book of Joel, from David, and from Moses. They, again, are arguments appealing to the mind, not to the imagination, of the Jews to whom they were addressed.

What of the Apology or Defence of Stephen? It is a retrospect of Jewish history, of the worship of Abraham, of the witness of Moses, and the former as well as the immediate unbelief of the Jews.

And those who preach the Gospel of Christ now and serve in His cause should, we may naturally suppose, imitate as far as they can the methods of preaching which are recorded of the Son of God and His Apostles, if they would produce any real and lasting effect upon the minds of those who hear them. Is it not reasonable that it should be so?

All appeals to the imagination must, if they produce anything at all, produce a weak and fickle enthusiasm, from the very nature and constitution of that to which they appeal.

God forbid, indeed, that I or any of you, fellow-Christians, should speak in a light or flippant or disdainful way of any such attempts to win men to Christ as those to which I have been here alluding, That would be but a poor way to show our Christian charity, and Christ Himself has forbidden us to judge our brothers. They are endeavouring, no doubt in all sincerity, to do Christ's work, and we as Churchmen must in no wise sneer at Revivalists or Salvationists, or judge harshly of their *intention*. They have the same object as we have, and may God grant them all success. But of their *methods*, and the question whether we should imitate them, we may form our opinion; and I for one do not think that we should be wise in doing so, and for the reason stated just now—that all appeals merely to the imagination act very strongly just for a moment; they burn fiercely, like tow, for a brief time, and die out as suddenly as they blazed up. There is nothing solid for them to feed upon.

I think this Revivalism is just another form of a very prevalent characteristic of our own time, its feverish anxiety to be at the end of its work, and its want of patience. We see this spirit everywhere. Men used formerly to be content to work hard, and wait patiently for the reward of their labours in any sphere of life. Now it is quite the opposite. We are always in such a feverish hurry nowadays: the young apprentice would be a successful merchant all at once, the Member of Parliament would lead his party almost before he knows the rules of the House, the embryo barrister thinks himself wronged if he is not made a judge in a few years' time. So with the scholar; all solid work and study and research in the field of learning seems to be getting a thing of the past, and is sacrificed for some showy and shallow pretence at scholarship which would be detected at once in any other age but this. And I think this spirit has infected religion too, and that hence comes the feverish desire on the part of some preachers to see an immediate result of their work; hence they think they have carried conviction into the souls of their listeners, when they have merely excited their imaginations and raised hysterical emotions whether of joy or of terror. Hence the eagerness of some to record the number of conversions which they have made, and of others to relate their own spiritual experiences. They forget the words of our Lord, surely, how He said that the kingdom of heaven cometh not with observation or with outward show, and how He compared it again to a bit of leaven, which, unseen itself, and working in a secret and unseen way, leavens the whole lump and is perceived all through it.

I think, fellow-Christians, that we should avoid this shallow enthusiasm, which has its only foundation in the excitable imagination of some, and cultivate with the utmost diligence that deep and true enthusiasm which springs from the conviction of the mind as well as the love of the soul. So preachers should try to convince their hearers of the truth and necessity of the vital points of our Christian faith, and teach them the duties of a Christian life which it is their part to show forth, to make them in fact bring forth fruits worthy of repentance; then gradually they will build them

up in the faith on a sure foundation, which will not fail in the hour of trial. And as for the results of their preaching they may be content to wait for them in the years to come, for so they will be much surer and much more worth recording at the last. Observe the working of God all around us in His earth, and the things that come to maturity upon it. Where is there any such ripening without a long period of waiting and of steady and gradual progress. Who expects to reap a crop a week after he has sown it? And so with the harvest of souls. It will be slow, depend upon it, in the same manner. And for the members of a Christian congregation let them ever bear in mind that they cannot expect to be perfect in faith and grace ever while they are in this world; there will never, to any one of us in this life, come a time when he can say that he is sufficiently a Christian and need grow no more in grace. He must ever be going onward and striving with the help of God and His Spirit indwelling in him to become more like the ideal which Christ our Master has left us. Some Christians, well-meaning no doubt, but scarcely thoughtful, will tell you the exact day when they were "converted." If by this they mean that at any time they put off sin and became suddenly in a moment righteous, they are in error; for as the woman hid the leaven in the meal out of sight, so that its presence could not be known till it was detected by its result, so the grace of God is in a man's heart no doubt before he is aware of it, and it shows itself only in the fruits worthy of repentance which bye-and-bye he brings forth; that is to say, humanly speaking, and according to the ordinary rules of reason and experience. God Almighty may, of course, if He so see fit, change a man's heart miraculously, as He did that of Saul.

Let us finally, fellow-Christians, ever do our utmost to cherish and strengthen in our hearts and minds that true and lasting enthusiasm for the worship and honour of God, which alone will be of real service to our souls. For this will always make us full of love and gratitude to the Holy Trinity for Their mercy towards us, this will make us from time to time more earnest and stedfast men of prayer. This will make us anxious to be unceasing in our offering of praise at the throne of God, and will cause us to be most careful that we may avoid the least occasion of bringing injury or scandal upon the name of God. This will assuredly cause us by God's grace to bring forth fruits worthy of repentance ourselves, and will by the Divine aid make us to grow more and more from year to year in holiness and in the true knowledge of God. It will purify our hearts and cause us to see Him in spirit; it will also make us zealous to let our light shine among men that they may see our good works and glorify our Father which is in heaven. This alone, with the guidance of the Holy Spirit, will produce permanent good for ourselves and for others among whom our lot in life is cast.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 2, 1893.

TUNING THE PULPITS.

MRS. HAWEIS' able letter, which we published last week, contained an excellent suggestion. Why should not the power of the pulpit be a little more exercised in political and social affairs? Down to the close of the seventeenth century that power made itself felt repeatedly in England. Preachers with the ear and heart of the people inaugurated and guided movements of the greatest importance. Queen Elizabeth deliberately set herself to "tune the pulpits" with much success. Why should not the sauce of the sixteenth and seventeenth centuries be equally piquant for the nineteenth?

Not that the pulpit is at present without influence. It is astonishing what a clergyman can still do from it. For instance, he can, by a few tactless utterances, set a whole parish by the ears. And he can certainly achieve a good deal in the way of active charity. His sermons still produce coals, blankets, and soup-tickets, and keep alive the charities of his parish. The clergy of London coin every year texts into some 50,000 golden sovereigns, to say nothing of the large sums collected for church and missionary purposes, amounting to millions. Judged by the test of the cheque-book the pulpit is still a power in the land. In affairs political, things are different, yet the same. While the Church holds aloof, at least in the pulpit, from political questions, the Dissenters have taken them up with vigour. The tenderness displayed to the "Nonconformist conscience" comes from that fact. In such matters as Welsh Disestablishment the power of the Dissenting pulpit is only too obvious, and the tuning has been most effective. And there is no doubt that the Church of England, if it cared to employ the same methods,

would meet with at least the same success. And the reason why it does not is not the high one of standing outside the affairs of this world. Parsons are of like passions (political and otherwise) with ourselves, and are not slow to display them. It is true they ought to be, and usually are, kept out of church. And yet, even there, we have much to learn from the Roman Catholics. But the truth is that the modern tendency is to separate the intellectual side of religious services from the emotional and sentimental, and to develop the last at the expense of the first. In a large number of churches it has now become the custom to attend for the ritual and make little of the sermon, which has shrunk to the insignificant proportions of a trifling but rather cumbersome detail. No doubt this is an excellent arrangement for parsons who cannot preach, but it does not conduce to the authority and influence of the clergy as teachers and spiritual pastors and masters. And it certainly has effect upon congregations. Archdeacon Sinclair has pointed out the frequency of "devout women" in church. It is no sneer at women, it simply expresses the fact that about ten women attend church for one man. And it is the misfortune of women at present to be only partly educated, and to be prevented in every possible way from attaining any adequate mental culture and development. No wonder, then, that they are not critical, and do not greatly care to exercise themselves in high intellectual matters. They would if they were made to.

The present position of the pulpit, according to the modern school, being one of distinct subordination to all the rest of the service, it is hardly possible to expect much from it in the way of influence outside matters directly congregational and parochial. Before we can tune the pulpits we must have the preacher. The Reformation was a preaching age, we are at present in a prating age. Great needs produce great men, and at no distant date we shall probably have our preachers. Meantime we hope for the best.

CHURCH NOTES.

THE Dean of St. Paul's has been taking a holiday in Madagascar. There is a good deal to be said about affairs in that island, both ecclesiastical and secular, and if the Dean should be intending to write a book, which we are afraid is not very probable, it should be interesting. Dr. Gregory is spending the late summer in Yorkshire.

THE *Church Times* deprecates "the discouraging comments of the *Globe* on the report of the Educational Committee of the E.C.U." "If the claim (for assistance to Church schools from the rates) is a just one, why," asks the *Church Times*, "should it not be urged, in season and out of season, whether Parliament is hostile, or indifferent, or friendly?" For the reason that as it is absolutely certain it will never be granted, except upon utterly intolerable conditions, the urging is waste of energy. And not waste of energy alone, but energy misused; for Churchmen will not make the efforts they are bound to make to keep up Church schools from their own resources, so long as they encourage themselves in the fond belief that they will obtain from Parliament what Parliament will never give. On this subject it is worth while to quote the words of the Bishop of Chichester in an appeal which he has just sent out on behalf of the Church schools. The venerable prelate has evidently little trust in the action of Parliament. Dr. Durnford writes: "The schools of the Church do teach the whole truth of God by the words of God. In no other schools can be children be so trained. Such full and definite religious instruction is absolutely prohibited in Board Schools, and there is no security that whatever partial instruction in religion may be given will be continued."

THE Church of England Scripture Readers' Association is an old and approved society, which does good work without talking about it. Perhaps it is for that reason that is has fallen into difficulties. At any rate the accounts for the last two years show an excess of expenditure over income amounting to £3.224. This has been met by drawing upon the society's small reserve fund, with the result that it has been well-nigh exhausted, and the report states that the necessity of considerable reductions in the staff will have to be faced. This would be a grievous pity, and not very creditable to Churchmen who like to walk in "the old paths" in preference to new and noisier ways.

IT seems that Canon Bell has not actually introduced a surpliced choir into the parish church of Cheltenham, though he contemplates doing so. In his parish magazine Dr. Bell says: "There is nothing that robs the surplice of any fancied significance that may be attached to it so much as putting the surplice on the choir, for this shows it to be no priestly garment; and one of our Evangelical Bishops truly said to a clergyman who asked him if he should surplice his choirs, 'By all means; it will degrade the surplices.' A surpliced choir is now a matter of expediency or taste. The time is past when it involved any principle.'" "Of course," Dr. Bell goes on, "putting on a surplice does not make a man sing any better, though I am told it does, for some reason or other, attract more men to the choir. A uniform dress does certainly look better than a variety of costumes among the male members, and a variety of bonnets and hats among the female." If, as Dr. Bell says, the surplice attracts more men to the choir, it has, in the opinion of many people, another advantage. It tends to make the wearers, especially the irrepressible choir-boy, more reverent in their behaviour. That alone would be enough to warrant its general use.

THE canonry in Bristol Cathedral vacant by the death of the Rev. Nugent Wade has been accepted by the Rev. S. A. Barnett, the energetic vicar of St. Jude's, Whitechapel. The worth of the preferment is £650 a year, and Mr. Barnett has well earned it by his many years of untiring work in East London. We do not know whether he will resign his benefice, but he intends, it is understood, to retain the Wardenship of Toynbee Hall, which will be good news to the friends of that institution.

MR. J. D. CHAMBERS, whose name will be remembered with respect by a large body of Churchmen, has just died at the age of 88. Mr. Chambers, who was M.A. of Oxford, was called to the bar at the Inner

Temple in 1829, and was appointed to the Recordership of Salisbury just fifty years ago, in 1843. He was an earnest High Churchman of somewhat extreme views, and was president of the Association for the Promotion of the Unity of Christendom, which celebrates its anniversary the week after next.

THE Archdeacon of Manchester, whom most people know better as Dr. Wilson, headmaster of Clifton, started on Saturday last with a party of forty of his Rochdale parishioners to spend "Rushbearing Week," in Belgium. He had prepared the party for the intelligent enjoyment of the trip by some illustrated lectures, and issued a printed programme of the tour.

THE Church Revival has at length reached the verger. We are informed that at St. Agnes', Kennington Park, where the ritual is of the most "advanced" order, the verger has been restored to his full dignity, and fulfils the duties of his post duly vested and seated in the chancel. He precedes the choir on all occasions, and attends generally to the reverent order of the service. The *Church Times* thinks that this revival of an official well known in the ancient English use, though not recognised in the usually depressed individual who now frequently fills the post, will be of interest both to the antiquary and to him who loves decency and order for their own sake.

"A SENSIBLE GENTLEMAN" is the requirement of a vicar in a "nice locality near London," who advertises this week for a curate. The advertiser announces that he "will wait," if the eligible candidate is not forthcoming at once. It is to be hoped there is no implied satire in this, but laymen cannot help noticing how rare is the condition mentioned among the multiplicity of qualifications now insisted upon in curates. Earnestness and musical ability we have come to take for granted, but sense and gentlemanliness are not often asked for. They are valuable qualities, nevertheless, from the lay point of view, at any rate.

THE Bishop of Durham is continuing the system initiated by Bishop Lightfoot of having a number of graduates living with him at Bishop Auckland Castle before ordination. They have lectures from himself, his chaplain, and other clergy, and do parish work in Bishop Auckland. There are nearly fifty such clergy who have been "Castle Students" in the diocese.

CANON TRISTRAM has been somewhat seriously ill, and is ordered complete rest.

THREE clergymen and two laymen have left England to join the Universities' Mission to Central Africa, and three ladies will sail next month. Bishops Smythies and Hornby are asking the Bishop of Bombay to send them some native Christians from India to help in the work.

THE *Church Review*, commenting on a speech of Mr. Joseph Arch, at East Grinstead, in which he protested against working men being coddled with blankets, and their wives with petticoats, from parsonages, and prophesied that the Parish Councils Bills would dethrone the influence of the clergy, says that the Bishops should all vote against the second reading of the Home Rule Bill. Our contemporary argues that if the Bishops only take an interest in Church questions they can hardly wonder if statesmen are not enthusiastic on matters in which they are specially concerned. The warning was not too soon, for in the *Guardian* Mr. C. E. Boothby urges the Bishops not to "defile themselves with the pitch of the thing accursed." This Solon would have the Bishops sit still while the Empire was dismembered, and would persuade them that the measure is wholly political, and that the movement in its form is not in any way a religious one! Their lordships, with a few exceptions, are not likely to take Mr. Boothby's advice, and themselves prove that their presence in the House of Lords is useless.

A PROPOSAL was made at the last meeting of the Hants County Council, to loan for three months Serles House, a building belonging to the county, for the residence of the Bishop of Winchester. It is occasionally used by the Judges when they come to Winchester on circuit, and also occupied by officers of the militia when the regiment is up for training, £10 being the sum usually charged to the militia. Some discussion ensued as to the advisability of levying a small amount for the privilege on the Bishop, but the proposal was negatived. Strange as it may appear, his lordship is not possessed of an abode fit for occupation, and although he has several palaces, yet in his cathedral city no fitting mansion can be found for this dignitary.

ALTHOUGH over ninety years of age, the Bishop of Chichester emphatically denies a rumour that the resignation of his see is being contemplated by him. Notwithstanding his years, he is one of our most active and industrious Bishops. His lordship of Bath and Wells is his junior by only some four or five years, while three of the active archdeacons of that see, with an average age of over eighty years, are still busy workers with the Bishop.

IT IS stated that the Bishop of Chester has abandoned the ordinary general visitation of his diocese, and this year will follow the example of the late Archbishop Magee by visiting and making personal examination into the spiritual condition of particular parishes.

A HANDSOME brass tablet has been placed in Ospringe parish church to the memory of Canon Griffin, who was vicar there for forty-four years, and honorary Canon of Canterbury Cathedral. The tablet, mounted on grey marble, records that the late canon was Senior Wrangler in 1837. The memorial is a replica of one placed in the ante-chapel of St. John's, Cambridge, and has been presented by members of that college.

ST. MAGNUS CHURCH, City, now under the inspection of the Chancellor of London, boasts the remains of the famous Miles Coverdale, that worthy having been rector of the parish for some two years. A marble memorial tablet stands to his memory within the edifice. The original church was founded in 1302 by a sheriff of London, and when Christopher Wren rebuilt the place in 1672, he arranged, with wonderful forethought, for an archway in the tower, in case of its being required as an approach to old London Bridge, which accommodation was very acceptable in after years.

A SERVICE of unique interest took place last week in the picturesque village of Barsham, Suffolk, when four new bells, and figures of Our Lord, the Blessed Virgin, and St. John were dedicated by the Rev. R. A, Suckling, the patron of the parish (who gave the figures), while Earl Nelson and Captain Thomas Suckling gave the bells in memory of Father Lowder,

Father Mackonochie, the Rev. John Jelloly (formerly rector of Barsham), and Captain Maurice Suckling, R.N., whose sister was the mother of the great Lord Nelson. The church was crowded, and the services were of an imposing character. The preachers were the Rev. A. L. Coates, late Precentor of Rochester, and the Vicar of St. Alban's, Holborn. The feature of the function, however, was one common on the Continent but unusual in England, of chiming the bells while the processional was being sung, the effect being very beautiful. The Beccles ringers rung a complete peal of 120 changes on the new bells after every service.

ARCHDEACON DENISON, in responding for the toast "The Bishop and clergy of the diocese," at a cricket dinner in Somersetshire, spoke out boldly on the necessity of Churchmen rallying to the defence of the Church in Wales, saying that the attack on the Church in the Principality would be the precedent for all future attacks on the Church in England. He contended that it rested more with the clergy than with twenty Parliaments and five thousand such statesmen as Mr. Gladstone, whether the people of England would rise as one man to prevent the greatest loss that could happen to them, viz., the wiping off the Church of England, as Mr. Gladstone proposed, from the face of the earth.

THE popular rector of Holy Trinity, Windsor—the Rev. Arthur Robins—once more appeals to his fellow Churchmen to forsake theory and take some practical action in abating what is a national disgrace—the condition of the dwellings of the poor. He recalls Lord Shaftesbury's saying, that the den is the main cause of drunkenness; and after quoting the Primate's strong expressions of sympathy with this projected reform, for which he laboured unceasingly for years, Mr. Robins appeals to the practical instincts of Englishmen by declaring that good cottages may bring in 4 or 5 per cent.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

NATURAL SELECTION AND SPIRITUAL FREEDOM.

SIR,—In Professor Henslow's notice of my "Natural Selection and Spiritual Freedom" (PULPIT, 19th August), he says:—"With regard to Drummond's book ('Natural Law in the Spiritual World'), Mr. Murphy thinks that in his analogies between the parables of Nature and of Grace he does not show 'the distinctness of the spiritual life, and its introduction into the world of human life and into the heart of man by the same Creating Spirit, who, in the beginning, moved on the face of the dark and formless waters.' But, surely, Professor Drummond maintains both these propositions."

Professor Henslow here says that I have mistaken Drummond's meaning, but it is Professor Henslow that has mistaken mine. I say in the paragraph from which he quotes, on page 3, that "the distinctness of the spiritual life, and its introduction into the world of human life and into the heart of man by the same Creating Spirit, who, in the beginning, moved on the face of the dark and formless waters," is "the very foundation of his (Drummond's) system."

There is much in Drummond's work which I think needs reply, but I do not wish to be, or to seem, unjust to him.

JOSEPH JOHN MURPHY.

Belfast, August 20th, 1893.

SIR,—Mr. Henslow, in his interesting review of Mr. J. J. Murphy's "Natural Selection and Spiritual Freedom," seems to me to run counter not only to Church doctrine, as he avowedly does, but also to Bible truth on the subject of infants and such saving change as may or may not be necessary in their case. Alluding to "some psychological change analogous to the conversion of an adult," he says: "Any such or other change in an unconscious infant would seem, in the light of modern thought, to be only one fiction added by the Church to counteract the other fiction of infants being 'children of wrath' until they are baptised. The Church has apparently forgotten (as in the Catechism) that this phrase was descriptive of the adult heathen Ephesians, who had their conversation in the lusts of the flesh (Ephesians ii. 3), not at all of the children of Christian parents." On the contrary, Mr. Henslow "has apparently forgotten" that St. Paul used the phrase in question of himself and other Jewish-born as well as Gentile Christians, that he has expressly turned from addressing "you" Ephesians, to speaking of what "we also all" "were by nature even as the rest," and that is, "children of wrath." He himself—not to speak of the rest—though one "who had lived in all good conscience toward God to that day" was, he tells us, "by nature a child of wrath." When our Catechism adds "born in sin," it only supplies what explains, and what I have no doubt underlay in St. Paul's mind, the expression "by nature children of wrath."

I believe Mr. Henslow is also mistaken in his description of the Church "fiction" he is dealing with, viz, "of infants being 'children of wrath' until they are baptised." The Catechism, or the Church anywhere else, does not say "until they are baptised." Even if "hereby" meant "by baptism," it would hardly mean that. But I believe it means by "a death unto sin and a new birth unto righteousness," by that which is "the inward and spiritual grace" of baptism. So that the Church in her Catechism says neither more nor less than she says in her baptismal services, quoting quite sufficiently for her justification our Lord's own words, "Forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost." If this seems a fiction "in the light of modern thought," so much the worse for "the light of modern thought"; the light that is in it is thereby proved to be darkness. But for my part I do not know anything more able to stand "the light of modern thought" without blinking than the fact that all men are born in sin and the truth, which necessarily corresponds to that fact that they must be born again. Does Mr. Henslow know any one who was not born in sin?

Now I do not suppose that Mr. Henslow will deny that it as infants we are born, whether with or without a sinful nature. I do not know of a single case to

the contrary of that, or of the being born in sin at the same time. That being the case, it would be strange indeed if infants were incapable of the new birth. Even if we were not told incidentally of one "who was filled with the Holy Ghost, even from his mother's womb," we might be sure that it was far too strange to be true that infants being born in sin could not be born again, which, of course, means that Almighty God could not regenerate them. For my part I am sure He can, and, moreover, that He always does when He is asked, and often when He is not asked. What can be more preposterous than, in Mr. Murphy's words, "to deny that any one can hope to walk . . . from the cradle to the grave in the light of God?" Certainly it can be hoped *for* any one who has been brought to Christ for His salvation, even if the little creature cannot hope it for himself in the cradle. That it should be so is the ideal of our Church, and, I believe, of *the* Church with regard to the children of Christian parents. It is realised, I believe, far oftener than is commonly supposed.

That the Christian life must begin in every case with what is called "conversion" is a common notion with many, especially among Noncomformists. I believe that is a great and serious mistake. It invariably begins with regeneration, whether that takes place in infancy, when it would be absurd to call it conversion, or in more adult life, when it is more or less closely, and with less impropriety of language, identified with conversion. One who has been regenerated, whether in infancy or in riper years, may be afterwards "converted"—in the Scripture sense of the word—again and again as often as he falls into sinful deed or habit.

I have no doubt that Peter was born again long before he was "converted" as in Luke xxii. 32, and all the eleven, too, before they were told (in Matt. xviii. 3) that they must be "converted and become as little children."

If by "the doctrine of baptismal regeneration" is meant that in the case of infants, as well as of adults, the outward sign and the inward grace of baptism may, and are supposed to, and ought to, and often do go together—just as in the other Sacrament—then I hold that doctrine with Mr. Murphy. If it is meant, as it is by many, that in baptism the outward sign and the inward grace always go together, then I do not hold it, but, with our reformers and the authors of our baptismal services, reject it as a comparatively late Romish corruption. I am not sure that even Romanists hold it in the case of adults. Cranmer explained the fact of two parts of the Sacrament of the Lord's Supper not always going together—which is now generally admitted by sound Churchmen—by reference to the fact of their not always going together in baptism, as seemed to be then admitted by all.

W. T. HOBSON,

August 21st, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 24.—"Life a journey." Micah ii. 10: "This is not your rest." Introduction.—The prophet Micah here tells us that in this life there is no abiding rest. The Christian finds this to be true, for there is nothing here in this state of probation which can give true rest. He therefore is seeking a city "whose Maker and Builder is God"; he is journeying on the narrow road, and by-and-bye he will cross over the Jordan, and Jesus and angels will be waiting to receive him into the heavenly city where there will be no more pain, or sorrow, and no more night. What a blessed place, and what a glorious reception the Christian will then have, "where the wicked cease from troubling, and the weary are at rest!" It ought to encourage us more to serve the Lord Jesus. There are three things we may notice here. 1. The fact asserted; "this is not our rest." This fact needs no proof. We are taught it by experience; we see others come and go; we see their birth and death; we are warned by God, His word is full of exhortations as to the shortness of time and the brevity of this mortal life; every year we are growing older, we feel more and more the failing of nature. 2. The hope entertained; there is prospect of another and better home than this one, that will be our rest. Yes, a rest from labour. Here men need toil and work. By the sweat of their brow they must earn their daily bread. A rest from trial: part of our labour in this world consists in trials and sorrows. A rest from anxiety: it is wearing and great labour, the trouble of the mind, especially on those of keen sensitiveness. 3. The lessons to be taught: that we should not set too high an estimation on what is not our rest. Things that pass so quickly cannot be much value. And the time of our sojourning here is not only short but uncertain and fleeting. Therefore how important we should make use of the present time in preparing for the future. May we seek an abiding interest and union in Christ, then all will be well; for consider that it will be impossible to enter upon that rest unless we are fit for its enjoyment. And to be prepared is to be the disciple of our Lord Jesus Christ. In the graveyard you may learn the solemn lesson how important it is to be ready. You will there see graves of those of the tenderest age. How uncertain life is. Consider your latter end ere you may be called away in an hour ye think not. A missionary one day put this question to his class, "Were one of you to die to-morrow, what would you do to-day?" One said, "I would be getting my grave ready"; but another replied, "I would cling closer to Jesus." The latter was the best answer in preparation for death. "Seek ye the Lord while He may be found" There is only one life to spend in this state. Need I tell you that this life is a life of discipline, a preparation for an existence that knows no end. Our destiny after this, so far as we learn from revelation, will be fixed and unalterable. Seeing then how vast is our responsibility, how we stand between two worlds, one passing away, the other enduring, how it ought to lead us to consider the vast importance of being ready when we are called to meet the Lord Jesus. "For this is not your rest."—THOMAS HEATH, PLYMOUTH.

PREFERMENTS AND APPOINTMENTS.

Abbay, Rev. Richard, M.A., Rector of Earl Soham; Rural Dean of Loes.

Anson, Rev. H. S.; Rector of Streete, Sussex.

Baker, Rev. E. G., B.A., B.Sc., Head Master of Nantwich Grammar-school; Licensed to Officiate in the Diocese of Lichfield.

Barnett, Rev. Samuel Augustus, M.A., Vicar of St. Jude's, Whitechapel; Canon of Bristol Cathedral.

Barraclough, Rev. John Bingley, M.A.; Vicar of St. Thomas's, Westminster-bridge-road.

Berry, Rev. John H., M.A.; Chaplain to Walmer Depôt.
Blunn, Rev. J. H., B.A; Chaplain and Naval Instruetor to the *Ganges.*
Boughton-Leigh, Rev. T. C. H.; Rector of Etehingham, Sussex.
Challenor, Rev. John William, Clerk in Orders, Manehester Cathedral; Rector of Christ Chureh, Moss-side, Manchester.
De-Wolf, Rev. Robert Bibby, M.A., Viear of St. Mary's, Sheffield; to the Charge of St. Peter's, Abbeydale-road, a new distriet, formerly attached to the Parish of St. Andrew's, Sharrow.
Dieker, Rev. A. C., Vicar of Newehurch, I.W.; Reetor of St. Mauriee's, Winehester.
Easton, Rev. J. G., M.A., Viear of Ilketshall St. Margaret, near Bungay; Reetor of Brinkley, near Newmarket.
Greenup, Rev. Albert W., M.A., M.R.A.S., Curate of St. Matthew's, Cambridge; Chaplain to the Right Hon. Earl Cadogan, at Culford Hall, Bury St. Edmunds.
Josa, Canon F. P. L., Ineumbent of Christ Chureh, Demerara; Rural Dean of Demerara.
Hoste, Rev. James Riehard Philip, Canon of Winchester, and Reetor of Farnham; Reetor of Meonstoke-eum-Soberton, near Bishop's Waltham, Hants.
Ieely, Rev. Frank, M.A.; Chaplain to the *Serapis.*
M'Connell, Rev. John, Curate of Kendal; Viear of Underbarrow, Windermere.
Millard, Rev. F. L. H., M.A., Leeturer of the Training College, Warrington, and Assistant-Curate of Warrington; Dioeesan Inspeetor of Sehools for the Dioeese of Carlisle.
Nairne, Rev. John Domett, M.A., Curate of Chelmsford; Reetor of Baldoek, Herts.
Oxland, Rev. William, B.A.; Chaplain and Naval Instruetor to the *Britannia.*
Panter, Rev. C. E., M.A.; Chaplain to the *Alexandra.*
Seulthorpe, Rev. Henry Lewis Frederiek, M.A., Curate of Hagley; Vicar of Churehill, Kidderminster.
Sealy, Rev. F. A., formerly Head Master of the Rajah's College at Ernakollam, and Direetor of Edueation in the native State of Coehin; Chaplain at Coehin, Diocese of Madras.
Shiers-Mason, Rev. Riehard, Curate-in-Charge of Norton-sub-Hamdon, Somerset; Chaplain to the Seamen at Gibraltar.
Shuffrey, Rev. William Arthur, M.A.; Vicar of Arneliffe, Yorkshire.
Stanley, Rev. Thomas Carter, LL.D.; Reetor of Honeyehureh, Devonshire.
Vaughan, Rev. Charles M.; Chaplain to the *Warspite.*
Vaughan, Rev. E. J., M.A.; Chaplain and Naval Instruetor to the *Rodney.*
Vineent, Rev. Marshall Clarke, late Chaplain of the Rotunda Hospital, Dublin; Viear of Braeewell, Skipton, Yorkshire.
Whitington, Rev. F. F., LL.B., General Secretary, Australian Board of Missions; Canon Residentiary and Assistant-Ineumbent of St. David's Cathedral, Hobart, Tasmania.
Whittingham, Rev. Walter Godfrey, B.A.; Perpetual Curate of St. Thomas-the Apostle's, Glen Parva, and South Wigston, Leieestershire.

CLERICAL OBITUARY.

Bamford, Rev. Robert, M.A., at Gordon Villa, St. Mary Chureh, South Devon, on the 25th ult., in his 69th year.
Benbough, Rev. Joseph, Viear, suddenly, at the Viearage, Llanddewi. Rhyddereh, on the 18th ult., aged 58.
Cahusae, Rev. Charles William, late Vicar of Astwood, Bueks, and formerly Chaplain H.M. Indian Serviee, at Bedford, on the 26th ult., aged 76.
New, Rev. John, for thirty-four years Reetor of the parish, and formerly Rural Dean of Midhurst (No. 2), at Duneton, Sussex, on the 25th ult., aged 73.
Piggott, Rev. Thomas, Vicar of Bishopstone, at Bishopstone Vicarage, Sussex, on the 26th ult.
Reeve, Rev. Edward James, for forty-four years Reetor of the parish, at Stondon Massey Reetory, on the 18th ult., aged 72.
Townsend, Rev. C. G. Gretton, at Berwiek Plaee, Hatfield Peverel, on the 24th ult., aged 74.
Wix, Rev. Riehard Hooker Edward, M.A., formerly Viear of Swanmore, Ryde, I. of W., at 30, Palmeira-square, Hove, on the 24th ult.
Zineke, Rev. Foster Barham, Viear of Wherstead, and Chaplain-in-Ordinary to the Queen, at Wherstead Vicarage, Ipswich, on the 23rd ult., aged 76.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

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Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893:—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

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WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

PESSIMISM.

By Ven. F. W. FARRAR, D.D., F.R.S., Archdeacon of Westminster.

Sermon Preached in Westminster Abbey.

"Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth." —1 Chron. xvi. 31.

IF we who are called upon to speak to you about sacred things are to have any real influence, either in the religious progress of the nation or on the thought of individual souls, it is our duty to take notice of contemporary opinion. We must try and point out whether or how far the general conclusions which sway the spirit of our age can or cannot be co-ordinated with those divine truths of which we are the appointed witnesses. There have been ages in which the authority of the pulpit was dominant. Men waited on its authority; it was the fountain of information, the arbiter of judgment, the controller even of politics. Now it is far otherwise; the predominance of influence has been transferred from the pulpit to the Press. Journalists who utterly ignore its existence speak to the multitude daily in millions of voices. Life has become one vast whispering gallery, which vibrates with innumerable reverberations. The recluse utters a thought in his study, and to-morrow it has become a maxim of the State and a proverb of the populace. The man of science in his laboratory reverses by a few lines a millennium of errors. The orator rules multitudes, and his words seem to their passions like the throb of the thunder or the splendour of the lightning. Among these mighty forces, what room is there for the pulpit? None whatever, if the pulpit degrade itself into a mere agent of ceremonialism; none whatever if it sink into the bare bulwark of merely human ordinances; none whatever, and deservedly none whatever, if preachers without thought, without knowledge, with no impassioned love of truth, shut themselves up in the narrow shell of ecclesiasticism, and have nothing better to offer to men than empty shibboleths, silvery platitudes, and silken euphuisms. When sermons deal with shams and make-beliefs, and the unrealities of the infinitely little; when they make for superstition, and not for truth; for credulousness, not for faith; for religionism, not for righteousness, they become mere draught and husks to strong souls who need the Bread of Life. When preachers assume to be praised because they are content to side with the many, to join with the dominant, to buttress the conventional, to answer decadent nations according to their idols—such preachers are no better than swarms of dead fish, swept down the current of some empoisoned stream. The preacher will be useless unless he add something of the prophet to the priest. It is the function of the true prophet to resist, to tell the truth and shame the devil, to champion every righteous and every unpopular cause, to stand up before kings, and not be ashamed to regard the friendship of the world as enmity with God.

The glory of the great Hebrew prophets, as of the great Christian Apostles, consisted in two things—their undaunted courage and their unfurling of the banner of righteousness. Their dauntless spirit it was which enabled them to alter the whole condition of the world; and every Christian preacher, too, must sometimes be called up to speak as plainly as Sir Walter Raleigh did when he hurled out his bomb of the lie the night before his execution.

I have intentionally digressed, yet not without purpose, if I have enforced the double duty of courage, and contempt for falsities, and if I have shown that for any Church to make itself the mere champion of immoral custom or retrogressive apostasy is a silly, ignoble, and suicidal policy. It is our duty to keep our eyes open to every ray of that slowly broadening light by which God shows all things, and the history of their ripening, even if to do so causes uneasiness to the half-dead idols in the dim cavern of our religious traditionalism. But while we rejoice with quick spirit to welcome every ray of new religious truth, yet when we see our own times going astray, whether it be in the world or in the Church, or in the world because the Church has not given a right message, it is no less our duty to confront to the best of our feebleness the current aberrations, we must do what we can to disentangle the truth from the web of complicated falsity, and all the more if the falsity be popular and influential.

Now, what is the prevalent tendency of opinion, as illustrated in our day, in science, in art, in journalism, in literature, in social speculation? It may certainly be summed up in the one word "pessimism"—that is, unbelief and hopelessness. The illustrations of the tendency are manifold, they come from every side. If we turn to philosophy, we find, as a consequence of unbelief, the revival of the old doctrine that life is not worth living, that man is a failure, just as Pyrrho, the ancient sceptic, compared mankind to swine pent up in a foundering, wrecked, and rudderless vessel in the midst of a hurricane. "Since the human race," says Schopenhauer, "always tends from bad to worse, there is no prospect but ever-deepening confusion and wretchedness." "Existence," says Von Hartmann, "is unspeakably wretched, and society will grow worse and worse." "More

dreary, barren, base and ugly," said Carlyle, "seem to me the aspects of this poor, diminished, quack world, doomed to speedy death," which he can only wish to be speedy. "A wave of doubt, desolation, and despondency has passed over the world," says an English poet, Mr. Alfred Austin, in a lecture, recently, before the Royal Institution. "One by one all the fondly cherished theories of life, society, and empire have been abandoned; we no longer seem to know whither we are marching, and many appear to think that we are travelling to perdition." This pessimistic spirit, he said, pervades all society and all thought.

I will speak mainly to-day of the supposed connection of science with this pessimistic tendency. To science many attribute its growth and its spread. "Science," says M. Zola, the unclean French novelist, in his speech delivered a few months ago, "hath emptied nations, and is incapable of repeopling them; it has ravished happiness from our human souls, and is incapable of restoring it; in proportion as science advances the ideal slips away." Now I believe science to be beneficent, and I believe pessimism to be destructive, and, desiring to combat the predominant pessimism, I shall try to prove to you that science gives no ground for it at all. For if, indeed, we were to suffer ourselves to sink into this hopelessness, and, above all, to suffer the rising generation to grow up with any such notion, there could be no more fatal result for England and the world. Of art I have nothing to say. She gives us her scenes of Nature, and that is innocent and beautiful service. She gives us her classic dreams, her crude impressions, her coarse realism, her pretty ideals. She has, alas! little more in the present day to say to us. She has forgotten, or she has abnegated, the lofty religious lessons with which of old she uplifted our souls heavenwards in the days when faith, however ill-constructed, was not dead. The art of Lovino da Luini, of the earlier days of Raphael, seems as if it had fed on manna and drunk of the dews of Paradise. But where is it now? Art, except in one modern studio, has almost ceased to help us to the loftiest ends; and science, we are confidently assured, has disillusionised us with despair and disbelief.

It is this assertion I would disprove. I look on the revelations of science as the conspicuous glory of this age, but also as the infinite boon of God. I look upon it as a mere confusion of thought, a confusion of language, to say that science is opposed to revelation. Science is part of revelation. It is an absurdity to say that science contradicts religion, for religion, on one side, is nothing but a knowledge of God, and science deepens our knowledge of God. And religion, on the other side, is nothing but morality. It is a good mind and a good life; and there is not one law of morality which science does not repromulgate and emphasize in thunders louder than those of Sinai. The hasty inferences of science, the rash generalisations of science, the exorbitant guesses of science may contradict religious truth, but every proved result of science becomes a necessary element of religious truth. False science may contradict true religion, and false religion may contradict true science; but that any demonstrated result of science can contradict any essential verity of religion is simply to say that God can contradict God. Science is one of the Bibles of God, by which, as St. Paul boldly says, the invisible things of Him are rendered visible; it is God's revelation to the mind of man through the works of Nature, and whatever may be the voice in which God speaks to us, it is impossible for Him to lie. If we are faithless, He abideth faithful; He is not able to deny Himself. The supposed antagonism between science and religion is merely due to the passion and ignorance of men. Over and over again the representatives of the Church have denounced, persecuted, imprisoned, tortured the pioneers of scientific truth, and over and over again in shameful collapse they have been compelled to confess the ignorance of their own oracles, and to co-ordinate the ruined *débris* of their false traditions with the once anathematised conclusions which, in spite of them, have passed into acknowledged truth. The priests who cursed the early scientists and geologists, who made Galileo recant upon his knees, who would hardly let Colombus discover the New World, who denied the existence of the Antipodes, were exactly like the Chinese who heaped masses of their sacred crockery in front of the first steam-engine introduced into China, hoping by those consecrated potsherds to stay its course. The consecrated potsherds of false religion were only smashed to atoms; the steam-engine sped on its lineal course. And science has been to men a boon unspeakable, an archangel of beneficence as well as an archangel of power. She has prolonged life, she has mitigated disease, she has minimised torture, she has exorcised superstitious terrors; she has given to feeble humanity the eyes of Argus and the arms of Briareus, she has opened to men's thoughts unimaginable realms of faërie, and has made fire, flood, and air the vassals of his will.

And it is not true that science leads to unbelief. Whose name stands first in the modern era of science? The name of Sir Isaac Newton. Was he an unbeliever? He was one of the whitest, purest, simplest, most believing souls that ever lived. Whose name stands first in science in our own generation? The name of Michael Faraday. Was he an atheist? His friend found him one day bathed in tears, and asked if he was ill. "No," he said, "it is not that;" but pointing to his Bible, he said, "While men have this blessed Book to teach them, why will they go astray?" It has been sometimes assumed that Charles Darwin was an unbeliever; yet he wrote in his book on

the descent of man: "The question whether there is a Creator and Ruler of the Universe has been answered in the affirmative by the highest intellects that ever lived." I do not like to mention our living contemporaries, but I may say that Professor Huxley has at least used words of memorable eloquence on the absolute and unapproachable supremacy of the Bible as an instrument of national education. And Mr. Herbert Spencer says, "The atheistic theory is not only unthinkable, but even if it were thinkable would not be a solution of the question." There have been scientific atheists, but such men have not been atheists as a necessary consequence of their science, but because they have committed the very fault which they scorn so utterly in priests: it is because they have tried to soar into the secrets of the Deity on the waxen wings of the understanding; it is because they have pushed their science to untenable conclusions and mingled it with alien inquiries. If unbelief were a necessary result of science, no benefit which science could possibly bestow could equipoise its curse, for religion means that by which the spirit of man can live. The destruction of religion would be first the triumph of despair, and next the destruction of morality. Once persuade man that he is no better than the beasts that perish, and he will live like the beasts that perish; he will cease to recognise the intangible grandeur of the moral law, and will abandon himself to the struggles of mad selfishness. In a godless society there would certainly be an end, as amongst the lowest savages, to man's honour and woman's virtue; and human beings, reduced by loss of faith in God and in immortality to lowest animalism and brutal vice, would become no better than toads in a poisoned tank or wild cats in a red-hot iron cage.

But we have but to turn our eyes to the abiding majesty of the infinite azure above our heads, or to the midnight with its million stars, to reduce atheism to fatuity; we have but to turn our eyes inward to the no less convincing splendour of the moral law to see all-brilliant wickedness and all-vain wisdom shrivel into despicable nothingness before its everlasting spell.

All religion is based on three primary convictions—of God, of righteousness, and of morality; and these convictions science strengthens and does not destroy. It is indeed asserted, to take but one case to demonstrate the vastness of the universe, that God cannot possibly care, if there be a God, for such an insect, such an atom, such a nothing as man; that God is infinitely greater than the universe, and therefore as we take refuge under the shadow of His wing we do not and we need not quail before the overpowering magnificence of God's stupendous secret. Let the astronomer point to us a thousand million stars, let him point to me a speck of light billions of miles away, and let him tell us that that dim speck is not a star at all, but an inconceivable swarm of burning meteorites clashing endlessly together in the vast inane. He may ask whether before so vast a mass of matter mankind can be anything better than shadow less than shade, and nothing less than nothing? We answer that those limitless extents do not at all appal us, because God is there, though telescope cannot see Him nor microscope find Him, nor the scapel prove His existence, nor any spectrum analysis reveal the limits of His being; yet, as a star of the universe may be reflected in the little orbit of the human eye, or as the blue heavens may mirror themselves in a little water drop, so the universe, so far from crushing men, demonstrates man's greatness. Apart from the mind of man the universe has no real existence. Its existence is rather a preconception of it. It is he medium through which the eye of the infinite reason gazes down into ours. "How knowest thou that God exists?" asked one of a Bedouin Arab. "Does the dawn need a torch to be seen?" he answered. Because God is everywhere, are we to find Him nowhere?

> "Oh, where is the sea?" the fishes cried,
> As they swam the crystal waters through:
> "We have heard from of old of the ocean tide,
> And we long to look on the waters blue.
> The wise ones speak of the infinite sea—
> Oh, who can tell us if such there be?"

And we who live in the sea of the infinite, are we to imitate those silly fishes and ask where is the God who is not far from any of us, who may be in our inmost hearts by faith, and in whom we live and move and have our being?

I cannot say a tithe of what is needful to complete an inexhaustible subject, but I say, in conclusion, that science is not the source of infidelity, but is, and should be, the mother of deeper faith, and, therefore, that it gives no sanction to the pessimism which is now so dominant. Nay, for every faithful soul it enhances the brightness and it enkindles hope. Science may say to us: "You and all your race have lived in darkness; man begins in darkness, ends in darkness; darkness is everywhere around us, in us, under our feet, among our hands. Science has sawn asunder the little twig of the tree of life in which man rested; he may cling to it for a moment, only to be precipitated more surely into the abyss." We reply: "Nay, let the branch be cut away, and then man will

> Unfurl wings within him wrapped, and proudly rise,
> Redeemed from earth, a creature of the skies.

Science has not shown us, but God has shown us, that we have wings that do not need the branch of the Tree of Life to rest upon.

> Waft of soul's wing,
> What lies above?
> Sunshine and love,
> Sky blue and spring.

Clinging to God's hand, we find that science cannot dethrone Him, and in the darkest hour

through which any human soul can pass, whatever else is doubtful this at least is certain: if there were no God and no future state, yet even then it is better to be true than to be false, better to be pure than to be unclean, better to be generous than to be selfish, better to be brave than to be a coward. Through the eternal distinctions of right and wrong we shall find our way to God. No one who has ever walked in the paths of holiness has failed to find Him, and in finding Him we find joy and peace. "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." In this belief we do not in the least fear death. See, this clay-cold clod was a man's heart. Crumble it, and what comes next? It is God. Yes, it is God in Christ. Do not yield for a moment to the prevalent tone of despondency. It is faithless, it is paralysing, it is profoundly immoral. In God's name I bid you rejoice, in God's name I comfort you, in God's name I bid you hope. Let every one of you say what a holy writer has said: "Lead me on, my hopes; I know that ye are true and not vain. Vanish from my eyes day after day, but rise in new forms. I will follow thy holy leading—follow till ye have brought me to the feet of my Father in heaven, where I shall find you all with folded wings, spangling the sapphire dust, wherein stands His throne which is our home." We are surrounded, I know, with dense malarious fogs, with pestilential vapours, which wreak up from the abysses of our own evil hearts, from all the extent of religious falsities, and from the stagnant marishes of worldly society; but these are near and passing, and of the earth; they are not real and eternal. Beyond them and above them is the blue infinitude of heaven; beyond them and above them the high sun flames in its eternal zenith. *There* is purity, *there* is righteousness, *there* is not this ignoble discontent with life and this moaning pessimism about humanity, but there are songs and there is everlasting joy in such believing. "Heaven gleams above us—there our pathway lies."

LAW AND SPIRIT.

By the Rev. E. M. Venn, B.A., Rector of Kilkenny West, Co. Westmeath.

Sermon Preached in Glasson Church, on September 14th, 1890.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Hebrews x. 1.

THERE are two main principles, fellow-Christians, which will be found omnipresent in this world, whether it be in the works of Nature, which is to say God, or in the mind of man, which was framed in His image. And these two principles, not antagonistic to each other, but working together, and not able to achieve anything successfully the one without the other, are the law and the spirit. We learn a great deal in these days about this said principle of law; we know how according to it the sun gives his daily light, the earth and her sister planets move in their regular courses around the sun, and how gravitation keeps them all in their appointed places, lest they should fly off at a tangent like a stone from a sling. We know how according to law all bodies, whether they be those of a man or a grain of wheat, are formed or built up, sustained, decay, and are re-absorbed into that from which they sprang. And in ten thousand ways, which it would take far too long to enumerate here, we see the application of a universal law to ourselves, our fellows, and the world in which we live. But what about the Spirit? Could this complex system of laws, of which the utmost research and thought can only discover a part, could this have originated itself and been gradually extended by its own power? Or could chance, or evolution, or any other name which means man's ignorance, have brought it about? Oh, no. I think that no rational being, down in his heart of hearts, does really and truly believe that this vast system of laws originated itself. It is too absurd. As well might a man think that a watch or a steam-engine had formed itself, or been produced by chance, evolution, natural selection, or anything else. The evidences of design are too many and too clear all through the universe, and nothing will ever lessen their vast significance, let so-called philosophers talk as they will. A great Spirit is there, the Spirit of God, as the Bible tells us, although a mind reverent and thoughtful as that of Newton was, would discover its presence for itself. Yes, the Spirit is there, that of God Himself, animating and sustaining that which He has created.

So much for the works of God. Let us look now at those of man. Take the example of poetry. A well-known saying assures us that a poet is born not made, and nothing can be truer than that. We are all quite aware that a poet has to follow definite rules. In Latin and Greek literature these were very much more strict than in our own language. But we, and all who write in any modern language, have to make lines not exceeding a certain number of feet or syllables, and to ensure that there shall not only be rhythm generally throughout our work, but rhyme also. Even Hebrew poetry, as in the Psalms, the Book of Job, the Song of Deborah, and other parts of the Bible, though it seems so loose and disjointed, yet follows the rule of "parallelism" as it is called. These are the laws of poetry. But suppose that a man were to sit down and string together a number of verses of equal length and rhyming correctly, does it follow that he is therefore a poet? Very far indeed from it. He has indeed followed out

exactly the laws of poetry, but perhaps the spirit of a poet is wanting, and if so he will only have succeeded in writing prose in a certain metre, and no one who reads it will feel anything but disgust or weariness. The spirit is wanting, it is not the real thing.

Or, again, if a man was to sit down to write a work of fiction, he might fill a certain number of pages and chapters, and as far as the mere literary part of his task went he might attain perfection. His periods might be even, well-balanced and rhythmical, his style and diction might be faultless, and the laws of composition might not be violated in one particular. But the spirit of such labour is necessary; if the writer had not imagination, if he had not the power of full insight into the character of men, and of correctly analysing all their thoughts and motives for action, he would produce but a dry and artificial composition which no one could read a second time, and of this indeed we have many examples in the present day.

In order that one may be an accomplished musician, a great deal more is necessary than a mere knowledge of notes. Many a person is quite a correct player, and yet it does not give one pleasure to listen to them; they do not evoke any sympathetic feeling in their audience, because they play in a mechanical way merely; they obey the laws of their art, but they have not the spirit of it in them.

And the same is true of all those which we call the fine arts. Does any one think that a mere following out of mechanical rules and laws would enable a man to paint such pictures as Michael Angelo, as Titian, or Murillo painted, or to execute such splendid works of sculpture as Phidias or other renowned ancients achieved, of which it was said that they seemed to breathe as if they were alive? No, there is no one who could do these things merely by the laws of painting a sculpture; the spirit must be there also.

And now, to leave these things, of which I have been speaking in the way of illustration merely, and to return to the purely religious aspect of the question. All these sacrifices, which are spoken of in our text as being offered continually to God, cannot make the comers thereunto perfect in the law of righteousness. The performance of these from year to year was only the observance of the law which God had laid down, and the slaughter of bulls and goats, by itself, could not atone for sins. There was no inherent virtue in the act itself, or else it would have been valid to remove sin when it was performed by nations other than the Israelite. But these things, the sacrificial code of the Mosaic law, were as the outer shell of a nut, and that which underlay them or was within them—the spirit, namely, of worship—was that which made them acceptable to God, and caused Him, therefore, to grant His forgiveness to those who offered them up.

And what was this spirit of worship, on the part of the Israelites, and of those who partook later of the Temple worship at Jerusalem? It was the spirit, first, of simple and undoubting trust, which led them, or was intended by God to lead them, to look to Him as their supreme Ruler and Guide, to ask Him for what they needed, to confess their sins to Him, to beg Him for forgiveness. and, in one word, to make Him and His glory the centre around which all their thoughts and actions were to revolve, the great object to which they were all to tend. And it was also the spirit of faith, of which this Epistle to the Hebrews tells us so much, that spirit which sustained the hearts of the Israelites wandering for forty years in the dry and barren wilderness, and told them that God, their great King, would certainly bring them at last into that goodly land of Canaan, which He had sworn unto Abraham, Isaac, and Jacob, not swerving at all from the solemn promises made by Him, and which assured their descendants in Jerusalem and throughout Judæa that God would hereafter send to His people a Messiah, or great Deliverer, of whom He spoke by the mouth of many of His prophets, and who should set His people free from their enemy and from death. If it had not been for their trust and their faith, the sacrifices which were made under the law could have been of no avail to those who came thereunto, for the blood of bulls and goats cannot take away sin. This was the spirit of their worship, without which the mere observance of laws was of no effect; and it was because they lacked this spirit, while they yet outwardly kept the law even in the most minute observances and details, that our Lord passed such frequent and scathing denunciations upon the Pharisees—"Woe unto you, Pharisees, hypocrites"—actors, that is to say, who had the outward form, but not the inward spirit.

Now it has been said, fellow-Christians, that the law is a schoolmaster to lead us unto Christ; and when we consider that the sacrifices which the Jews offered up, according to God's order and law, were of no effect except by the spirit of worship which underlay them, we Christians also must remember very carefully that the same combination of principles must exist in our own case also, if our religion is to be a thing of reality, and to find acceptance in the eyes of God our Father and Christ our Master. Law is not abolished for us in any way. The commandments of God are just as binding upon us as ever they were upon the Jews of old, and as, indeed, they have been upon all in all time who were seeking after God and His truth. But it is not enough for us that we should merely observe the laws which have been given to us in outward behaviour. If this is all we do, our worship is not a reality, but merely a shadow. There must be the true spirit of worship in us, without which neither our prayers nor our praises will be acceptable to our Father which is in heaven. We cannot attain

to the Christian ideal otherwise than by having the spirit within us, and at the same time obeying the law. The most tuneful musician, the sweetest poet, the most imaginative author, the greatest painter or sculptor, must yet obey the laws of their respective arts if they wish to accomplish anything; and the Christian too, if he would perfect his worship, must have these two great principles in accord.

It is not enough merely to fulfil the outward law, to abstain from open sins, such as murder, or theft, or lying, or perjury. Many keep themselves from such things, but it is not from the love of God that they do so, and therefore, as the motives which influence them are in the eyes of God valueless, so the result which they achieve is in His eyes valueless. Men may approve of a life which is free from open crime from mere earthly motives, but God can only approve of it when it is produced by the spirit of godliness within the heart. And so with our prayers and praises offered up to God; if these are a mere mechanical thing on our part, if we offer them up merely because it is a habit which we do not care to break, or because it is decent in the eyes of our neighbours, then we may be sure that they will not be accepted at the throne of heaven on high. When we utter our prayers without sincere desire, or our praises without a deep and heartfelt gratitude, our motives may not, perhaps, be exactly the same as those of the Pharisees in ancient times, but our condemnation will not be far removed from theirs.

What we require, each and all of us, is the spirit of godliness working within our hearts, and, like a little leaven, leavening the whole lump of our earthly conduct and conversation, so that it may be truly and sincerely upright, and that from the right motives—love, trust, and faith in God and in His Christ. Oh! this spirit of godliness, what a blessed thing it is within the heart of a man, making him feel a deeper and truer communion with God than ever he could have had before, making him give the best love of his heart to the Blessed Trinity of mercy and power, from whom come his being, his redemption, and his sanctification, and causing him to loathe and turn from sinful deeds because they are hateful in the sight of heaven, and because he would not willingly grieve the Giver of all good things to him, whether they be of the body or of the soul. Making him trust in the hand of his God, stretched out over him in protection and guidance, with so simple and genuine a trust that he will feel the deepest gratitude for the mercies which he knows to come from the Divine Providence, and will accept the chastenings which befall him in the firm consciousness that "whom He loveth He chasteneth," and that, although the clouds of adversity may lower dark and gloomy, yet that they will break in blessings on his head, and that by-and-bye the sun of God's favour will burst upon him in all beneficence once more, making him believe with all unshaken faith that by the merits and mediation of his blessed Redeemer he may be washed white from the stain of sin and guilt which is upon him, as upon all the children of Adam, and be reconciled with God so that he will have happiness even here upon earth, and still greater happiness—a joy that knows no ending—in that heaven where is the throne of God, and where ascend ceaselessly the glad songs of praise from the lips of thousands and of myriads for whom the death of Christ has been no fine story, which they may admire and criticise objectively, but a truth which has been to them the very mainspring and source within their hearts whence sprang every impulse and wish leading them to good thoughts and holy deeds.

Such, fellow-Christians, is the spirit of godliness, which if you have and at the same time observe the laws of God, you will have built a house, not upon the sand, but upon a firm and lasting rock, even upon Christ our Lord Himself as the head corner-stone of all.

These things and others like them have been often said before, and you know them, doubtless, well. Is it a weariness to any of you to hear them repeated once again, or do they find an echo and touch a chord somewhere down within your hearts? Oh! look well to this; do not deceive yourselves, but ask yourselves the question, "Have I the true spirit of godliness within me?" and give an honest and unflinching answer to the question. If it is not in you, then no matter how well and decently you may be living in the eyes of your fellow-men, however much you may be free from even the idea of committing actual and open sin, and however punctual and exact you may be in performing all the outward duties of your religion, there is still wanting one thing, the most important of all—the little leaven which will leaven the whole lump. If the spirit is wanting, the mere law alone, however carefully it may be observed, cannot produce a result which will be pleasing—at any rate to God.

But our heavenly Father is merciful and long-suffering, and ready to incline His ear to those who call upon Him in truth and sincerity. If any one, stricken with a sense of his lack of the spirit of godliness, will turn to God with an humble and contrite mind, and pray with all his heart that this great treasure may be his, he will not go unrewarded. It may not come to him all at once, for that which is most worth possessing is scarcely ever won without toil and labour, and as few lose the spirit of God all at once, so few gain it in the same way. But he who prays and works together, trusting in the love of God and the compassion and sympathy of Christ towards sinners, and at the same time watches and disciplines his own life with every care, will meet his reward at length. Year by year a change will come over his inner man, his life will become altered, fresh hopes and higher and nobler aspirations will enter into his soul, and at length,

being guided by the due combination of law and spirit, he will live uprightly here before God and man; and when death at length comes to him, he will receive in heaven the exceeding great reward of his labour in Christ upon earth.

THE Archbishop of Canterbury has contracted a slight chill at Zermatt.

St. PETER'S, Vere-street, has been reopened, after having been fitted up with the electric light.

THE Church Congress, which was to have met at Exeter in 1891, but was prevented owing to the Bishop's visit to Japan, will probably meet there next year.

CANON BENHAM who is acting as chaplain at Pontresina, will contribute a chapter on Winchester Cathedral to Messrs. Isbister's volume "Our English Minsters."

ON Saturday the Bishop of Carlisle reopened the church of Stanix, a suburb of Carlisle, which stands on the site of a Roman station. The font, of Caen stone, is a memorial gift by Mr. Allison, M.P.

THE vacancy among her Majesty's chaplains caused by the death of the Rev. Foster B. Zincke, will in the usual course be filled by the senior honorary chaplain. Next on the list for such promotion is the Venerable William Sinclair.

A LARGE statue of St. Columba, the renowned Celtic evangelist of Scotland, has been erected in Iona in connection with the Scottish Episcopal Church recently established there. Bishop Haldane is the donor of the statue.

THE Archdeacon of Northumberland's scheme of "cavalry curates," to ride on ponies from hamlet to hamlet in scattered portions of the diocese, and officiate in small chapels of wood or iron capable of holding from thirty to fifty people, is progressing favourably.

GOOD preachers are almost as scarce in London in September as they are in August. It is worth while, therefore, to note that Canon Scott-Holland, who has been rusticating in North Wales, has returned to St. Paul's, and will preach every Sunday afternoon during the present month.

THE Bishop of Ripon and Mrs. Boyd-Carpenter have been staying for a fortnight at a farmhouse in the remotest corner of the diocese of Ripon, which forms a wedge between Durham and Cumberland. They visited churches, schools, and parsonages daily, and called also on many laity of all ranks.

A NEW pulpit has been erected in the parish church of Loddiswell, Devon. It is a memorial to the late Mr. R. Peek, J.P., who as a young fellow tramped to London to escape service in the militia, and ultimately he founded the famous firm of which Sir Henry Peek, Bart, is now the head. The new pulpit is of thirteenth-century character, octagonal in shape, and bears an inscription as to the reason of its erection.

THE vacant living of St. Thomas's, Lambeth, which was held for many years by the late Rev. T. R. Starey, has been filled by the appointment of the Rev. J. B. Barraclough. Mr. Barraclough, who has been out of collar for a considerable time, was formerly minister at the Jews' Episcopal Chapel in Palestine-place. Like his predecessor at St. Thomas's, he is a rather extreme Evangelical, and preaches, when he can do so, in the black gown.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 9, 1893.

CHURCH NOTES.

ARCHDEACON FARRAR, notwithstanding the wordy warfare in which he has been engaged, appeared the other day as an authority on strikes. He admitted that strikes might at times be right, but they were undoubtedly costly and cumbrous expedients. It was a serious thing to contemplate that at any moment, by a combination of workmen, the complicated machinery of our social and national life could be stopped. Strikes, too, caused a great deal of misery to the innocent, and at the best must be considered a rude instrument of an incomplete civilisation. Such violence, said the Archdeacon, should be replaced by co-operation, mutual concession, profit-sharing, or boards of arbitration.

WELSH Churchmen congratulating themselves on the debates last week in the House of Lords may well exclaim, "Save us from our friends," when they read the cool proposals of a Welsh clergyman in the *Western Mail*—whose editor vouches for his position—in favour of Church reform. This Solon proposes the election of bishops, deans, archdeacons, and canons by the clergy (with a lay representative from each parish in the former case), and the complete disendowment of all except the bishops, who are to receive a £1,000 a year and cease to be peers. The money so saved is to go towards the better endowment of poor livings. That many reforms are needed, not only in the Welsh dioceses, but throughout the Church is true; but to so crude a scheme disestablishment would be infinitely preferable.

BY the death of Mr. J. D. Chambers, the Recorder of Salisbury, in his eighty-ninth year, the Church loses a devoted son, who was at Oriel College, Oxford, with all the great leaders of the Tractarian school. In 1834 he married a daughter of Lord Wodehouse, and in 1842 was appointed Recorder of Salisbury. He was one of the most learned of canonists, and his great work, "Divine Worship in the Church of England during the Fourteenth, Fifteenth, and Sixteenth

Centuries," is a standard book on pre-Reformation ritual. Mr. Chambers was likewise a warm advocate of the unity of Christendom, and was president of one of the earliest societies formed in this country to promote that object.

A PAPER on "the Church and the Press" was to have been read at this year's Congress by the late Rev. W. J. Smith, whose death was announced last week. We are this week informed that a paper on the subject will be read by the editor of the *Record*, the Rev. A. R. Buckland, morning preacher at the Foundling.

IT seems that the Lord Chancellor made it a condition of his appointment of the Rev. S. A. Barnett to a Bristol canonry that he should resign the living of St. Jude's, Whitechapel, though, as we stated last week, he will retain the wardenship of Toynbee Hall. Mr. Barnett is more esteemed by laymen than by ecclesiastics, or those laymen who are sometimes more clerically minded than clerics themselves. The way in which the *Church Times* refers to his appointment may stand, *mutatis mutandis*, for the general tone of comment by the Church papers on his promotion. Says that journal, "Mr. Barnett is of the Broadest of the Broad, but his energetic labours for the elevation of the East-end during the past twenty years, if they have lain rather in a secular than an ecclesiastical direction, make it impossible to carp at the appointment." "Carping" at appointments is but too congenial, we are afraid, to some ecclesiastical journalists. The living of St. Jude's is in the gift of the Bishop of London. The net income is £250, and there is a house.

HARVEST festivals will, we suppose, continue to be held, but we would fain hope that they are coming to be managed with better taste, particularly in the matter of church decoration. The *Guardian* prints an article this week on the subject, which is severe, but not a bit too severe, upon the eccentricities, not to say irreverences, that too often astonish and shock sober-minded worshippers. It is not conducive to devotion when (to quote the writer) we enter a church and find the window sills recalling a greengrocer's shop, as they groan beneath a weight of cabbages, cauliflowers, potatoes, and onions, or when one reads of a church decorated with a model of a potato-pit, with a few potatoes lying about the top to make the resemblance complete, or with a miniature rick-yard with grass and fences. The *Guardian's* contributor suggests that the Bishops should help us to maintain (shall we say restore?) the religious character of our harvest festivals. If each Bishop would appoint a Sunday for the festivals in his own diocese, or, still better, if as a body they would appoint a day for the country at large, the remedy would cut at the root of most of the evil complained of. Decorations would no longer be handed on from one church to another; the spirit of rivalry would fail when the running about from church to church became impossible; the clergy would have to preach at their own churches on harvest festivals, as they do at Easter; and collections would be large, if almsgiving were taught as a necessary part of true thanksgiving.

WE can but wish success to the guild of St. Edmund, of which we have just received the first annual report. The guild, we are told, owes its existence to a want felt by some of the teachers under the London School Board for an association other than the professional societies already existing. The matter having been referred to Mr. Diggle, chairman of the Board (who kindly consented that it should be placed under his patronage), a preliminary meeting, under the presidency of the Rev. Stewart D. Headlam, was held on May 24th, 1892, at St. Mary's, Charing-cross Road. At this meeting it was resolved to institute the guild, with the following objects:—(1) To provide opportunities for social intercourse among those who are interested in the work of the London School Board. (2) To promote a better knowledge among clergy and others of the work done in board schools. The next proceeding was an inaugural service, held at St. Mary's Church, Charing-cross Road, when a sermon was preached by the Rev. A. H. Stanton. At its conclusion, a general meeting was held in the adjoining schools, and a governing body, consisting of warden, honorary secretary, and treasurer, with a committee of seven ladies and gentlemen, was elected. This governing body, we are informed, drew up a set of provisional rules, and organised during the year several successful meetings, at which addresses were given and papers read by the Rev. Stewart D. Headlam, Principal Gent, Canon Scott-Holland, the warden, and others. The guild has shown its desire to promote the social amusement of its members by arranging two Cinderella dances, which were held respectively at the Freemasons' Tavern on January 13th, and at the Bloomsbury Hall on April 28th. The guild at the present time numbers neary 300 members and associates.

CHANCELLOR DIBDIN'S lucid exposition in the *Times* of the effect of the Parish Councils Bill upon Church property, to which we called attention a day or two ago, is followed up in the *Record* by an elaborate article in which the dangerous tendency of the measure is plainly brought out. The writer shows, as Chancellor Dibdin has done, that the terminology of the Bill does not carry out the professed design of its author not to interfere with the Church. There are two forms of words in the Bill with regard to ecclesiastical affairs. One is "the affairs of the Church"—a vague expression which is left to explain itself. The other is "ecclesiastical charity," which is defined, as in the City of London Parochial Charities' Act, 1883, to mean "a charity the income whereof is either wholly or partly applicable for any spiritual purpose which is now a legal purpose, or for the benefit of any spiritual person as such, or for the erection, maintenance, or repair of any ecclesiastical buildings, or for the maintenance of Divine service therein." "We need scarcely point out," says the *Record*, "that this definition gives a very restricted meaning to 'ecclesiastical charity.' In one important respect this definition is narrower than that in the City Parochial Charities Act, because it is limited to property producing 'income.' A 'spiritual purpose' is another vague expression which may cover much or little. It probably denotes primarily a charity for a sermon or other religious service to be performed by a clergyman or 'spiritual person.' It is clear, that these exemptions do not cover, or anything like cover, the whole area of Church property." They certainly do not cover elementary schools. The moral of course is, not that Churchmen should oppose the Bill as a whole, but seek "to separate the matters which have been wrongly and wantonly mixed together in it."

Reviews and Notices.

"THE EXPOSITOR." September, 1893. London: Hodder and Stoughton.

THIS is a very good number of the *Expositor*. Dr. Dale's paper on 'Sin" is most thoughtful, and its tone earnest and impressive. It is divided into six sections, and the last, on the sin of Adam and the "inconsiderable place which is given to this account of the origin of human sin in the Holy Scriptures," is full of interest. And indeed it is more "inconsiderable," probably, than Dr. Dale says. Only twice, he says, is Adam's sin referred to at all in the Old Testament, and he quotes Job xxxi. 33 and Hosea vi. 7. But surely the former case is very doubtful indeed, and the latter uncertain. The Revised Version in each case, it is true, retains Adam in the text, but gives the alternative in the margin. In Job, the LXX. had a different reading, but in Hosea it has ἄνθρωπος. In Job, the Vulgate has *homo*, on the other hand, in Hosea it has Adam. But be this as it may, Dr. Dale is right in saying that there are no other passages in the Old Testament, and only two in the New, where the evil results of Adam's sin on his descendants are in any way alluded to, and even there incidentally. Dr. Dale is probably acquainted with Professor Jowett's essay in his "Commentary on the Romans."

Professor Marshall replies to Mr. Allen very satisfactorily, for Mr. Allen's point was that the Professor's knowledge of Aramaic was imperfect. We should say that the account he here gives of his Aramaic studies quite disposes of that charge. But we cannot resist the temptation to turn aside from this subject—most interesting though, it has been, and is still to us—to attack the Universities. Why do not either Oxford or Cambridge give us an edition of the Targums, or even part, which shall be within the reach of the pockets of country parsons, who have no access to libraries, and to whom German type is literally an eyesore. No doubt such editions would not pay, but the school books could pay for them; and, besides, what are the endowments for? Or must we say with Lord Sherbrooke, that "endowment is the opium that puts exertion to sleep." We have ceased attacking the bishops for ordaining men to teach the Scriptures who cannot read them—it is no use.

Mr. Darlow has a bright little paper on "Galilean Fish Curing." But the better reading in St. Matt. xiii. 48 is ἀγγῆ not ἀγγεῖα, for which כֵּלִים would probably be the Hebrew equivalent. And both these Hebrew and Greek are words of very general meaning indeed.

"SONGS OF PRAISE FOR HARVEST-TIDE." London: W. Reeves.

THIS is a handy four-page music-size leaflet, containing two Harvest Hymns, a chant for the Te Deum, with Proper Lessons, Psalms, and the authorised Thanksgiving from the newly-revised American Prayer Book. The first tune has not been published before, but has been very widely used. The second hymn, music and words, has been sold by thousands for some years past. Dr. F. G. Lee's stirring words are set to a tune that takes readily, and is easily joined in by the congregation. The Te Deum is new, on the same lines as the well known Bath chants of Mr. W. Spinney. This last is published separately, and will be found useful at all seasons when the Benedicite is not prescribed. The price of words and music is 2d. each, words only, 2s. a hundred. The Te Deum alone, 1½d. each. All the music is composed by the Rev. John Napleton, who also has compiled the words of the two Hymns.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DISENDOWMENT BY PARISH COUNCILS.

SIR,—Parish Councils are now within the range of practical politics. Whether the House of Commons is asked to consider them this Autumn or in January next, it is equally important that Churchmen should realise their meaning. For Mr. Fowler's Bill, as it stands, is the first step towards that very drastic measure of Disendowment which the supporters of the Liberation Society wish to see. It has been Mr. Gladstone's painful duty to snub the Welsh, and put off with vague generalities the Scotch exponents of the Disestablishment cause; but he has, at least, some consolation for their wounded spirits in the provision of Parish Councils.

The Bill is even worse than we had ventured to expect. We all knew that it would be so drawn as to limit in every possible way the powers of the parson and the squire; but we did not know that it would also attempt to Disendow as well as Disestablish the Church in rural parishes. That, however, is what the Bill, in its present shape, comes to.

The clergy are working hard to keep in their own hands the management of the Church schools. But Mr. Fowler, aided by Mr. Acland, is about to weaken their hold. Under this Bill, where Churchwardens are *ex-officio* School Managers, Parish Councillors, elected by the Parish Council, will take their places. Thus a Roman Catholic and an Atheist might supplant the Churchwardens as the Vicar's colleagues in the management of the Church schools.

Again, if the Churchwardens are co-trustees of the Parish Room, thence, too, they will be ejected to make way for Parish Councillors, who, in this case, might be in the position to control all uses of the building. Such a power, used in an austere and contentious spirit, would give intense joy to some village politicians. The Trustees may be the Vicar and the two Churchwardens. Then we may see the Parish Council substituting the Methodist Minister and the Secularist cobbler for the Churchwardens, with the result that the building raised by the parson's vigorous begging would practically be useless for Church purposes.

The doles are, of course, to go. If only yesterday a grateful widow left one hundred pounds to provide blankets yearly for six old women, at the discretion of the Vicar and Churchwardens, the Parish Council is henceforth to be the administrative authority. The widow said, "I want this dole to be given under the eye of the Church." The Bill says, "No, the Parish Council shall do the business for you." If the widow had left her money to the minister and elders of Ebenezer Chapel, all would have been well; but having chosen the Vicar and Churchwardens, the Bill promptly seizes the cash.

The Charity schools are to go in like manner, as

part of the scheme for limiting in every possible way the Church's influence in education.

This is Disendowment pure and simple. If Churchmen do not care to be stripped of their own, it is quite time for them to make their voices heard, and demand amendment of the Bill. A. R. BUCKLAND.

24, Guilford Street, W.C., September 1.

NATURAL SELECTION AND SPIRITUAL FREEDOM.

SIR,—Mr. Murphy, in quoting from page 3 of his work in order to correct me, omits the important little negative "no." His words are as follows, and not in the order in which he quotes them:—"He [Mr. Drummond] only *shows* [in his chapter on "Growth"] that spiritual growth and development are effected under the laws of life and mind, and goes *no* way whatever towards *proving* what is the very foundation of his system," etc. (The italics are mine). The reader will see that I inadvertently used "show" instead of "prove."

Mr. Hobson quotes my expression "some psychological change analogous to the conversion of an adult." It would be a hopeless task to re-open the whole question of baptismal regeneration, but all I ask for is some scientific (psychological) evidence that an infant is in any way whatever different after baptism from what it was before it. Mr. Hobson asks, "Does Mr. Henslow know anyone who was not born in sin?" I reply by asking Mr. Hobson to prove that anyone is so born. I will not undertake to "prove a negative."

I will, however, unhesitatingly say that we may be, and too often are, born with a nature (nervous system) which may be more likely to develop those lusts, which, when given way to, result in sin, as a drunkard may have children with a strong natural tendency to drink; but this is a very different thing from saying anyone can be "born in sin" or have a "sinful nature," phrases which I maintain are erroneous. St. Paul says, "I had not known sin but by the law." A child, therefore, cannot sin until he knows something of God and His laws against which he can sin. No nature *per se* can be "sinful." Consequently "born in sin," "child of wrath," etc., can only mean metaphorically that one has some hereditary taint, which may lead us into sin, *when* we have arrived at a "knowledge of good and evil," and *then* make no conscious effort to resist the tendency to go wrong.

A child thus born with an unfortunate tendency is not thereby a "sinful child," nor can its little body and nerves be termed "sinful." *Sin can only be said of a positive act done consciously against Law.* I still maintain, therefore, that the expressions "children of wrath," etc., when interpreted by modern physiological knowledge, can mean nothing more than the above.

If, therefore, the doctrine of original sin be held in any other sense than only implying hereditary taint acquired through a more or less *limited number* of generations, I maintain that it is a pure fiction.

GEORGE HENSLOW.

DIOCESE OF ROCKHAMPTON.

SIR,—A few months ago the Rev. Wyndham Madden, rector of North Ipswich, Queensland, wrote a letter to the *Guardian* calling attention to the great lack of clergymen for the "bush" districts of this colony; and, with your permission, I should like to add a few touches to his picture of the "bush" work, my object being to try and enlist recruits for this most interesting branch of "the service." During three and a-half years a large district on the Darling Downs (some 150 miles west of Brisbane) was under my charge, and after rubbing off the rough edges, things gradually shaped themselves, and now there are two clergymen working this same district (divided into two parishes), on stipends of £300 per annum each. There are seven churches in one parish and one in the other, to which number we hope two more will shortly be added. During the Bishop of Brisbane's tour round this district in September, 1892, he confirmed seventy-two candidates and spent fifteen days travelling from place to place in a "buggy," averaging thirty miles a day. Such facts, I think, speak for themselves. Here we have a district, now divided into two large parishes, each containing some two to three thousand square miles of country, dotted over with large estates and smaller farms, interspersed with small towns, zealous enough to build eight churches (in which, of course, only occasional services can be held), and paying their rectors stipends by purely voluntary subscription; while we, for our part, can only find two men, and up to a very recent date only one, to take up work enough for six. Welcome, work, and stipend are there; but where are the clergy?

This particular case proves that if we can only get suitable clergy to take up this work, any sacrifice that they may make will be amply repaid by the encouraging results that will accrue.

Last October I left this district, and postponing for a few months my return to the "old country," went out to West Central Queensland as Mission chaplain in charge of a district containing at least 30,000 square miles. This district ought to be divided into at least three parishes, for, in addition to "stations," there are seven towns, varying in population from 1,200 to 200, contained in it. Again, over and beyond the boundary of this district lie thousands and thousands of square miles totally uncared for, as there is no other clergyman west of Jericho (Queensland Central Railway) in the Rockhampton diocese. The northern part of this district was worked by the Rev. G. L. Lester Lester (an ideal "bush" parson) until May, 1889, and since then, except for an occasional visit from the Bishop, the parish has been entirely neglected, no one being found to take Mr. Lester's place, and the little church (wooden) built by him in the town of Aramac, mutely calls for a ministering priest. The central half of the district is bisected by the Queensland Central Railway, terminating at Longreach, and is very important on account of the rapidly growing towns, which are now great centres for trucking sheep and depatching wool, thus "tapping" the far "west." No church! no clergyman! The third and most southern portion of the district, known as the parish of Blackall (the town itself containing a population of 800), has been worked more or less regularly, and during the last few years a nice wooden church and a parsonage have been built there. The Rev. E. A. Hammick (formerly Archdeacon of Zululand) worked for three years there, until October last, and now we have no one—no, not even one clergyman, to carry on Mr. Hammick's work at Blackall, Mr. Lester's at Aramac, or to organise the railway district. My commission when sent "west," was to attempt to organise this whole

district into three workable parts, a mission attended with most encouraging results, and one of my first duties on my arrival in England is to help my Bishop's commissaries to choose and send out at once no less than three suitable men to take up this work.

Bishop Dawes, the first Bishop of Rockhampton (central diocese of Queensland), was installed last November, and is working against fearful odds. Floods on the coast, drought in the interior, followed by eight bank failures, to be faced with only six priests in his diocese of 223,000 square miles! My Bishop has then commissioned me, his chaplain, in conjunction with his commissaries, Canon Bodington and the Rev. J. W. Horsley, to try and enlist recruits for his diocese; and I will mention some of the traits to be desired in a "bush parson." Young and strong, inspired with missionary zeal, he should be able to mix with all classes and types of men, careless of discomfort, fond of outdoor life, riding, driving, swimming, ready to preach (extempore), slow to be rebuffed. It were also well if he were musical, as in many cases he will have to act as both precentor and choir; also a private income (be it ever so small) is of great assistance in starting work, as it necessarily takes some little time for stipend to be collected. The district I have attempted to describe is just ripe for the kind and glad reception of Church of England clergymen, as the people are tired of the ministrations of the uneducated Nonconformist probationers who have had the field far too long to themselves, and they long for the services of our dear old Church. Just a few words as to the non-churchgoing part of the population in the moving mass of shearers, and bush labourers. Miss Shaw, in her able letters to the *Times* a few months ago, well described the class of men I refer to. But the only wonder is that the men are not far more "heathenish" than they are, for what can be expected of men herded together, with no refining influences surrounding them, no church, no clergyman, no woman's society, and who, when they have "earned their cheque," have nowhere to go except to rough "bush" towns.

They are in the main "Freethinkers"—good-hearted and open-handed, rough in their speech and appearance, but genuine men, and kindly.

A letter to your paper drew me to Queensland. God grant that my letter may draw others! and if any of your readers are in any way interested I shall be most happy to correspond with them or to arrange an interview. My address is the Rev. R. T. Gardner, Pilling Vicarage, Garstang, Lancashire.

Think of Blackall, a nice church, a parsonage, over one hundred children on the Sunday-school roll, thirteen candidates recently confirmed, surrounded by numbers of estates, large and small, employing many hands, left entirely neglected, and no one set apart for God's ministry to send to its help. Surely some one of your many readers must feel his heart go out to that forlorn and needy corner of our great possessions, and will volunteer for a few years at least, to help us. Truly the harvest is very great, but the labourers are very few.

RICHARD TITLEY GARDNER, M.A.,
Chaplain to the Bishop of Rockhampton.
Rockhampton, July 1, 1893.

WE are glad to learn that the appeal which has been sent out for support to *Y Llan*, the Welsh Church paper, has been satisfactorily answered. The paper has been much improved, and its circulation largely increased.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 25.—"Parable of the sower," (Luke viii. 4-15). Introduction. Jesus gave us some beautiful lessons, when He was upon earth, in parables. A parable means an earthly story with a heavenly meaning. In Eastern lands it was a favourite mode of teaching. We may notice a few lessons which we may turn to much practical importance from this subject. 1. The sower. Teachers, ministers, how many there are who are trying to sow the seed. Look at the number of ministers, teachers, and labourers for Christ who are sowing the seed among both old and young. How many there are who, as they sow the seed, are praying that it may take good effect, that their sowing may not prove fruitless. Yet how sad it is to think many are sowing but receive apparently little or no encouragement. Christ Himself lamented over the people in His time; hear what He said regarding Jerusalem: "How often would I have gathered thee, but ye would not." The Apostles experienced the same; the prophets lamented over the sins of their people; the martyrs died for a testimony of Christ; but the people rejected them. 2. The seed. The word of God: this is what must be sown; this is what is calculated to do good, and save perishing humanity. The word of God alone must be sown. The pure seed that is able to give light by the spirit of God in the soul. Nothing but God's revelation to man are His servants commissioned to proclaim and promulgate among all nationalities. 3. The soil. Its nature and character. Ah, this is the important sequel; the kind of ground where the seed is sown. If it is in good ground, we may expect to get good fruit, good results. How important that the seed may fall in good ground! You see then how much depends on the nature of the soil. This beautiful parable gives us a characteristic demonstration and ramification of the different kinds of soil, Christ tells us, as no other teacher could, the great differences. It proves to us unmistakably how the Gospel of Christ would necessarily spread and extend if our hearts were ready to receive it, because the power of the Gospel is so well calculated to regenerate the heart and make us new creatures in Christ Jesus. May we run with eagerness in the way of God's Commandments; never close your hearts against the still small voice of conscience and God's word that is calling you to turn to Him now. 4. Seek to receive the word in the heart. How important then that we receive the word in the heart. It is there, it ought to take root; it is there, it will surely produce good fruit. Remember the words of the psalmist, "Thy word have I hid in my heart, that I might not sin against Thee." Be careful the Evil One does not take away the seed sown in your heart. Be stedfast in maintaining God's word in the heart, come what may. A Roman Catholic priest, one day, wanted a poor lad to give up his Bible, telling him he could not understand it. But the brave lad was not to be daunted. He replied, "If you take away my Bible, you cannot take away so many chapters I have learnt and stored in my memory." This was, indeed, the spirit of the martyrs. If they burnt the frail bodies, they could not rob them of their glorious inheritance and reception of Christ and angels. May we pray that Christ may be our

Salvation, Friend and Guide. Cling close to Him and His word ; He will do all things to those that love Him for their spiritual advancement and joy.—THOMAS HEATH, PLYMOUTH.

PREFERMENTS AND APPOINTMENTS.

Angel-Smith, Rev. Stuart C. F., M.A., Rector of Theale, Berks ; Assistant-Diocesan Inspector of Schools for the Deanery of Bradfield.
Austin, Rev. Thomas, M.A.; Chaplain to the *Crocodile*.
Bradley, Rev. W. F., Vicar of St. Peter's, West Bromwich ; Vicar of Holy Trinity, Birchfield, Birmingham.
Coulton, Rev. George, Vicar of Helme, Huddersfield ; Vicar of St. Polycarp's, Everton.
Douglas, Rev. Percy, Curate of St. Peter's, Birkdale ; Assistant-Chaplain of Holy Trinity Church, Nice.
Field, Rev. Ernest Walter, M.A.; Chaplain to Bridlington Convalescent Home.
Goodenough, Rev. George, M.A. ; Chaplain to the *Minotaur*.
Grove, Rev. Hubert Farquharson, M.A., Curate of Handley, Dorset ; Rector of Huish, Wilts.
Hall, Rev. A. R., M.A., Curate of St. Mary's, Carlisle ; Vicar of Wreay, Carlisle.
Hartwright, Rev. William R., Curate of Solihull; Curate-in-Charge of Orford, near Warrington.
Hooper, Rev. G. B., M.A.; Vicar of St. Just-in-Penwith.
Howells, Rev. Edmund John, late Curate of Crickhowell ; Vicar of Llangynllo, Radnorshire.
Jukes, Rev. Henry William, M.A.; Rector of Castle Combe, Chippenham.
Kealy, Rev. A. G., M.A.; Chaplain to the *Anson*.
Kingsmill, Rev. Joseph T., D.D., late Acting Principal of St. Aidan's College, Birkenhead ; Rector of St. Michael's, Hockering, with St. Peter's, Mattishall Burgh, Dereham.
Lewis, Rev. R. D., M.A.; Chaplain to the *Malabar*.
Lewis, Rev. W. M. ; Vicar of St. Jude's, Birmingham.
Lodge, Rev. N. B. ; Naval Instructor to the *Anson*.
Longrigg, Rev. J. W., M.A. ; Chaplain to the *Mersey*.
Macdonald, Rev. H., M.A. ; Chaplain to the *Vulcan*.
Magee, Rev. J. A. V., Curate of Halling ; Domestic Chaplain to the Bishop of Rochester.
Nagel, Rev. Charles Nicholas, M.A.; Rector of Ditteridge, Chippenham.
Owen, Rev. A. E. Briscoe, Rector of Rodington, Shrewsbury ; Rector of St. Michael's, Stone, Staffordshire.
Plant, Rev. A. W., M.A.; Chaplain to the *Nile*.
Payton, Rev. J. W., Curate of Penkridge ; to the Charge of the new Ecclesiastical Parish of Palfrey, near Walsall.
Pitt, Rev. George Lewis, B.A.; Rector of Bremilham, Wilts.
Rainier, Rev. W. V., M.A.; Chaplain to the *Neptune*.
Salter, Rev. Herbert Edward, M.A. ; Perpetual Curate of Mattingley, Hants.
Sandys, Rev. John J., M.A.; Incumbent of the recently constituted Parish of St. Stephen, Gateacre, Childwall, Liverpool.
Shone, Rev. S. A. ; Chaplain to the *Defiance*.
Somerset, Rev. Henry Plantagenet, M.A., late Vicar of Raglan ; Rector of Crickhowell.
Stacey, Rev. Ernest L., Vicar of St. Polycarp's, Everton ; Vicar of Helme, Huddersfield.
Timins, Rev. Francis C., M.A., Senior Curate of Warrington ; Rector of St. Cuthbert's, Brattleby, Lincoln.
Tindall, Rev. P. F., M.A., Vicar of Ashford ; Rural Dean of East Charing.
Walters, Rev. Walter Henry Alfred, M.A., late Rector of Rudbaxton ; Rector of Treffgarne, Pembroke.
Williams, Rev. David E., M.A., Vicar of Llawhaden ; Chaplain to the Bishop of St. Davids.
Wilson, Rev. R. V. ; Chaplain to the *Empress of India*.
Wright, Rev. T. Edge, Vicar of Rampside ; Curate-in-Charge of Pennington, near Ulverston.

CLERICAL OBITUARY.

Blomefield, Rev. Leonard, M.A., at 19, Belmont, Bath, on the 1st inst., aged 93.
Harvey, Rev. Frederick Burn, Rector of Cheddington, and Rural Dean of Ivinghoe, Buckinghamshire, at Margate, on the 28th ult., aged 68.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weaknes Hysteria, "Weak Back," Organic Disorders, or ailmen s peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion ; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another ; and those who pass their nights in unrest or in debauchery, often become victims to this affection " (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation ; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W. ; and that no appliance can compare wtth Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

THE ONE MEDIATOR AND THE INTERCESSION OF SAINTS.

By Ven. W. M. SINCLAIR, D.D., Archdeacon of London, Canon of St. Paul's, and Hon. Chaplain to H.M. the Queen.

Sermon Preached in St. Paul's Cathedral, on Sunday, July 2nd, 1893.

"There is one Mediator between God and men, the man Christ Jesus."—1 Tim. ii., 5.

THE sole mediation of our Lord Jesus Christ between man and God is the cardinal truth of Christianity, and the one great necessary condition of eternal salvation for our race. Through Him alone we know the Divine Father. Through His one sacrifice and oblation once offered we obtain the forgiveness of our sins. Through Him alone we have access to God in prayer. His words alone are our supreme oracle and law. He alone is the way, the truth, and the life. No man cometh unto the Father but by Him. Through Him alone we know of the gift and power of the Divine Spirit. In Him alone we have eternal life.

With Him we need no mediator. "Come unto Me," He said, "all ye that labour and are heavy laden, and I will give you rest." "All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out." "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." "Where two or three are gathered together in My Name, there am I in the midst of them." "Whatsoever ye shall ask in My Name, that will I do." "If ye shall ask anything in My Name, I will do it." "Whatsoever ye shall ask the Father in My Name, He will give it you." "Hitherto ye have asked nothing in My Name; ask, and ye shall receive, that your joy may be full." "I say not unto you that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." "By Him we have access by faith into this grace wherein we stand." "Through Him we both have access by one Spirit unto the Father." "In Him we have boldness and access with confidence by the faith of Him." "By the blood of Jesus we have boldness to enter into the holiest by a new and living way which He hath consecrated for us." No access could be more untrammelled, direct, complete, full, and absolute. Sin is the only hindrance; and as to that, we know from St. John that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." "The blood of Jesus Christ, God's Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins" to ourselves and to God, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We may come straight to God and say, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." Even if we could find another advocate to plead for us with our Saviour, and even if we could make that advocate hear, the employment of such advocacy would be on the one hand unnecessary, and on the other disloyal. It would be unnecessary, because the love of Christ for us is Divine and perfect, and cannot be increased. "Who shall separate us from the love of Christ?" Remember His own words, "I pray not for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us. And the glory which Thou gavest Me I have given them: that they may be one even as we are one: I in them and Thou in Me, that they may be made perfect in one." In virtue of our faith in our Saviour we are already partakers of the Divine nature, we already have the fellowship of the Father and the Son. "If any man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." We need nothing more than that assurance. To that assurance nothing could be added by the prayers of her that was so highly favoured, nor of the glorious company of the Apostles, nor of the noble army of martyrs. For all of these we may be certain some fitting work is found in the land of the blessed; but in face of such Divine promises there is no room for intervention, mediation, intercession on their part between us and the Head of that body of which we, like them, are the members. The endeavour to engage such advocates would, on the other hand, be disloyal. It would be distrustful of that near, complete, unhindered love of which we have the pledge. It would be putting Christ further off instead of bringing Him near. "The righteousness which is of faith speaketh on this wise: Say not in thine heart, who shall ascend into heaven (that is, to bring Christ down from above) . . . but what saith it? The word is nigh thee, in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It would be giving to a creature the honour, whether in a higher or a lower degree, which is alone due

to the Creator. When the mother wished in her fond anxiety to take a part in the work of her Son on earth, He said to her, with quiet decision, "Woman, what have I to do with thee?" When the priest of Jupiter would have done sacrifice at Lystra unto the Apostles Paul and Barnabas, what did they say? "They rent their clothes, and ran in among the people, and said, Sirs, why do ye these things? We also are men of like passions with you." When St. John fell in his vision at the feet of the glorified elder who was given to him as a guide through the courts of heaven, and would have worshipped him, "See thou do it not," said that majestic presence, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God!" And, again, an angelic being was showing him the River of Life; again St. John fell down to worship before his feet. Again the same solemn message was repeated, "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." Very earnestly does St. Paul warn his beloved Colossians against those who imagined other beings between themselves and their one Mediator, "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind, and not holding to the Head, from which all the body by joints and bands having nourishment ministered, increaseth with the increase of God."

My brothers, in the Primitive Church it was always esteemed one of the strong arguments for the Divinity of our Saviour that He alone, in right of His Divine being, was to be worshipped. It was then an undoubted principle that no creature, how excellent so ever, was to be worshipped with religious worship, but only the living and true God. Use this word however much you please in an ambiguous sense: speak of a man of worship; you mean merely a man whom you think worthy. Talk if you like of the worshipful the Chancellor; you mean only that the office of the Chancellor is worthy of all respect. But when you begin to address your prayers to a created being, then you are using a different idea altogether. As long as these two assertions stand good—that Christ was from the first worshipped with religious worship, and that nothing should receive that but only the living and true God, then the Arian and Socinian cannot evade that argument from antiquity. Once give religious worship, even if it be said to be in a low degree, to saints and angels, and that argument is wholly enervated and destroyed. Justin Martyr often draws the distinction in his apologies between religious worship and human honour; he tells the Emperors that the Christians worship only God; earthly rulers they cheerfully serve. Tertullian, speaking of the Christian's prayers for the emperors and the peace of the world, said that they asked these things of the living and true God; and they could ask them of no other but Him, of Whom they were sure to obtain them, because He alone was able to give them. This was the answer which the martyrs gave to their judges when ordered to offer supplications to the emperors; if they had been allowed to give the same homage which a certain section of Christians now give to saints and angels, it might have been argued in the same way that they were not interfering with the supreme honour of God, and they might have escaped. Such expressions are frequent in other early writers; Theophilus, Bishop of Antioch, Dionysius, Bishop of Alexandria, Irenæus, Clement of Alexandria, Origen, Cyprian, Lactantius, Athenagoras, Tatian.

Not only that, but the Primitive Church repudiated the worship of saints and angels in particular, and distinctly condemned it as idolatry. When the Jews at Smyrna desired the heathen judge not to allow the Christians to carry off the body of Polycarp lest they should leave their crucified Master and worship Polycarp instead, "This suggestion," answered the Church of Smyrna, "proceeded from pure ignorance, that we could neither forsake Christ nor worship any other. For we worship Him, as being the Son of God; but the martyrs, as the disciples and followers of the Lord, we love with a due affection for their great love of their own King and Master, with whom we desire to be partners and fellow-disciples." Listen to Origen: "The angels are ministering spirits, that being the gifts of God to us; but there is no command in Scripture to worship or adore them. For all prayers, supplications, intercessions, and giving of thanks are to be sent up to God by the great High Priest, the Living Word of God, who is superior to all angels." And again: "We must endeavour to please God alone, who is above all things, and labour to have Him propitious unto us; procuring His goodwill with piety and all kind of virtue. And if Celsus will yet have us to procure the goodwill of any others, after Him that is God over all, let him consider that as when the body is moved the shadow follows its motion, so in like manner when we have God, who is over all, favourable to us, that we shall have all His friends, both angels, and souls, and spirits, favourable unto us also. For they have a fellow-feeling with them that are thought worthy to find favour from God. Neither are they only favourable . . . but they labour also with them that are willing to worship God over all, and are friendly to them, and sympathise with them, and pray with them; so that we may be bold to say that when men who with resolution purpose unto themselves the best things do pray unto God, many thousands of the sacred powers are praying together with them, unspoken to, without invocation." It had been previously said by Irenæus that the Church in his time, though she wrought many miracles for the benefit of men, yet did nothing by invocation of angels, but only by prayer to God and the Lord Jesus

Christ. It was said by Athanasius: "No man would pray to receive anything from the Father and the angels, or from any other of the creatures; neither would any man say, God and the angel give me this." And, again, he reminds the Arians that "Peter the Apostle did forbid Cornelius when he would have worshipped him, saying, I myself also am a man. . . . Wherefore it belongs to God only to be worshipped. And this the angels very well know, that though they excel others in glory, yet they are all but creatures; and not in the number of those that are to be worshipped, but of those that worshipped the Lord." St. Augustine, in his last days, uses strong expressions about the honour due to saints, but on the point of addressing supplications to them he is most distinct. "Let not our religion," he says, "consist in the worship of dead men; because if they lived piously, they are not thought to be such as would desire that kind of honour, but would have Him to be worshipped by us by whose illumination they rejoice to have us partners with them in their merit. They are therefore to be honoured for imitation, not to be worshipped for religion." And again: "That which the highest angel worships the same is to be worshipped by the meanest man. And this we are to believe, that the very greatest angels and most excellent ministers of God would have us worship one God with them. And therefore we honour angels with love, not with religious service. Neither do we build temples to them, for they desire not to be so honoured by us, because they know that we ourselves, when we are good, are temples of the Most High God." And Chrysostom exhorts his hearers not to rely on the intercession of others, but to go immediately to God themselves, giving them the example of the woman of Caanan, who was never the better for the Apostle's Intercession, who entreated not Peter or James to beg for her, but went directly to Christ herself, and from Him received a better answer. So he adds, "There is no need of intercessors with God." For three hundred years after Christ there cannot be produced out of the genuine writings of one ancient Father one clear or pertinent testimony for the invocation of saints or angels.

My brothers, it was in the fourth century, when the Church was recognised by the emperors, and no longer suffered the wholesome discipline of persecution, that she began to lose the simplicity of the Gospel. We begin to see the asserted superiority of the clergy over the laity, the undue exaltation of the episcopal order, the germs of the supremacy of the Roman See, the unwise privileges and exemptions of the clerical order, the practice of hunting gifts and legacies, the encouragement of clerical celibacy as a state of higher sanctity, the fierceness and almost incredible extravagancies of monasticism, the exaggerated devotion to the Mother of our Lord. And it was in this century that we first find traces of the invocation of saints. There were two eminent and holy men in particular to whom the innovation is owing, Gregory Nazianzen and Basil. The one founded his commendation of the practice on a spurious life of Cyprian, which was afterwards authoritatively condemned. The other, in speaking of the forty martyrs of Cappadocia. says that those who were in difficulties fled to them. He may mean merely to profit by their example, but the words are ambiguous, and are an additional proof, if we needed any, of the danger of using rhetorical flourishes of doubtful meaning. And Chrysostom, in spite of the wholesome sentence I have quoted from him already, undoubtedly said, "He that is Emperor standeth praying to the saints, to the tentmaker and fisherman, Peter and Paul, to intercede with God for him." St. Chrysostom was also a great rhetorician, and sometimes contradicted himself. To this we may gladly oppose the words of St. Angustine, "The Emperor, at the tomb of Peter, prayeth not to Peter, but to God," The fourth century was full of the germs of errors contrary to the teaching of Holy Scripture, and against these unwholesome tendencies we have to be on our guard.

It was at this time that patron saints began to be selected. A martyr supposed to have a special interest in a place and its inhabitants was called their patron first in the latter half of this same fourth century. Ambrose is the earliest witness of the fact, when in 386 he calls Gervasius and Protasius the patrons of the orthodox at Milan. The usage was much extended by the Gallician poet Paulinus. It was taken up by another poet, Prudentius. Then it began to spread. The possession of a relic was thought to give right to the patronage of the saint. About 600 A.D. Theodelinda built a church near Milan in honour of John the Baptist, that he might be an intercessor for her husband and children. In the fifth century Leo the Great, Bishop of Rome, declared St. Peter and St. Paul to be the special patrons of Rome. A great writer, Alcuin, in a subsequent age, informs us that St. Ambrose was the Patron of Milan, the Theban Legion the Patrons of the Pennine Alps, Bishop Hilary at Poictiers, Bishop Martin at Tours, St. Denis and St. Germain at Paris, Remigius in Champagne, and the like. It was about the sixth century that a church dedicated to St. Michael was built at Ravenna, the first in honour of the angels. The earliest church dedicated to the mother of our Lord was probably that on the top of the Esquiline Hill at Rome, built by Pope Liberius about the middle of the fourth century. The solemn invocation of the Virgin for prosperity in State affairs stands recorded in the Acts of the Emperor Justinian; and the great general, Narses, never ventured on a battle without some sign of her approval. In this extreme zeal to pay to the mother of Jesus Christ that very excess of honour against which He Himself had warned His disciples there

mingled both a lower feeling of human nature and a trace of that heathen element which, during the fourth century, began to infect many other usages of the Church. The idea of a female mediator performing in a higher world offices akin to those labours of mercy and intercession which befit the feminine character on earth was one which the mind of mankind was ready to receive; and, moreover, this idea of the blessed Mary was welcomed as a substitute for some other ideas that had been lost by the fall of polytheism with its host of female dieties. The veneration of her, therefore, advanced rapidly, although it was not until a much later period that it reached its height. The first who brought her name as an object of the public devotions of the Greek Church is noted by Nicephorus to have been Peter the Fuller, a presbyter of Bithynia, afterwards the usurper of the See of Antioch, about the year 470 A.D., who, though a branded heretic, invented four things very useful, as he said, to the Catholic Church, of which the last was that in every prayer the mother of God should be mentioned, and her Divine name invoked. As for the Latin Church, it was not till 130 years later, in Gregory's time, that this innovation took place.

The Pagan superstitions connected with growing departure from Scripture and the Primitive Church rapidly increased. Basil calls the saints Helpers of Prayer. Leo exhorts the people of Rome to keep vigil in St. Peter's, who will deign by his prayers to assist our supplications and fastings and almsgivings. Gregory gives them the same description as Basil. Paulinus tells of a rustic, who had lost two oxen by theft, instead of pursuing the robbers, flying at once to the Church of St. Felix, whom he declares responsible for their restoration. Theodoret says that Christians made a point of giving the appellations of the martyrs to their children, by that means procuring for them safety and guardianship. In other ways the Pagan idea asserted itself. The active assistance in battle of some long-departed hero was the subject of many a Greek and Roman myth. Among the half-converts of the fourth century there could not fail to be many on whom these romantic traditions had made a deep impression; and we cannot be altogether surprised at their speedy reproduction under a Christian guise. The patron martyr was regarded as a faithful ally, both in aggression and defence of those who served him well. It is, in short, in the heathen fable that we discover the germ of the mediæval romance which culminated in the conversion of the Apostles into knight-errants. Still more alien from the spirit and faith of the Gospel was the dependence placed on the patron saint for protection from the consequences of sin, even at the day of judgment. At the earliest period of the worship of patrons this blasphemy occurs. Prudientius, the unfortunate poet whom I have before quoted, actually declares that he desired to be placed on the left hand of the Judge, in order that the martyr Romanus may come to his rescue at that awful moment! To such a pitch of impious extravagance even at this early period were men led by the incautious words and the improper licence in which the Christian poets indulged.

My brothers, you cannot but have been struck by the extraordinary contrast between these Pagan corruptions and the direct teaching of our Lord, His Apostles, and the Primitive Church. When once, with the Church of Rome, you have admitted the doctrines of Development and Accommodation, there is no length of blindness and perversity, no labyrinth of contradictions, into which you will not be led. This day, I beseech you, turn aside once more from all these bewildering heresies, and throw yourself, heart and soul and mind, on the sole mediation of Christ your Saviour. Tell Him directly all your sins and sorrows, your hopes and fears. He is ever present in you to listen and to give grace and strength. He is the same, yesterday, to-day, and for ever. He is as ready to hear you as the cry of the disciples in the storm, or the blind men by the way, or the leper afar off, or the despairing woman who would but touch the hem of His garment. Oh, remember what the result of the small germ of their faith was to these poor people. "As many as touched Him were made perfectly whole."

And to our dear brothers of the Roman persuasion, to whom the unbroken development of the Church is of greater consequence than the plain teaching of the Son of God, and to whom the tradition of 1,500 years, whatever its origin is very dear, we would say this: Oh, think once more of the way in which you are walking! Christ never guaranteed even His own disciples against error. They thought St. John would never die; they thought the Lord would come to judgment in their own lifetime. It is not only the authority of the body to which you belong that is of importance, but the accordance of the truth that you hold with the teaching of the Son of God. The Jewish Church were splendidly and magnificently continuous; they had Abraham to their father; yet they were wrong, and they crucified Christ. When you talk with such hope and confidence of converting us, is it not a duty of Christian humility, in the face of such strong contradictions as those of which you cannot but be aware, to ask yourselves whether you, too, may not have been misled? Mistakes have been made by all of us in our time, from the Apostles downwards. This access of Pagan influences in the fourth century, is it not worth inquiry? Will you not this day join us, laying aside all prepossession and prejudice, in praying the Holy Spirit once more to take us into His own hands, and guide us into all truth?

THE CHANGELESS CHRIST.

By the Very Rev. H. D. M. SPENCE, D.D., Dean of Gloucester.

Sermon Preached in St. Mary's Church, Henbury, Bristol.

"Jesus Christ the same yesterday, to-day, and for ever." —Heb. xiii. 8.

WE have here one of those inspired watch-words of a man of God which come up often with a ring of triumphant hope in hours when the soul is very heavy and sad, disappointed, disillusioned, beginning perhaps to doubt whether the old faith is a reality after all. "Yes," whispers the spirit-voice, "it is the same, only you are disheartened; He whom you have believed, He for whom you have warred and struggled, He is still there, King of kings, Lords of lords; only a little cloud veils Him for a season, and dims perhaps His radiant glory." Yes, Jesus Christ is "the same yesterday, to-day, and for ever."

Now let us quietly argue it out. How changeless? how the same for ever? Changeless, we say, in His teaching, in His person, in His work.

First, changeless in His teaching. The teaching consists of little words all contained in the few pages of a Gospel; spoken, not written; spoken to a poor crowd who very dimly grasped their meaning. Then as the hearers began to understand something of the deep, beautiful signification of the words, some of them wrote them down and told them out to others; those others received them because they were beautiful as true. It was a poor Jew of Palestine who spoke them first, and the words were coloured with Eastern imagery, Eastern thoughts; but Western nations received them joyfully: they seemed to be spoken just as directly to them; the framework they heeded not, for the words seemed so real. They found equally an echo, did His words, in the hearts of wild, journeying tribes, as in the hearts of the dwellers by Jordan.

Then time seems to have had nothing to do with these words and their sweet, sad, beautiful meaning: they were welcomed when a Tiberius or a Nero lived at Rome, or when a Constantine ruled, hundreds of years later, in the new Rome of the Bosphorus; or now when the loved English Queen reigns by the Thames. Yes, the strange sweet words spoken by the unknown Teacher of Galilee are independent of race, place, time. Look at them for an instant closer. Has any portion of His teaching—it is now just two thousand years old—has any portion of it grown old, out of date? Can it be termed old-fashioned? Can you lay your finger on a part of the Mount Sermon and say, "This belongs to the East, not to the West; this belongs to Oriental thought and life, not to the more vigorous Western peoples"? Can you say that His parables, those Eastern stories, with their sublime lessons, so full of wisdom and generosity, coloured with what we should call chivalry in its highest sense and noblest meaning—can we say that the parables are more the rightful heritage of Cairo and Damascus than of Bristol or Liverpool? His words taught men how to live, showed men how to die with a smile on their lips, in the days of the great Cæsars; they have lost nothing of their old ring, nothing of their majestic, tender grace, in this restless evening—is it the evening?—of the world's long story. His words, they inspire high thoughts and noble deeds, they fire hearts with a devoted, impassioned love, they make selfish men generous, coward hearts brave in true and knightly warfare, now as then. Two thousand summers and winters, with their weary wear and tear, have neither weakened their force nor dimmed their beauty, changeless in the midst of change, life-giving where all around seems dying. "Heaven and earth shall pass away, but My words shall not pass away."

So much for the changeless power of His teaching.

Now for His person. Changeless here too, "the same yesterday, to-day, and for ever." Here in His blessed person must we seek, and I believe find, the secret of the strange power of the words we have just been speaking of, the power which time fails to dim. Who spoke these changeless words? The Speaker—He tells us so Himself; He made no pretence of concealment; He was ever ready with profound and supernatural action to back His mighty assertion—the Speaker was no mere master, no mere teacher: He by no means confined Himself to the part of a revealer; He appeared as the revelation; He said, "Oh My people, believe My words; believe in My teaching;" but He said with greater emphasis by far, "Believe Me; believe in Me." Sublime and generous, noble and sweet, as was His teaching, it was not His first or even chief object in coming among us. It was Himself: it was to make men know Him, turn their thoughts to Him; He was the ideal, the One to be imitated, copied, followed by all; He was, too, the mighty Being, at once Creator and Lover of men, who was to be adored by all. It is true that you and I must try to imitate Him, try to copy His glorious, saintly life, try to reproduce, if possible, His awful sacrifice for others; but you and I must remember that He, and only He, can give men power to wish for and then to do this. And the blessed person at once to be imitated and adored has, remember, undergone no change. Just as it was brought forth by the first simple listeners of the Christ in the first century, just as it was painted in its inimitable touching beauty by a John or a Paul, just so do we possess it now, admire it, try to imitate it, adore it, hunger after it, now. After all these centuries of progress and of change, after genera-

tion upon generation, from Celsus to Voltaire, from Marcion to Renan, and the new cheerless Oxford school, have worked their sad will, have argued against it, written against it, with all human culture and all human genius, we possess it still, absolutely unchanged, with its own simplicity and grandeur and sublimity, with its old love and Divinest pity, with the perfume of the great sacrifice of self hanging yet about it as on the first Easter morning, towering now, as then, far above, every earthly image of power and of grandeur and of beauty, still the friend of friends, still the refuge and the home of every crushed and bleeding soul. Yes, Jesus Christ in His person, as in His words, is "the same yesterday, to-day, and for ever."

Lastly, the same in His work. The work—it saves, for He is the Saviour. Remember, first and chiefest, the Saviour, not the great Moralist, Teacher, Thinker, though with a moral life which lights up every page of the Gospel narrative, so sublime and perfect; not the great Exemplar, though the Hero and Saviour and Comforter who lives and breathes in every verse at once touching and eloquent of our New Testament—though the Hero and Saviour and Comforter is at once perfect, flawless; not the Moralist, Teacher, or Exemplar, but first and chiefest the Saviour, the Redeemer. Here, though the world never saw before, will never see again, like teacher, like exemplar—here is the real source of His changeless power, of His limitless influence over the souls of men and women. Jesus Christ came to teach men, it is true; He came to show men what a perfect man should be; He came at once as Teacher and Exemplar; but He came for a higher and grandeur work far than even these things: He came to die for men; He came to atone in some mysterious way for man's sins. Now there is a school of thought among Christian teachers which in its varied voices has a wide and ever-growing influence: it paints for us a new Christ, different from Him of the Gospels; it shrinks from the old-fashioned, evangelical truth; it tells us that the old, beautiful, true idea of redemption brought out in Calvary is an idea really hammered out, forged by men, by men possibly who were in earnest and who had seen the Christ, but still forged, hammered out, devised by men like you and me; it tells us, does this false but too popular school, that the real Christ was simply the Preacher of the Mount Sermon, that alone in that pure and lofty moral code must we seek and find the Gospel message, the really genuine teaching of the Galilee Master. Let me answer in a word or two this cruel dangerous attempt to mar and mutilate the old message, the only message of comfort given by God to man; let me answer it in the thoughts, if not with the words, of a great master in religion who wrote in another land and in another tongue, and who is now, we love to think, in the bosom of God: it is thought and words which find an echo, if not now, in some lonely hours of most of those who listen to me this bright summer morning. We cannot receive such a mutilated Gospel as this; it is not the same Christ at all the fathers of the first century found in the Gospel story; we will never acknowledge such a changed and powerless Messiah; we will have Him—am I not speaking for you too?—we will have Him, and only Him, of whom the Gospels tell us, "the same yesterday, to day, and for ever"; we will have only Him of whom the Baptist at the beginning wrote, "Behold the Lamb of God, which taketh away the sin of the world." It is true He preached a nobler life, a purer and more austere morality, than ever had been taught before, but the central point of all His teaching was not His morality, but His death. This death was what He told Peter and the eleven about when they would have made Him a King; this death was the subject of the words of the mysterious spirits at His transfiguration; this death was, is, the central thought of the great sacrament of the Lord's Supper, was, too, the subject-matter of His awful prayer in Gethsemane.

How sadly too often is this lost sight of now in our modern theology: the work of the death of Christ! Men have in all times struggled against this great central truth. We see Paul not once or twice confronted by these rejecters of the real work of his dearest Lord when he wrote such words as "The preaching of the Cross is to them that are perishing foolishness." But I appeal—an appeal that never falls dead—I appeal to the hearts of those who would put aside the central truth of the sacrifice and death of the sinless Son of God; they may do it in health and in prosperity; they will never repeat it in sorrow and in sickness. I appeal to their hearts, and I would ask them whether Christ, the mere saintly moral Teacher, doesn't appal them, chill them with a deadly fear. If the Sermon on the Mount were, as some would now tell us, the Gospel, then the Gospel would overwhelm me—wouldn't it you too?—with shame and fear. How hopelessly the most earnest of us falls short of His high pure standard here in thought, in deed, in word. No, I want—and don't you, brothers and sisters?—we want a cross on which He died for us; we want the cross to comfort and to succour our souls. The lofty sublime morality may be the delight of the angel who has never fallen, and who loathes sin as utterly vile, the dazzling whiteness of whose garment no stain has marred, no scar has flecked, but I, with my poor scurred past, my wavering present, my fearful future—I need the Jesus of the Baptist, "the Lamb of God which taketh away the sin of the world," the pitiful Master of Peter, the loved Redeemer of Paul; I need the Jesus of the garden of the agony, the Jesus of the cross and the tomb, the Jesus of the resurrection morning. Angels who have never sinned may be satisfied with a Gospel without the sacrifice of the cross and the work of the precious

blood; but we poor weak, frail, trembling sinners, we cling, don't we, to the old, old story of the Saviour, to the Christ, who redeems us, not to the mere Teacher Jesus, but to the Saviour, "the same yesterday, to-day, and for ever?"

THE Bishop of Rochester has selected the Rev. J. A. V. Magee, son of the late Archbishop of York, to be his resident domestic chaplain. Mr. Magee is at present a curate in deacon's orders at Halling, on the Medway.

AN attempt will be made to induce the Church Congress next year to meet at Exeter, and a formal invitation from the diocese will be presented at Birmingham. The Congress has not been in the West since it was at Plymouth in 1876, when Bishop Temple presided. Bath was visited in 1873, and Bristol in 1864.

CHURCH OF ENGLAND SANITARY ASSOCIATION.—The Lord Bishop of Worcester, President of the Church Congress to be held at Birmingham, has written to the Hon. Secretary of the Church of England Sanitary Association as follows:—"I am in hearty sympathy with the work of the Church of England Sanitary Association, and recognise the powerful help the clergy can give in the improvement of sanitation throughout England generally, and the country districts in particular."

DEAN FORREST'S many friends in London will be interested to hear of his escape the other day from drowning in the Severn. The escape seems to have been a narrow one. He was crossing the river at Worcester in a ferry boat in order to reach the deanery, when he somehow over-balanced himself and fell into the water. It appears that he was thoroughly immersed, but the boatman was able to save him, and he walked to the deanery on landing, none the worse, except as to his clothes, for his involuntary bath.

FUNERAL REFORM. The following letter has been received by the Rev. F. Lawrence, hon. secretary of the Church of England Burial, Funeral, and Mourning Reform Association:—"Viceregal Lodge. Dublin, September 4th, 1893. Sir,—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 31st ult., and, in reply, to assure you of his cordial sympathy with the objects which your association has in view. In his Excellency's opinion the rules and observances which often surround the burial of the dead, and the extravagances of mourning, indicate the prevalence of a sentiment less advanced from barbarism than any other which could be named at the present day. He trusts, therefore, that your association may induce many who thoughtlessly follow the example of others to abandon customs condemned alike by the teaching of Christianity, by the warnings of science, and by the dictates of common sense. I have the honour to be, yours faithfully, ARTHUR GUISE." The Archdeacon of London will preside at a meeting to be held in St Martin's Room, Birmingham, on Congress Monday, October 2nd, at 7 p.m., under the auspices of the Church of England Burial, Funeral and Mourning Reform Association, when a paper will be read upon the present condition of the burial question, and discussion invited.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 16, 1893.

WHAT NEXT?

BY a majority of more than 10 to 1, the Lords have rejected the Home Rule Bill, on which the time of the House of Commons has been almost wholly spent ever since January, and the attention of the Government concentrated since last July twelve months. An extraordinary position! Four days have sufficed to sweep away the labours of nearly one-fifth of the normal life of a modern Parliament and ministry. We may well ask, What next? The question concerns the House of Lords, the Home Rule Bill, and the administration of Mr. Gladstone; all are inextricably mixed.

As far as the House of Lords goes, it is plain that nothing will happen. They have done what it was their constitutional right, and even duty, to do, and there has been no public condemnation, or even disapproval, of them for doing it. The sentiment of the crowd outside the House of Parliament, on the night of the division, was all against the Bill. It is true that does not go for much, but it counts for something. Having done their duty, the Lords went home with good consciences and no apprehensions, and the country has acquiesced. In the capital and provinces alike, the rejection of the Home Rule Bill has been received with indifference where it has not been welcomed with satisfaction. The Radical press has raised a perfunctory howl, but it has not been endorsed by the people, and the nature of it is well shown by such references as that of the *Daily News* to the Archbishop of Canterbury, whom it describes as "better known as the father of the author of Dods." We know nothing of Dods, or its author, but the entire

civilised world is familiar with the Primate of all England and his office. When a journal has to go to these lengths even to manufacture insults, its case must be weak indeed.

The corpse of the Home Rule Bill, then, will offer no stepping-stone to raise up an agitation against the House of Lords. Neither will the abstract question of interference with the House of Commons. Second chambers are a recognised constitutional necessity, recognised even in this wretched Bill. The nature of their composition is a matter of detail. They exist as a valuable check upon impulse, and the tendency to shorten Parliaments makes their value greater. As we have pointed out before, democratic government has given birth to a new kind of bribery and corruption far worse than the old one of ribbons and bank notes. The fatal necessity of getting votes is equalled by the fatal facility of buying them by means of promises, of intangible and worthless securities, delivered broadcast without regard to principles. Appeals to the cupidity, passion, and sentiment of an irresponsible and often ignorant electorate are readily made, and easily acceded to, so that every general election sees an increasing number of men returned to Parliament without any patriotic motives, or indeed any motives at all, prepared to plunge at anything which for the moment promises public favour. We see the development of this state of things in the United States. Acts like the Sherman Silver Acts and the McKinley Tariff have been passed, in defiance of all sound laws of practical economy and international polity, in order to satisfy the greed of this or that particular section of the community, who happen to be able, for the time, to command votes. Made into law at the bidding of one set of unprincipled politicians, they are repealed at the dictation of another, and thus the prosperity and well-being of a nation are played with and imperilled by gangs of political speculators. A second chamber such as ours is the only safeguard against these risks. Its function is not to entirely prevent, but to delay, until the will of the people is clearly ascertained. And this function has always been honourably performed by the House of Lords. Its constitution may be antiquated, abnormal, illogical, though we do not believe it is, at all events in practice it works well.

The Home Rule Bill having been constitutionally killed, now awaits either burial or resuscitation. Which? The secret is concealed in the heart of Mr. Gladstone. From his will and brain the abortion sprang, and to him it returns, with its miserable burden of wasted time, inflamed passion, and wanton outrages on good manners and due precedent. It is hardly conceivable that he will introduce it a second time into the House of Commons. We believe that the plan will be to carry on the present Government as long as possible, in the hope that something will turn up to curry popular favour with, in lieu of this dead Bill. Whatever that may be, is not yet clear, but the greatest and oldest of all Micawbers is not likely to despair; less so than ever now that he will have the whip hand of the Irishmen. So far they have been his masters; we can hardly believe he liked it. But now he will be theirs. He has done his best for them, and they must henceforth do their best for him. Not because they are bound in honour to do so. To do both sides justice, that would not be expected of either; the principle of "Punica fides" has been impartially adopted by all sections of Gladstonians. But the Irishmen dare not now desert Mr. Gladstone, to turn him out of office. The return to power of a strong Unionist Government, which a dissolution shortly would render inevitable, would be their political death warrant. It would mean the end of their power in Ireland, and their reduction to insignificance in England.

With the Irishry stalwart Mr. Gladstone may carry on for some time, perhaps for twelve months, until the inevitable course of time, which always tells against the party in power, aided by defections among his English supporters, reduces his majority to an unsafe limit. Then he will have to go, with every prospect of never coming back. And the devout prayer of every patriotic Englishman will be that the "time may be shortened."

THE BISHOPS ON HOME RULE.

When we consider the attitude that the bishops have adopted towards this great question, we feel that it is a subject of moderate thankfulness. Of the twenty-six who have seats in the House of Lords, twenty-two have given a decided negative to the proposed revolutionary disintegration of the United Kingdom, and not one has ventured to give a vote on the other side. The four absentees were Basil Jones, of St. David's, James Moorhouse, of Manchester, Ernest Wilberforce, of Newcastle, and Randall Davidson, of Rochester, whose motives for absence we will not presume to identify or to judge. So far as mere voting is concerned, the bishops as a body have done their duty of loyal Englishmen.

But we cannot help thinking, also, that a great opportunity was missed, when all, except one of them, were satisfied with giving a silent vote. In the present degradation into which national politics have fallen through base party spirit and still baser egotism, a grand occasion was afforded, if there had been a man upon the episcopal bench equal to that occasion, to set a higher tone, and to plead for nobler motives than those which actuate the present race of politicians. It was a time when a great and truthful man, entirely free from party ties, and superior also to the petty motives of sectarianism, might have expounded with force and dignity the real right and wrong of the great question, with strong effect on that innate sense of justice which still exists in Englishmen. Nor would it have been out of place for such an one to have administered a well-merited rebuke to the great Egotist, whose personal ambition, and vanity,

and insatiable appetite for adulation and applause, even when lavished on him by the declared enemies of his country, have landed us in the great difficulties in which we now are placed.

But there was no man upon the bench equal to this task. The only episcopal speaker, Boyd Carpenter, was too much occupied with the thought of justifying his own personal position on this question. But the thing needed was to discard all personal, and also all ecclesiastical considerations whatever. The bishops do not occupy their seats in the House of Lords to defend themselves, nor to promote or protect ecclesiastical interests, but to give their best counsel and advice on the great questions which affect the well-being of the whole nation. They are there not as ecclesiastics but as citizens; and their religious character ought to enable them to import into political discussions a higher tone, a calmer spirit, purer motives, and a more carefully conscientious procedure, than those of the mere politicians.

We hope that the bishops may in future raise themselves nearer to the height of their great mission as members of the legislative council of a great nation. They are at present far too much inclined to confine their action to questions in which mere ecclesiastical interests are concerned. They ought not to submit to any such limitation, it is a neglect of duty, it is a cowardly retirement from those great functions which God has been pleased in his providence to impose upon them. They should enter into all questions which interest the nation, and show by a living example how such questions ought to be treated by disinterested, public-spirited, God-fearing and Christian men.

Upon the whole we are, as we said, moderately thankful for what the bishops have done, yet sorry that no man was found among them quite able to rise to the height of his high calling. Does their body not contain one such member?

Reviews and Notices.

"The Siege of Londonderry in 1689," as set forth in the literary remains of Colonel the Rev. George Walker, D.D., which are now for the first time collected, with notes. Edited by the Rev. Philip Dwyer, A.M., sometime Canon of Dysart, and Rector of Ogashin, in the Diocese of Killaloe: London, Elliot Stock, 1893.

In publishing this book, Canon Dwyer's purpose is not to enter into rivalry with the admirably written account of the memorable defence of Derry contained in Lord Macaulay's unfinished History of England. It is something altogether different; namely, to present to his readers some of the most important of the original authorities for that history just as they were written, during the events which they narrate, or while those events were fresh in men's memories, with explanatory and illustrative notes, written by the editor, or extracted from contemporary authorities.

"Colonel the Rev. George Walker," afterwards Bishop of Derry, is one of the most remarkable instances recorded in history of a great talent for war and government, which for want of opportunity remained hidden and unknown till near the end of life; for he was about seventy years of age when he and Colonel Baker were elected conjoint governors of Derry, by the citizens, at the beginning of the siege. He had been Rector of Donoughmore, in the county of Tyrone; but when the English Revolution of 1688 caused, or at least accelerated, the renewal of the war of races and creeds in Ireland, when a repetition of the massacres of 1641 was feared, and the British colony in Ulster was threatened with destruction, Walker, to quote his own quaint language, "saw it not only excusable but necessary to concern himself, and raise men, out of which he founded a regiment." His colleague in the governorship, Colonel Baker, was one of the thousands who died during the siege. Walker had the happiness of living to see the city relieved and the siege ended, almost immediately after which, according to a contemporary diary now published for the first time, he sailed for Chester, where, with a favouring wind, he arrived in two days from Derry. He there became the object of general interest, and was entertained at a banquet by the Mayor and corporation, to whom he gave an account of the events in which he had borne so honourable a part.

On the death of the Bishop of Derry, William III. naturally and rightly appointed Walker to the see. We cannot avoid a regret that he did not return to the duties of a Christian pastor and end his days in peace; but he preferred to follow William's army, and met a soldier's death at the battle of the Boyne. Yet he was unquestionably a man of sincere and lofty piety. It is impossible to read his sermons and prayers during the siege, which are reprinted in the volume before us, without perceiving that he had caught the best spirit of the warrior-saints of the Old Testament.

The defence of Derry is one of the most heroic actions of the kind which history has to record; and its memory is rightly cherished by the Protestants of Ireland as a precious "possession for ever." And, moreover, although we cannot assert with certainty what might have been, it was an important link in the chain of events that ended in the overthrow of the Stuarts and the establishment of the British parliamentary constitution. The siege occupied the besieging army for almost the whole summer of 1689, and prevented it from going on to Scotland to co-operate with Dundee, who was raising his army of Highlanders. A few weeks before the relief of Derry, Dundee and his Highlanders gained the barren victory of Killiecrankie, but Dundee was killed in the battle, the army which he had raised and commanded fell to pieces, and the cause of the Stuarts in Scotland was irretrievably lost.

William of Orange was a great political strategist, but the delay and defeat of the Irish army before the walls of Derry was not due to any political combination; it was due to that sudden inspiration which in the previous December—only a few weeks after William had landed at Torquay—prompted a few young men of Derry, not out of their apprenticeship, to seize the keys of the city and shut the gates against Lord Antrim's force, which came to occupy it for King James. This was a remarkable action, but far more remarkable was the manner in which it was approved and adopted by the whole body of the citizens, without grudging the honour to those young men to whom it was due. The shutting of the gates appears from Walker's narrative to have been on the 7th of December. Colonel Philips arrived in the city on the 9th; he had been its Governor before, and on his arrival the citizens informally, but it would appear unanimously, elected him Governor again. (Walker

and Baker were elected governors at a later time, during Philips's absence in England, whither he had been sent by the citizens.) A manifesto was forthwith issued, entitled "The Declaration of the Gentlemen of Derry, upon the news of a general massacre intended of the Protestants, December 9th." We quote some passages of this document:

"To all Christian people to whom these presents shall come, the Mayor, Sheriffs, and Citizens of the City of Londonderry send greeting . . . .

"When on the 5th instant part of the Earl of Antrim's forces advanced to take possession of this place, though we looked on ourselves as sheep appointed for slaughter, and on them as the executioners of vengeance on us, yet we contrived no other means of escape than by flight, and, by all precipitation, to hurry away with our families into other places and countries. But it pleased God, who watches over us, so to order things that when they were ready to enter the city, a great number of the younger and some of meaner sort of the inhabitants ran happily to the gates and shut them, loudly denying entrance to such guests, and obstinately refusing obedience to us. At first we were amazed at the enterprise, and apprehensive of the many ill circumstances and consequences that might result from so rash an undertaking." . . .

They go on to say they had reason to fear a massacre of Protestants, and proceed;—

"We began to consider it an especial instance of God's mercy towards us that we were not delivered over as a prey unto them, and that it pleased Him to stir up the spirits of the people so unexpectedly to provide for their and our common safety and preservation. Wherefore we do declare and remonstrate (*sic*) to the world, that as we have resolved to stand upon our guards and to defend our walls, and not to admit any Papist whatever to quarter among us, so we have firmly and sincerely determined to persevere in our duty and loyalty to our Sovereign Lord, the King. . . God save the King."

The king, of course, was James. He was still in England; Ireland was governed for him by Tyrconnel as Viceroy, and William of Orange, though on English ground, was there only as an invader, and was not yet in possession of London. The people of Derry, even if they knew the fact that William was already negotiating with James as one potentate with another, could not be, as yet, expected to declare for William: and it could not be thought disloyalty to the British Crown to refuse obedience to Lord Antrim, an officer of Tyrconnel, whose appointment as Lord Lieutenant by James some months before was almost regarded by Irish Protestants as a declaration of war against them. But on the 20th March, 1689, before the beginning of the siege, on the arrival of a formal communication from William, William and Mary were proclaimed as King and Queen. This was done, to quote Walker's quaint expression, "with great joy and solemnity." We can sympathise with their joy in seeing all doubt cleared away as to what flag they were fighting under.

The alliance with the Irish and the Highlanders was the worst among the many crimes of the Stuarts, and, perhaps, had most to do with their final ruin. Many kings of England had been deposed, but the trial and execution of Charles I. was altogether without precedent; and we cannot think it would have been possible, but for the suspicion that he had been in some sort an accessory to the massacres of Irish Protestants in 1641. There is, we believe, no sufficient proof of such complicity, and James indignantly refused to be a party to a similar crime. But we cannot doubt that James's action in bringing Irish regiments into England, and the dread of their lawlessness, counted for much in losing him his crown.

Two centuries have passed since then, and the liberties of England are once more threatened by the same danger in a different form. A great statesman in his dotage has identified his policy with those reactionary and separatist tendencies which naturally linger in the more remote and backward parts of an imperfectly consolidated Empire, and is using the influence and prestige that he legitimately gained when his genius was allied with sanity, for the purpose of abandoning Ireland to the government of factions who would make the confiscation of property a matter of course, and religious freedom a matter for local option; while those factions, uncontrolled at home, are to control Great Britain by sending there a contingent, not of soldiers to overawe and coerce, but of legistators to hold the balance of power in the Imperial Parliament, and wring concession after concession from its weakness. As we write, we hear of the head of the Queen's Government and the Leader of the House of Commons, in his speech, moving the third reading of his "Bill for the Better Government of Ireland," telling the world that if it does not pass into law, Irish Home Rule may become an international question. Hostile as he is to everything English, we do not think he means treason:—as a statesman and a party leader he has been always incautious of speech, and this is only a fresh instance of his incaution:—but this threat is in its meaning, though we sincerely believe not in its intention, an invitation to the French, whenever they have any quarrel with the British Government, to renew the alliance of the French despotism of two hundred years ago, and the French Jacobinism of ninety years ago, with Irish disaffection and barbarism.

The crisis is the gravest in our history since the coronation of William III.; and if a servile and silenced Parliament forces on Ireland the threatened government of land leaguers and boycotters, free, popular, and democratic though it may be in name and form, the men of Ulster—the descendants of the defenders of Derry—will resist such a government with no more purpose of disloyalty to the Empire than had their fathers in resisting the despotism of James and the ruffianly tyranny of Tyrconnel, and will draw the sword, trusting in the same God who preserved the freedom and greatness of England and her Empire through the internal struggle of the Reformation, the revolutions of the seventeenth century, and the wars for national existence against Philip II., Louis XIV., and Napoleon. God can defeat an infatuated demagogue, and control an infatuated people, as easily as He can control and defeat an infatuated king. "The Lord reigneth; let the earth rejoice." He "stilleth the tumult of the people."

ANOTHER living in the West is announced to be at the disposal of a clergyman who may feel inclined to accept it. The place is nine miles from Launceston, the duty is light, for the population is only just over three score, but the income corresponds, being only £70 a year. On the other hand, there is a good house, excellent gardens, with 15 acres of pasture land, and good fishing may be had. Not such a bad billet for a parson who can afford it.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

NATURAL SELECTION AND SPIRITUAL FREEDOM.

SIR,—Professor Henslow, reviewing my "Natural Selection and Spiritual Freedom" in the PULPIT of 19th August, appears to think that I adopt Darwin's theory of the origin of species in block. This is not the case. I ought perhaps to have given more emphasis to my conviction of its insufficiency, but I have expressed on page 62 my agreement on the whole with the criticism that his theory "does not explain the origin of species at all, but only their preservation after they have been originated," and in a foot-note on the same page that "the theory of organic evolution not only admits of, but demands, a striking intelligence." I will also quote from my "Habit and Intelligence" (2nd edition, p. 401.) "Formative intelligence appears as a law which directs, not fortuitously or at random, but according to a predetermined plan, the occurrence of the variations; . . . and especially it introduces a distinct principle of correlation, by determining those variations to occur together *whereof the co-operation is needed towards one result.*

I am glad to see this confirmed, for the vegetable kingdom, by so accomplshed a botanist as Professor Henslow in the following passage from his review of my book: "Judging from what seems to me overwhelming evidence, a new environment does not cause indefinite variability, but variations along definite lines, all tending to be in harmony with that environment. Thus if seeds be sown in a new locality with a different set of external conditions, the germinating plants at once tend to grow up *in harmony with them* by putting on new variations in the structure of the stem, leaves, etc., *so as to be more in adjustmeut with their new home.*" The italics are mine.

I cannot, however, reject the great mass of evidence that Darwin has collected of what appears to be irregular fortuitous variation in both plants and animals. But in whatever way "favourable variations" originate, there can be no doubt they are preserved and perpetuated by natural selection through the survival of the fittest.

JOSEPH JOHN MURPHY.

Belfast, 6th September, 1893.

THE offertories on Church Congress Sunday will be devoted to the Bishop of Worcester's Fund, which is to be inaugurated on that occasion. The scheme is intended for the furtherance of Church work in Birmingham, and the fund will ultimately take the place of the local Church Extension Society. The new plan promises to be a great success. The Congress Guarantee Fund has now reached the sum of £6,000.

THE Archbishop of York does not agree with his successor in the vicarage of Kensington that there should be no special harvest thanksgiving this year. In a pastoral letter on the subject, Dr. Maclagan insists on the desirability of appointing the same day, or at any rate the same season, for the observance. He suggests, as specially appropriate, the Feast of St. Michael, or some day within the octave of that festival. This was the day which he selected when vicar of Kensington, and the harvest thanksgiving has been held in the parish on Michaelmas Day ever since. The more comprehensive festival which Mr. Glyn desires to substitute this year will also be held on the 29th.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS, FOR PULPIT AND DESK. No. 26—Avoid the path of the wicked. "Enter not into the path of the wicked." (Prov. iv. 14.) Introduction. As believers we know that the path of the wicked will lead to trouble, misery, sorrow, and death. Therefore to carry out the injunction of the text will prove the best course, and one which will bring peace and be highly pleasing in the eyes of the Lord. "The path of the just shineth more and more unto the perfect day." We shall notice: 1. The warning. Enter not; keep away; do not begin to enter; the road will bring you trouble: the path which evil men are walking in (race-courses, drinking hells, theatres, etc.), in this path every form of sin is perpetrated. The warning, then, is to be noticed as a danger signal. 2. The wrong course. When we once get in the wrong course, we find it hard to get out again; hence you will see the importance of taking heed to the warning. The commencement of evil is like the letting-out of water. Great and absolute carefulness is necessary that you keep away from the broad road. You will need the Lord to help you and keep you. 3. The wrong company. It is necessary that you avoid the associations of those whose characters are questionable; those who would lead you into snares. If the blind lead the blind, what is the result? Both must fall into the ditch. The association with those who have no fear of God before their eyes, will soon lower the standard of morals, and produce a very baneful influence among those who keep company with them. We learn that, in this world, like produces like; the power of example; influence for good or bad; the leaven for good or bad. Learn of Him who is indeed the brighest example, the greatest model, Christ. When he was upon this earth of ours, He said "strive to enter in at the strait gate," for "narrow is the way." But it is the best way, and the only way to bring us peace. "He indeed is the way, the truth, and the life." Indeed, without Him there is no life; in Him is the life of men. What a glorious consideration, then, it is to consider that those who are the Lord's, and are really guided by His Spirit, are kept from the manifold sins to which the profane and unthinking mind are prone; how we should pray fervently that we may be kept from temptations, from the flesh, the world, and the devil. We need constantly the Spirit's restraining power and witness, convincing us and making us conscious of sin and wrong. The workings of our sinful hearts need this, otherwise Satan will step in, and, indeed he may come as an angel of light, and thus soon lure us if we are not watching unto prayer. Ah! how many have been thus overcome; how many have been found sleeping at their post. May we ever be watching in this world of sin, when we consider the many temptations around us to hurl us on the road to ruin. There is great need to be on the watch, or we shall soon founder on the rocks of remorse and despair. May we not give way and make compromise with the works of sin; but stand fast; quit yourselves like men, and waiting for the Master. And thus may you pray to be delivered from all evil: "Enter not into the path of the wicked."—THOMAS HEATH, PLYMOUTH.

PREFERMENTS AND APPOINTMENTS.

Bartleet, Rev. Edward John, M.A., Curate of St. John's, Weston-super-Mare ; Rector of Falmouth.
Bartlett, Rev. Lewis Edward, M.A., Senior Curate of St. Saviour's, Paddington ; Vicar of St. Luke's, Countess Weir, Exeter.
Beck, Rev. E. J., M.A., Rector of Rotherhithe ; Honorary Canon of Rochester Cathedral.
Bell, Rev. F., Diocesan Inspector of Schools for the Archdeaconry of Leicester ; Vicar of Kilsby, Northants.
Brutton, Rev. Ernest Bartholomew, M.A., Curate of Allerton, Liverpool ; Vicar of Aylesbeare, Devon.
Burgess, Rev. William, M.A., Vicar of Holy Trinity, Parkfield, Middleton ; Vicar of Denham, Bury St. Edmunds.
Carruthers, Rev. Christopher, M.A., Vicar of St. Stephen's, Wandsworth ; Rector of Duncton, Sussex.
Caswell, Rev. Emil G. H., M.A., Vicar of St. Thomas's, Sunderland ; Rector of the Cathedral Church of Georgetown.
Constable, Rev. A. E. Brown, Chaplain in the Bombay Diocese ; Chaplain on the Bengal Establishment.
Copeman, Rev. Robert ; Rector of Stoke Albany, and Vicar of Wilbarston, Market Harborough.
Cother, Rev. Philip L., M.A. ; Rector of Bradford-Peverell, near Dorchester.
Daniell, Rev. G. W., M.A., Chaplain of Dulwich College ; Honorary Canon of Rochester Cathedral.
Ellis, Rev. H. Venn, Vicar of Stowmarket ; Rural Dean of Stow.
Evans, Rev. D. Pugh, M.A., Rector of Lampeter Velfrey ; Prebendary of Caer Fai in St. Davids Cathedral.
Frost, Rev. Francis Aylmer, Curate of Audlem, Cheshire ; Vicar of Thurstaston, Cheshire.
Hutson, Ven. Eyre, Rector of All Souls', St. Thomas, Antigua ; Rector of St. Lucy, Barbados.
Jones, Rev. William, Curate of Armagh ; Rector of Camlough, Diocese of Armagh.
Lee, Rev. E., Curate of St. Michael's, Southsea ; Vicar of Christ Church, Doncaster.
Lipscomb, Rev. Charles H., Rector of Howe-with-Little Poringland ; Rural Dean of West Brooke.
Moore, Rev. George, M.A., Vicar of Denham, Bury St. Edmunds ; Vicar of Holy Trinity, Parkfield, Middleton, Manchester.
Plumptre, Rev. Robert G., M.A., Vice-Principal of St. Edmund Hall, Oxford ; Examining Chaplain to the Bishop of Southwell.
Purcell, Rev. Lionel Thomas, M.A. ; Vicar of St. John's, Tipton, Devonshire.
Robinson, Rev. F., M.A., Domestic Chaplain to Sir Massey Lopes, Bart., Maristow ; Public Preacher in the Diocese of Exeter.
Sinclair, Ven. William Macdonald, D.D., Archdeacon of London, Canon of St. Paul's, and Honorary Chaplain to the Queen ; Chaplain-in-Ordinary to Her Majesty.
Smith, Rev. Clement, M.A., Vicar of Newport and of St. Nicholas-in-the-Castle, Isle of Wight ; Honorary Chaplain to Her Majesty.

CLERICAL OBITUARY.

Barry, Rev. Jasper Garratt, Vicar of Rowlstone, at Weston-super-Mare, on the 2nd inst., aged 49.
Brathwaite, Rev. Francis Gretton Coleridge, M.A., Rector of Baverstock, and for many years Curate of St. Mary Magdalen, Munster-square, London, at Baverstock Rectory, on the 8th inst., aged 59.
Edwards, Rev. H. V., B.A., Keble College, Oxford, at Jamaica, on the 28th ult., aged 29.
Farrar, Ven. Thomas, B.D., Archdeacon of Demerara and Vicar-General of Guiana, at St. George's Rectory, Georgetown, British Guiana, on the 21st ult., aged 62.
Hewetson, Rev. John, M.A., for forty-one years Vicar of Measham, at Measham Vicarage, on the 10th inst., aged 69.
Peake, Rev. James Room, M.A., for forty-three years Head Master of the Grammar-school, Whitchurch, Salop, at Wyddfa, Newbridge-road, Bath, on the 8th inst., aged 88.
Smith, Rev. Benjamin, formerly Rector and Rural Dean of Trinity, Newfoundland, at Chesham, on the 2nd inst.
Sykes, Rev. W., C.F., Hon. Military Chaplain to the Queen, of Elcombs, Lyndhurst, at St. Wolfgang, Austria, on the 7th inst., aged 65.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

If, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD.

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893 :—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance ; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford-street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

ALWAYS REJOICING.

By the Rev. CHARLES W. GANLY, Rector of Castledermot, Rural Dean and Chaplain to His Grace the Duke of Leinster.

Sermon Preached at Kilkea Private Chapel.

"Rejoice in the Lord alway, and again I say Rejoice."—Phil. iv. 4.

As in the teaching of our blessed Lord there is a breadth, a comprehensiveness which is destructive to the narrowness natural to fallen human nature, so in Christianity, unlike other religions which are one-sided, there is a comprehensive all-embracing character; it takes a wide scope and reaches out to every relation of our being and touches every part of human character, whatever it finds good there it purifies and ennobles, whatever is evil it drives out and destroys. This religion which we profess takes possession of our ordinary capacities and affections, and whatsoever things are pure, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any praise, if there be any virtue, it presses all into the holy service of God.

It is one of the distinguishing characteristics of true and vital religion that it exhibits itself in every variation of life, in our work as well as in our worship, in our joys as much as in our sorrows; so it teaches us "to rejoice with them that do rejoice, and to weep with them that weep." This wide Catholicity of Christian teaching is too often overlooked and forgotten. For example, we are quite willing to recognise the advantages, the efficacy, the softening and soothing influence of religion in times of trouble and sorrow; indeed, persons have been known to pray, when great danger was impending to life or property, who never really prayed before. When all earthly hope is over and death stares one in the face, then the consolations of Christianity are eagerly sought, and at such times even the most worldly consider that it is wisdom to turn to God for help. Then that religion which weeps with them that weep is felt to be worth seeking; but is it not sometimes forgotten that the religion of the Lord Jesus Christ sympathises with our joys as it does with our sorrows, and that it has to do with the home where there is gladness and rejoicing, as it has its mission to the home where there is sadness or pain, or trouble, or mourning? Yes, our holy religion touches every relation of life and enters into every enterprise and joy, and by its elevating and purifying influence enables us to range ourselves among those who are "always rejoicing."

Our great Exemplar taught us, by His own example when on earth, that He desired to encourage and purify our earthly joys. No doubt we are accustomed to think of Him as "the Man of Sorrows"; we know the larger part of His life-work was engaged with the sufferings and trials of men. We delight to meditate with awe and reverence over His own great sufferings and His death of agony and shame, because they speak home to our hearts of sin atoned and pardon secured. We learn much of the sympathising love of the Lord Jesus when we read of His weeping near the sepulchre of His departed friend, and of His shedding tears of patriotic sympathy over sinful Jerusalem, so soon to be made waste and desolate; but we shall lose much that He intends us to possess if we fail to see the other side of His perfect character, when He is presented to our notice and admiration as sympathising with the earthly enjoyments, the times of rejoicing, of those about Him. When we inquire, then, had "the Man of Sorrows" any joys, we find our inquiry fully answered when we know how He rejoiced in making others happy. A beautiful example of this is presented for our instruction at the beginning of His ministry, when He gave His first display of power and glory at the marriage feast of Cana. Underneath this miracle there lies a deep well of instruction. We not only learn the divine power of our Lord, but we recognise His special sanction of those tender connections which give the greatest interest to life, and which in this case He "adorned and beautified" with His approving presence. We learn that marriage can have no real blessing without Him. "*In Christo et Ecclesiâ* that begins all, and there is great need it should be so, for they that enter into a state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity." * But beyond these lessons we further see how He can sympathise with the joys of human life by His turning the water into wine; for our Lord thus supplies a want which was felt, and probably could not otherwise be procured owing to the poverty of the host. Yet wine was a thing which could very well be left out; it was not absolutely necessary; it was not really needed to nourish their bodies or sustain life. Wine, however, He graciously provided, and in large abundance, and thus of His own free will and goodness granted that which merely added to their pleasure and delight, and fell in with the customary rejoicing of such feasts. So He taught us how He desires to be with us and join in our happy moments, in our innocent recreations and pleasures, in our prosperity and

* Bishop Jer. Taylor's "Marriage Ring," Part I.

blessing and joy. He Himself rejoices in our joy. This is the spirit He infused into Christianity—a spirit of joy, a spirit of love, of kindness, of generosity; a feeling of sympathy and benevolence; a spirit which abhors all that defiles society and outrages peace; a spirit ever ready to avoid evil and choose the good.

> The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven
> Upon the place beneath: it is twice blessed;
> It blesseth him that gives and him that takes.
> 'Tis mightiest in the mightiest, it becomes
> The throned monarch better than his crown.

It is evident that the religion which we profess should present itself to all with whom we come in contact as a joyful religion; by their fruits the followers of Christ are to be recognised, and one of the fruits of the Spirit is joy. If we desire to give practical proof of what our religion is, we must see that it has a joyful effect on our own hearts and lives; if we are always downcast and dispirited, we bring disgrace on our belief. God never intended us to be always sombre and gloomy. Sinfulness might well make us sad and miserable; but true Christian living reverses the feelings produced by sinful courses, and the Christian life must always be the happiest and brightest of all lives, for it is he who can rejoice in the Lord whose rejoicing is the most constant and lasting.

Why should we always rejoice? Joy is the passion or emotion excited by the acquisition or expectation of good, and we have both; we have present good, and we have bright and glorious hopes of better things yet to come. The Sweet Singer of Israel raises his highest notes of praise when he rejoices in the "salvation of God," and the same old Psalms of David still express the praises of Christians. How like the words in the 35th Psalm, "My soul shall be joyful in the Lord, it shall rejoice in Thy salvation," are to the words of the Christian hymn, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." This is the foundation of all our rejoicing, the salvation of God. God our Saviour has been revealed to us, neither is there salvation in any other. Through faith in His name we obtain pardon of our sins; through Him alone we have access to the Father and the throne of grace; by Him we receive the spirit of truth; and, therefore, in accepting Christ Jesus and the salvation He freely offers "without money and without price," we find "all peace and joy in believing." Yes, we "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Is there not great cause for our rejoicing in Him, our adorable Saviour, who left the throne of glory and the company of angels and archangels, and came and dwelt among sinful men, that He might do them good. Have we not every reason to rejoice when we remember His glorious example of meekness and goodness and love; and do we not find His joy remaining with us when we are enabled by His grace, even in the least degree, to follow that holy example? Beyond and above all, are we not constrained to rejoice when we remember Gethsemane and Calvary! when we call to mind the agony and blood-shedding of the Lord Jesus, who suffered there, the Just for the unjust; when we recollect that he died for you and for me: when the glad tidings of redeeming love come home to our souls, and we know that "by His stripes we are healed"; that by His one all-atoning sacrifice He can present us pure and spotless, all "whiter than snow," before the judgment throne. Oh! as we let our faith rest only on the Rock of Ages, how shall we find expression for our rejoicing? Shall we not join with the Apostle and say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Yes, this is the procuring cause of all Christian joy, and so the rejoicing of the Christian is superior to all earthly joy, for he rejoices in the Lord always. Earthly joys are in their very nature transitory and changeable, and frequently are alloyed with trouble; spiritual joy is eternal, and therefore, when we are bidden to rejoice, we are exhorted to rejoice always, to "rejoice evermore." This joy is permanent and lasting; even when all earthly joys, which were purified by it, are ended, the rejoicing in the Lord will go on—on for ever. The joys of heaven are the eternal songs of praise to the Lamb of God; and when the work of life here is ended, those who have trusted and loved and served Christ shall enter into heaven's joy—the joy of their Lord.

You know how often it occurs in our earthly happiness that those who desire to injure us, or the great enemy of our souls, can mar our best devised plans and destroy our brightest hopes; but in the joy that Jesus gives this cannot take place. The rejoicing which we have in the Lord is beyond the power of man, or Satan, or circumstance; no power of earth or hell can destroy the peace and joy of the faithful servant of Christ. This is one of the most important features in Christian joy; it is not of man, and it cannot be undone. Sometimes it may be brighter and more glowing than at other times, and by contrast we will feel occasionally that there is very little of it stirring our hearts and beautifying our lives; yet we are distinctly taught that, however faint and weak the gift that is in us may appear, if we only "stir it up," as the Apostle directs, we shall again go on our way rejoicing. Remember, then, that this spiritual joy remains on for ever in the heart of him who has given himself to God, as it is God's gift and eternal. If it be yours, no one can deprive you of it, for He has attached His promise to it—"Your joy no man taketh from you."

Undoubtedly even the most faithful and loving disciple of Christ may meet with sad trials and sorrows; there are many thorns and briars in the way to heaven. Disappointments, bereavements,

pain, sickness, disease, and death are the lot of all men, and the follower of Christ must expect his share of these; but in addition there are trials of faith, temptations, doubts, and despondencies, which are more or less met with by all who love God and seek to please Him. How, then, when these come, can we rejoice? We may even in the midst of these find the wondrous power of Christian joy. When the Apostles met with cruel persecution and trouble, "they rejoiced that they were counted worthy to suffer shame for His name." St. Peter, in his first Epistle, when speaking of a great coming trouble, writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." Under trial and suffering the Christian has the example of Christ Himself, who "for the joy set before Him endured the Cross." He also encouraged His disciples to endure trials and persecutions, and to rejoice under them: "Rejoice ye in that day (the day of trouble and trial) and leap for joy, for great is your reward in heaven." This, then, is the manner in which we are to meet the afflictions of life, "as sorrowful, yet always rejoicing," knowing that beyond these there is the crown of joy awaiting us, and that when these troubles and sorrows of earth have passed away, like bright sunshine after a rainy and dark day, we shall "rejoice with joy unspeakable and full of glory." Let us ever keep before us, as the end and aim of our aspirations, the eternal joys of heaven; this is the ambition of the Christian life, "to enter into the joy of the Lord." Is this to be our hope and crown of rejoicing? What will not the ambition of this world sacrifice to the future, the vague, uncertain, perishable future? With an object of interest in view and a prospect of obtaining it, men endure days of toil and nights of unrest; no suffering is too much, no sacrifice is too great. Set but a scheme of future bliss before them, and the present is all absorbed. Without an object, without a prospect, ease itself is unsupportable; possession satiates, and the soul sickens and languishes. Now, we have a glorious future opened up to us: "In Thy presence is fulness of joy; at Thy right hand are pleasures for evermore." This is a future, near, sufficient, certain; in greatness above the sublimest flight of intellect, in bliss beyond imagination's stretch, for "it hath not entered into the heart of man to conceive what God has prepared for them that love Him." Yet this prospect is there; a vision ever bright to the eyes of the faithful servant of God, earnestly waited for, anxiously expected.

Let our life, then, be one of rejoicing; let us ever rejoice in the love of Jesus, in the salvation of God; let us rejoice because our joy is eternal, and no man can take it from us; let us rejoice under trials and chastisements, knowing that our sorrow shall be turned into joy; and let us make all our earthly rejoicings foretastes of those great rejoicings when we shall be permitted to sit down at "the marriage supper of the Lamb."

Look up, my soul, pant towards the eternal hills;
Those heavens are fairer than they seem;
There pleasures all sincere glide on in crystal rills,
There not a dreg of guilt defiles,
Nor grief disturbs the stream;
That Canaan knows no noxious thing,
No cursed soil, no tainted spring,
No roses grow on thorns, nor honey wears a sting.

RELIGIOUS AND SECULAR EDUCATION.

By the Rev. W. A. M'GONIGLE, B.D., Vicar of St. Cuthbert's, Monkwearmouth.

Sermon Preached in St. Cuthbert's Church, on Sunday, September 3rd, 1893.

"What then shall this child be?"—St. Luke, i. 66, R.V.

THE question of our text was most natural. The birth of John the Baptist was out of the common order of things. His circumcision, too, was marked by events of singular impressiveness. The neighbours and kinsfolk of Zacharias and Elizabeth gathered together to rejoice with the long childless parents. Nor was their rejoicing a mere conventional compliment. They had sorrowed for Elizabeth in the past, because no infant's presence had blessed her home. In those days, and in that country, children were not reckoned "incumbrances," as in the "wants" columns of our present day newspapers they are constantly and brutally called. In our own land, we are assured on high authority that there are wives who abhor children, and resent the responsibilities of motherhood. Most of us in this church have known cases where there was more than a grave suspicion that the child died to give the mother freedom, and to provide the two or three pounds of insurance for a family spree. But these simple and kindly hill-folk of Judæa rejoiced with Elizabeth, because "the Lord had magnified His mercy towards her." To her and to them her son was "the gift of God." What they saw and heard made a deep and abiding impression upon them. They treasured the circumstances in their hearts, and they asked one another in kindly wonder: "What then shall this child be?"

We are told that "childhood shows the man, as morning shows the day." And though there is much truth in this poetic fancy, yet there are but few who can venture to interpret the signs. To Zacharias alone was given the insight to foreshadow the answer to our text. "Filled with the Holy Ghost," he enshrined his prophetic answer in the beautiful canticle, which we sang in this morning's service after the Second Lesson. But the gift of foresight to Zacharias was as exceptional

as his son's mission was unique. The Benedictus is endeared to the Church by centuries of hallowed use. Its position in our Service Book and in the hearts of our people is due to the fact that it is the outcome and the expression of a deeply thankful heart, as much as because it embodies the prediction of the life's purpose of the "prophet of the Highest." But who can foretell even the broad outline of a child's life? Who can reveal the hidden destiny which lies concealed, as the oak in the acorn, in your child's character and disposition? Fortunately we have not the gift of prophecy. But we have a greater gift—the gift of a holy, heavenly, love. And so by precept and example we are enabled to mould the child's life in the way of righteousness. We can bring it to God in Holy Baptism, and provide, as far as in us lies, that it "may be virtuously brought up to lead a godly and a Christian life."

"Amongst them that are born of women there hath not risen a greater than John the Baptist," is the testimony of our blessed Lord Himself. In his birth, in his circumcision, in his life, in his utter unselfishness, and in his terrific earnestness, St. John stood apart from the ordinary run of men. His education, his training, his home life, were full of promise; and the promise was not belied in the fulfilment. The only child of aged parents has some advantages, but not a few drawbacks. If such a child is not spoiled by over-indulgence, and silly devotion to its tyrannical whims, it is generally possessed of a wisdom beyond its years. There was nothing weak or effeminate in St. John's training. "He bore the yoke in his youth." Apparently after his parents' death his home was in the wilderness. Like the great Apostle of the Gentiles he battled out the problems of life and duty far from the busy haunts of men. His food was of the meanest, his clothing of the commonest. All these circumstances helped to mould his character, and to fit him for his singular life's work. But in and through it all there was another and greater determining influence. "The hand of the Lord was upon him."

This factor in the formation of character, in the shaping of the inner life, must never be lost sight of. It is only by the indwelling power of God's Holy Spirit that the highest type of manhood can be developed. His hard fare, and coarse garments, his ascetic life, his habits of contemplation might have produced an eccentric and ill-conditioned "crank." They could not of themselves have developed a St. John the Baptist. On "the day of his showing unto Israel," he was not a wild and selfish doctrinaire. He was a man of God, true, firm, fearless, unselfish, full of devotion and enthusiasm, and yet content to do his work, and prepare the way for the Greater than he that was coming after. God was with him and he was with God, in his childhood's home, in the desert, by the Jordan, and before Herod. Thus trained and thus taught, he "constantly spoke the truth, boldly rebuked vice, and patiently suffered for the truth's sake." He left an abiding example to the sons of men—an example which the present generation would do well to take to heart.

In no period of the world's history were the lessons of such a life more needed than they are to-day. Men of the world are fast losing sight of the high ideals of thrift and unselfishness, of truth and uprightness, of godliness and honesty, which ought to be the guiding stars of their life. The tests of men's conduct ought not to be financial or social success, for the root-principles of right and wrong are eternal. They cannot accommodate themselves to the fluctuations of mere public opinion, or to the private interpretation of self-interest. Individual integrity and purity, public justice and personal righteousness, a whole-hearted and deep-seated national morality cannot depend on the rise and fall of a conventional barometer, graduated to suit the ignorant or cultured selfishness and lust of modern society. What the Lord requires of you and of me, and of every child of man, is "to do justly, to love mercy, and to walk humbly with thy God."

How are our sons and our daughters to be trained in these first principles of our most holy faith? How can they best be taught to revere and practise those holy duties which will stamp their conduct with the seal of God's approval?

These are questions of deepest moment. Men, who love their country and would not forget their God, must endeavour to find a practical and speedy answer. To shirk the problem is to be disloyal; to disclaim responsibility is to be partakers in other men's sins. English Church folk, inheritors of the past and trustees of the future, would indeed be recreant to the faith and false to the teaching of their Spiritual Mother, did they dare to ignore these duties—duties which their historic position, as well as the command of the Master, has laid upon them. Whatever others may do or think the course of Church people is plain. At whatever cost of money, at whatever sacrifice of time and energy, be the individual self-denial ever so great, the call to duty must be obeyed. The Church must see to it that her children are not left in ignorance of the "faith once for all delivered to the saints,"

This is primarily the duty of the parents who have solemnly promised to provide that their children shall learn all such things as a Christian ought to know and believe to his soul's health. But the duty of the parent does not and cannot take away all responsibility from the Church. "Feed my lambs" is as imperative to-day as it was in the infancy of the Christian community. Few parents have the time, or opportunity, or ability to instruct their children, as they ought to be instructed, in their sacred duties to God, to themselves, and to their neighbours. Look at the home life of many

a child as you know it. In too many families there is no open recognition of God at all. There is no prayer. The Bible is an unused book. The Sunday is a day of self-indulgence. The whole atmosphere of the house is secular and godless. Nor is such a condition of things confined merely to the vicious in thought and act.

"What then shall this child be?" Shall it be allowed to grow up in ignorance, in sin, in unbelief? Shall it be encouraged to despise the wisdom of the Lord? Weeds require no attention. Cease to cultivate your garden, and they grow apace, the richer the soil, the more vigorous and noisome the crop. An uncared-for churchyard soon becomes more than an eyesore. It is a seed-plot of evil, scattering its harvest far and wide to the injury of harmless neighbours. If, as sometimes happens in such a case, the Church is disused, neglected, in ruins, its vegetation is the rankest and most persistent of all.

"Such poisonous fields with rank luxuriance crowned" are a parable of human nature. If the good seed is not sown and cared for, then will the crop be indeed deadly. As well might we expect to gather wheat off a wild moorland waste as to find the fruits of the Spirit in those who have not so much as heard whether there be any Holy Ghost. If our boys and girls are to become godly men and holy women, then must they be trained from their childhood in righteousness and true holiness. They must be taught from the very outset, both by precept and example, "to do justly, to love mercy, and to walk humbly with their God." It is too often forgotten that the truths of revealed religion must be learned with as much diligence as the facts of science. A knowledge of Holy Scripture is to be acquired by the self-same methods as those which are necessary in mastering any other book. The teaching of our blessed Lord, and of His Apostles, comes to no man by intuition. Children cannot know the message and purpose of God unless they are taught, and taught too by sympathetic teachers, who have themselves made trial of the faith as it is in Jesus.

We have a right to look to our day schools to aid us in this work of evangelisation. But when we see the care which is bestowed on secular subjects, and the indifference with which religion is treated in school life, it needs no prophet to tell us what the inevitable result must be. In some Board schools there is no religious education at all. In many it is so desultory and indefinite as to be unworthy of the name. It is said, and there seems to be good grounds for the charge, that in some cases the teaching of Holy Scripture is entrusted to men who are themselves unbelievers. Such possibilities are fraught with the direst consequences to the individual and to the nation. Religious instruction, whenever given, should be given by competent teachers, and in the best manner Our children should not be left to mere chance, or to be experimented on by ignorant or hostile exponents. The children of the Church have a right to be instructed in the doctrines of the Church. If this cannot be done in Board schools under proper regulations, then at least must it be permitted to the full in our National schools. In the schools of the Church there must be no tampering with this primary right.

The dangers of a godless education are imminent, for at the present time there is a growing tendency to set intellectual above moral considerations in the training of children. This is a tendency which we can neither acquiesce in nor approve of. How dangerous and unsound is the theory which lies at the root of this movement, there are abundant proofs to our hand every day. Our criminals are not all ignorant, neither are they all confined to one section of the community. Those whose lives are at enmity with God are to be found in every class. The thief is sometimes a street loafer and sometimes a Member of Parliament. Vice has its votaries in the villa as well as in the slums. Knowledge has no restraining influence on the swindler. To the unscrupulous and designing an increase of knowledge brings a curse rather than a blessing—at any rate, their dupes find it so. Ours is an age, says someone, which has made vice respectable, and science popular. In these two results there is no necessary connection; and yet when science, popular or profound, is offered as a substitute for religion, it is not to be wondered that vice wears the mantle of respectability. In the hands of ungodly and cruel men, knowledge is ofttimes made to minister to the furtherance of crime and evil. Even the great boon of being able to read is not always an advantage. For what is the value of this necessary accomplishment if you have not access to the right sort of books, or if your tastes lead you to degrading literature? The market for silly and unwholesome, and even vicious stories and paragraphs, seems almost unlimited. The "penny dreadful" and the "shilling shocker" no doubt supply a want, but their mission is not to elevate and ennoble. Their habitual readers are demoralised. Their conceptions of right and wrong are confused. The slave, which at first ministered to the passing of an idle moment, becomes the cruel task-master. The mind, for a time amused, is at length filled with a vague unrest, which leads men and women to scorn duty and ignore truth. There are those whose chiefest reading is the sporting columns of the daily papers. Others take their chief delight in devouring the unsavoury details of the divorce and police-court news. Can men and women living on such garbage fail to be mentally and spiritually demoralised? A mere secular education cannot guard the heart from defilement. The rule of three is not the rule of life. Duty to God and man is not required by the code; they are taught by the Church

Catechism. To cook a balance-sheet, to lay traps for the unwary and the confiding, to rob the orphan and the widow, are among some of the "clever" achievements of successful villainy. They are no very grand accomplishments, but so long as they are "unproven" their authors are the pets of society. The standard which not only tolerates, but even occasionally condones such enormities, is very low indeed. An education which ignores man's spiritual nature, and takes no account of the holy things "requisite and necessary as well for the body as the soul," tends to accentuate the evil, and to promote ungodliness and all unrighteousness.

We demand for our children the best and broadest secular education we can get for them. But this will not satisfy us. We demand more. Nay, we must see to it that they are taught to be true and just in all their dealings, to bear no malice nor hatred in their hearts, to live in temperance, soberness, and chastity.

The home, the Sunday school, the guild, the institute must supplement the defects, and, where necessary, correct the mistakes of the day school. Too much has been thrown on the Sunday school in the past, and yet the demands of to-day are even still more exacting. It has been well said that the day schools of the Church must be "intellectually real, morally sound, Christianly good, and socially happy," if they are to accomplish their mission in the land. No less can be demanded of our Sunday schools. See ye to it that, as far as in you lies, those in this parish shall not fall short of this high ideal. If so be that you do, then will you have done your best to give a satisfactory answer to the question of our text, "What then shall this child be?" This child that God has given to you, this child who is the playmate of thine own, this child whose lot is cast in our midst, this child whose religious training has been entrusted to us, so that, under God, "he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." A great American orator has said, "If we work upon marble, it will perish; if we rear temples, they will crumble to the dust; but if we work upon immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten and brighten to all eternity." Such is our answer to the question of our text. God alone can give us the grace and strength necessary for the work; He alone can prosper the work of our hands upon us; He alone can make fruitful the seed sown; He alone can establish the nation in righteousness and make the children of the Kingdom true and living members of the body of the living Christ. To Him be all the glory.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 23, 1893.

ALIEN IMMIGRATION.

THEY manage these things better in the States. Messrs. Schloss and Burnett have just issued their report on the immigration system pursued there, and it is useful reading. It seems to be very nearly impossible to get admittance into the United States unless you are willing, and able, to become a useful citizen. Not only are immigrants rigidly overhauled before ever they get to land, they are followed afterwards by the watchful eye of the law, seen into their new homes, and personally conducted out of them again and back to the place whence they came, if they are found out to have infringed regulations. Not only is the administration of the law vigorous, but the law itself is severe. Our neighbours exclude not ony such undesirable visitors as idiots, lunatics, felons, diseased persons, and all those who are not plainly capable of learning and labouring truly to get their own living, but they keep out any workman arriving under contract, you must not engage yourself to an employer before starting. By this means employers of labour are prevented from interfering with the normal rate of wages by bringing over gangs of foreign workmen at low rates. It is a practice of dubious advantage, on occasion it might work well, but it might also effectually prevent the introduction or development of any new industry.

With this possible exception it is plain that the United States immigration system is successful and beneficial. The net result of it was last year that out of more than 500,000 immigrants only 2,137 were returned "empty." We may take it, then, that in twelve months the United States added to their population upwards of half a million capable citizens, and not one unprofitable alien pauper.

The Commissioners have issued their report almost without comment. But the comment is obvious. These are the measures found necessary by a nation which was produced by immigration and has developed ever since by means of it. In self-defence the Government of the United States have been compelled to regulate strictly, and even severely, what we in England suffer to go on as a matter of course, for no other reason than that we always have suffered it. The only rational plea for unrestricted alien immigration, that by it we attract the best citizens from all parts of the world, is ridiculously out of date. From three to five centuries ago, when England consisted of priests and grazing farms without either manufactures or raw materials, it needed the help of outsiders, and in turn offered them the advantages of a new country. All that is past. However much we may have to learn we are not likely to have to learn it from our neighbours, and our country, teeming with a surplus population of its own, instead of commanding the services of the most successful aliens, offers merely an asylum for the failures. The defenders of unrestricted immigration ought to be able to point at least to one great invention, or useful discovery, or ingenious adaptation of means to ends, which some pauper alien has brought us during our generation. The report is certain not to lead to legislation, at least under this Government. That remains as one of the minor boons to be looked for from their Unionist successors.

TWENTY YEARS AFTER.

THE twenty-third anniversary of Sedan is over, so quickly does the present become the past; the hot youths who panted with excitement over the spectacle of one empire tottering to ruin, and another springing into life, are now sober grey beards, sagely reflecting upon all the strange things that have come to pass.

Sedan-day is always a grave occasion; it gives opportunities for ascertaining the state of feeling between the two antagonists, and for speculating upon what may develop from it. Germany still stands resolute to keep what she has got. France is still buoyed up, or affects to be, by the hope of *La Revanche*. But the hope has been deferred for nearly half a lifetime, and its fruition is not yet. The armed truce goes on, and the nations of Europe wait expectantly and fearfully for the time when it must be broken.

September, 1893, sees that time still far off. There have been the customary movements of armies; the German Emporor has made his entry into Metz; a Russian fleet has tentatively suggested a visit to Toulon. And yet the two hostile nations have not made public manifestations of the same bitterness. Germany rests after the struggle of the army bills; confident in the extent of he precautions, she has given her attention to the tariff war with Russia. *Si vis pacem, para bellum*, is the Teuton's motto. The Germans have no wish to disturb the peace.

France has had a struggle within her own borders which has silenced the din of Panama and overborne Siam. The die has been cast for the Republic, and the Republic has won. Represented by men of whom the least that could be said was that they were nobodies, the Republican party has succeeded in re-establishing its hold upon the patriotism of the people of France. It now remains to be seen whether that success will be wisely used. The crisis has been severe. Gambetta gave the Republic until 1885 to establish itself. It has taken eight years longer, and has been on the brink of destruction more than once. Now it takes a new lease of life and, granted a succession of able and patriotic statesmen, it is possible that the Republic might take highest rank among stable Governments. At least the risk is removed, for the present, that the peace of Europe may be sacrificed to the exigency or expediency of self-seeking politicians. The Republic is now strong enough to look after itself, and need not make disastrous plunges in order to recover its own stability or get rid of usurpers. We can never look to France, as to that grim constable upon the Rhine, to preserve international peace and quietness. But present circumstances suffer us to hope that she will not immediately disturb it.

"Never prophesy unless you know" is a sound maxim, and this may only be the calm before the storm, but, all round, seldom since the first day of Sedan has the outlook appeared so full of promise of peace as in September, 1893.

CHURCH NOTES.

THE Church Congress Committee at Birmingham has very wisely arranged for a discussion of the Parish Councils Bill, on which Chancellor Dibdin will read the first paper; while the executive committee of the Church Defence Institution has issued a circular drawing attention to particular clauses which affect the Church—namely, 1, Section 6; 2, Section 13; and 3, Section 38. It should be distinctly understood that Churchmen are not opposing the principle of the measure. All that they desire is that in conferring new and important responsibilities on the people wanton and uncalled for spoiliation should be avoided. Conservative members who are politicians first, and Churchmen afterwards, naturally and rightly desire to represent to their constituents that the Bill is the just and inevitable complement of the revolution in Local Government introduced by Lord Salisbury, But there is no need to imperil the just interests of the Church, and Churchmen confidently look to the Conservative party, says the *Record*, "not to throw the Church to the wolves for purely political purposes, a course which would react in a very definite and widely felt way upon the future prospects of Conserva-

tive principles." The *Church Times* has an exhaustive article on the bill, which it describes as "Disestablishment so far as it can be effected without raising too much opposition, and is a preparatory step to more drastic measures."

THE St. Asaph Diocesan Conference at Newtown last week was a great success. The Bishop of St. Asaph's statesmanlike utterances, both on Education and Disestablishment, were thoroughly appreciated by the conference, composed as it was of men of all ranks, from Earl Powis down to small farmers and tradesmen. The tone of the debates was healthy, and without undue boasting there was not the least sign of panic. On the Education question an important resolution was carried, on the motion of Chancellor Trevor Parkins, seconded by Principal Owen, which is likely to be followed by other dioceses —"That this conference respectfully urges upon his Grace the Archbishop of Canterbury the desirability of conferring with the Archbishop of York and other Bishops with the view to the adoption of a corporate policy on the subject of religious instruction in primary elementary schools." The seconder of the motion pointed out to Sir Osborne Morgan, himself a clergyman's son, that the Church was not a sect, and would not be one if she was disestablished. He claimed that the Church schools in the St. Asaph diocese had saved the ratepayers £6,000 a year. People needed instruction on the real position of the education question as well as on disestablishment.

ON Saturday the Bishop of Llandaff dedicated a mission church at Seven Sisters. His lordship referred to the iniquitous attempt to interfere, under Intermediate Education, with the use of the Prayer Book in private hostels connected with the Welsh University, as also to stultify as far as possible the efforts made by Churchmen to provide religious education in primary schools. One fault in the past was that the Church had been too slow in moving, but he trusted that this reproach would be removed from her.

HARVEST festivals are already being held all over the country, but it is to be hoped that the wise advice of the Northern Primate, backing up that of the Bishop of Wakefield, will be followed, and that they will be confined within some definite period, and not be movable feasts extending over nearly three months. His Grace suggests Michaelmas Day and its octave.

A RIDICULOUS fuss has been made in the papers because the Vicar of St. Luke's, Cambridge, is president of a dancing club, and exercises some control over the devotees of the light fantastic toe, while not pretending to denounce an innocent and healthful habit. Numbers of clergymen all over the country — notably Archdeacon Denison — have not only encouraged dancing, but themselves taken part in dances with their parishioners.

ON Saturday the Duchess of Devonshire laid the foundation stone of a new church dedicated to St. Paul, at Morley, Yorkshire. There was a luncheon and public meeting, and the Bishop of Wakefield and the Vicar of Leeds were among the speakers.

THE village of Sheringham, Norfolk, is well known to all visitors to Cromer. The Rev. Lethbridge C. Moore, who was for thirty years its vicar—he resigned two years ago—last week assisted the Archbishop of Dublin in marrying his niece, Miss Newton, to Colonel St. Quintin, at Mickleover Grange, Derbyshire. Two days after the wedding he was on the lawn, and said that he had not felt so well for years. He died almost immediately afterwards. Mr. Moore was in early life in the 17th Regiment, of which his father was colonel, and got his commission at the storming of Ghuznee.

THE vote of the Bishops on the second reading of the Home Rule Bill was an almost unique example of episcopal unanimity. As the divison list showed, not a single member of the bench voted in favour of the measure, while both the Archbishops and twenty out of the twenty-four Bishops who have seats in the House voted against it. The Bishops of Chichester and Bath and Wells, one of whom is over 90, and the other only a little under that age, both took the trouble of recording their votes. It is worth notice, too, that prelates of such decidedly Liberal views and antecedents as the Bishop of London and the Bishop of Southwell, both advanced to the episcopate by Mr. Gladstone, showed themselves of one mind with their brethren on the question.

IT now wants only a fortnight to the opening of the Church Congress at Birmingham, and from all accounts there will be a large, if not an unprecedented, gathering there. Birmingham is perhaps the most easily accessible town in England from all parts of the country, and this is a matter which has much to do with the success of a Church Congress, as with any other assemblage that does not appeal to a limited locality. Last year's Congress at Folkestone was a comparative failure, and this was due, no doubt, very largely to the fact that the town is seventy miles from London, and can be reached only by a single line of railway.

IT is now practically settled, we believe, that Mr. Hamilton Baynes will be consecrated to the Natal bishopric on the 29th inst., the Feast of St. Michael and All Angels, and that he will sail for his diocese on October 6th. The vicar of St. Cuthbert's, Huntslet, the Rev. F. S. Baynes, has obtained leave of his diocesan, the Bishop of Ripon, to resign his benefice, in order to accompany the bishop-designate to South Africa.

THE Dean of Chichester, who has been staying with the Bishop of Reading at Langley, near Slough, has been suffering from a chill, but is now convalescent.

WE are glad to see that the Archbishop of York has expressed his dislike to extravagance in church decorations in connection with harvest festivals. In some parishes he mildly observes, it is carried to an extent that is "almost embarrassing." "All that is needed is a symbolical expression of our acknowledgment that the earth is the Lord's, and to Him we owe every blessing we enjoy. Beyond this we are only overlaying and obscuring a beautiful spiritual truth."

CHURCH OF ENGLAND SANITARY ASSOCIATION. The Dean of Manchester will preside at a meeting to be held in St. Martin's Room, Birmingham, on Congress Monday, October 2nd, at 8 p.m., under the auspices of the Church of England Sanitary Association, when papers will be read by Dr. Norman Kerr, the Rev. Sept. Buss, and Mr. Tidman, C.E. The Rev. F. Lawrence, hon secretary, addressing an audience on Friday, at Birmingham, and preaching on Sunday at Westow, said that the infective germs remaining in the body after death from cholera, should be destroyed by chemical compounds in the coffin, or by exposure of the body to very high temperature, and that this should be made imperative by Act of Parliament.

MR. MIVART AND THE HOLY OFFICE.

WE ventured to predict, when Mr. Mivart's work on "Happiness in Hell" appeared, that it would not be put into the Index. But, like many other prophets, we find ourselves forced to confess that our prediction has not been fulfilled. Many of our readers will have read already, in Father Clarke's article in the *Nineteenth Century*, the text of the condemnation pronounced on that much-talked-of writing; but we think that it will be useful to them to possess in our columns a copy of so interesting a document, which runs as follows:—

DECREE.

"The sacred congregation of the most eminent and reverent cardinals of the holy Roman Church, appointed and delegated by our most holy Lord Leo the Thirteenth and the Holy Apostolic See, for the drawing up of a list of books of evil doctrine, and for proscribing, correcting, and giving leave for the same, in the whole Christian commonwealth, has condemned and condemns, has proscribed and proscribes, or if elsewhere condemned or proscribed, has ordered and orders that the following works should be entered on the list of prohibited books:—

"Mivart, St. George, 'Happiness in Hell' (*Nineteenth Century*), London, December, 1892, and 'The Happiness in Hell,' *ib.* February, 1893, and 'Last Words on the Happiness in Hell,' *ib.* April, 1893. *By a decree of the Holy Office, Wednesday, July 19th*, 1893.

"Wherefore let no one henceforward, of whatever rank or condition, venture to publish in any place or language, or to read if published, or to keep in his possession, the aforesaid works thus condemned and proscribed, but let him be bound to hand them over to the Ordinaries of the place, or to the Inquisitors of heresy, under the penalties laid down in the Index of forbidden books.

"These proceedings having been referred to our most holy Lord the Pope by me, the undersigned secretary of the Sacred Congregation of the Index, His Holiness approved the decree, and ordered it to be published.

"Given at Rome, 21st July, 1893,

"CAMILLUS CARDINAL MAZELLA, PREFECT.

"FR. HYACINTHUS FRATI, O.P."

The article of Father Clarke contains a most lucid account of the composition and mode of appointment of the two congregations (or committees as we should call them) to which the function of examining and judging impugned books is entrusted by the Pope, and of the way in which those committees transact their business; but he is not quite so clear in his description of the effects of their judgments, and of the degrees of authority which are claimed for them.

As regards the latter of these two points, it seems very difficult to determine exactly what degree of authority is to be attributed to a censure of this kind. Infallibility appears to depend on the observance by the infallible judge of so many technical formalities, that it would seem impossible, even for an expert like the learned Jesuit, or even for the Pope himself, to pronounce decidedly when a judgment is infallible, and when it is not. We ourselves cannot see clearly whether the decree against Mr. Mivart is, or is not, to be held infallible, and we think that Father Clarke himself shares our uncertainty.

With regard to the effect of the judgment on the person against whom it has been pronounced, it is quite clear that, if Mr. Mivart keeps a copy of his own book, or reads it, still more if he republishes it, he will be guilty of deadly sin. But it is not so clear that he will incur that guilt, if he only retains in his own mind the peculiar opinions which the book contains.

Further, although the book has been condemned as unfit for general reading, no propositions have been extracted from it to show what its particular errors are. Thus neither the congregations, nor His Holiness himself, have given an opinion on the main point in Mr. Mivart's writings, nor have they decided whether Hell is a happy place or not. It remains therefore quite open to the learned professor to say silently in his own breast, or even, like the great scientist whom he admires, and whose fate he has shared, to whisper to his friends *E pur è motto felice.* Nor has Father Clarke any reason for saying, as he does at the close of his article, with a just perceptible crow over his fallen adversary, "The controversy is now happily at an end. *Roma locuta est: causa finita est.*" For Rome has not entered into the real controversy at all, but has evaded the point at issue, and has left the question entirely undetermined whether Hell is a happy place or not.

Another point is left undecided by the pontifical divines. It appears from Father Clarke's lucid exposition that books are placed in the Index for a variety of different reasons. Some are condemned as actually heretical, others as only verging upon heresy, some as erroneous or scandalous, others merely as offensive to pious ears, or as temerarious, with a number of other degrees of reprobation. The decree does not specify to which of these classes Mr. Mivart's work belongs, and therefore it remains open to him, and to those members of the Roman Church who think with him, to suppose that his errors are only slight, or perhaps that the objection of the authorities to his book is only that its publication is inopportune. He may comfort himself with the thought that the Supreme Court of his Church has left it open to itself, or to its successors at some future time, to pronounce his views to be orthodox and salutary, as they certainly are comfortable opinions.

He will now have an opportunity of becoming the greatest of all the martyrs of science by sacrificing his own future prospects to the pursuit of truth. If, like other scientific men, he longs for an opportunity of testing the truth of his theories by observation of the actual facts, he need not, for that end, do anything very wicked which would revolt a susceptible moral sense, he need only keep and read his own books. He will then go to the place of whose happiness he has given so tempting a description. Only one thing will then be wanting to satisfy him as a man of science. Unless some means are invented during his lifetime of holding intercourse with the unseen world, he will not be able to send an account of his discoveries to the *Nineteenth*, or, as it will then be called, *The Twentieth Century*. But to the true man of science knowledge is its own sufficient reward, and in the place where he then will be, he will care little for posthumous fame in this world. We feel sure, however, that he will not take this course, but will leave this world at peace with his Church and fortified with all her supports, and therefore will go at once to heaven, unless his temerarious utterances may have incurred for him a short previous detention in Purgatory. Thus he will never know, or at least never be able to inform the world, whether he or the Holy

Office was in error, and whether there is or is not Happiness in Hell.

Looking back over the whole transaction, it occurs to us to ask, If infallibility really exists, what is the object of that vast apparatus of learned divines, by which the Supreme Court has to be instructed before it issues its sentences? Such apparatus is necessary in secular Courts, because they are so extremely fallible that the greatest care is needed to avoid mistakes. But one imagines that a Judge, who is under the constant guidance of the Holy Spirit, might come forward with the "Thus saith Jehovah" of the ancient prophets, and terminate a controversy with one word of power. And why is infallibility so parsimonious in its utterances? If the Pope really knows whether Hell is a happy place or not, why does he not announce the real facts of the case unequivocally to all mankind? Surely it concerns us all deeply to know. The merits or demerits of Mr. Mivart's writings are a matter of only ephemeral interest, but the destiny of human beings after death is a question that comes close home to every one who knows that he is soon to die. And the theologians at Rome cannot be unaware of the fact that many men's minds are tending fast towards the position described by the Roman satirist—

> Esse aliquid Manes et subterranea regna
> Vix pueri credunt.

If the Pope and his theologians know anything on this great question, they should speak it out without reserve. If they know nothing, they should be honest men, and confess their ignorance.

Reviews and Notices.

"THE THINKER." September, 1893. London: James Nisbet & Co.

THIS is a very much better number of the *Thinker* than many of its predecessors. Mr. Lewis has an interesting paper assigning the authorship of the Epistle to the Hebrews to St. Paul during his imprisonment at Cæsarea. If St. Paul ever wrote that Epistle at all, we should say the time of the two years' imprisonment is as likely a time as any. But we cannot think the writer has proved his case.

Mr. Taylor's Smith's paper on "A Modern Jewish Interpretation of Gen. xlix. 10-12" is very interesting. A certain Rabbi Hirsch, it seems, would connect Shiloh with שׁוּל, the edge of a garment, and translate the passage, "until his apparently last weak descendant comes." Surely this is as flat as it is far-fetched.

The reviews are very good, and as they are signed, they are especially helpful to guide the reader in the selection of books to read and to avoid.

"THE SERMON BIBLE." Vol. XI. COLOSSIANS TO JAMES. London: Hodder & Stoughton.

THE last volume but one of this really helpful series seems to us to be quite equal to the standard of its predecessors. The sermons selected are well summarised, and the references to other sermons are both full and varied. The books mentioned, and still more those not mentioned in the introduction as serviceable for the preacher, a little surprise us. If Professor Mayor's commentary on St. James is mentioned, why is Bishop Lightfoot's Colossians omitted? For our own parts, we should omit both, for neither will help the preacher much unless his desire is rather to astonish his congregation than to help them.

"THE EXPOSITORY TIMES." September, 1893 Edinburgh: T. and T. Clark.

THE papers in this number are not quite so good as usual. The Notes of Recent Exposition are again the best part of the magazine, the criticism of Professor Jowett's sermon especially, being very well written.

The advertisements contain announcements for the new volume: they sound very promising, except that we regret that the editor is following a bad example in giving estimates of the work and influence of living men. It is bad taste, to say the least. We have protested against it before, and do so again.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

ARE "ALL MEN CONCEIVED AND BORN IN SIN?"

SIR,—Owing to a sharp attack of illness I did not see when it appeared, nor have been able till now to reply to Professor Henslow's letter in your issue of September 9th.

He is evidently, if a clergyman at all, not a parochial clergyman, since he could not use our service for the public baptisms of infants (or of adults) without declaring what he disbelieves, viz., that "all men are conceived and born in sin." He may be assured, however, that we who use those words so frequently in the course of our ministerial duty have ample reason for believing what we say.

I had supposed that his objection to the fact that all men are born in sin was perhaps founded on his supposed knowledge of some, as exceptional cases, having not been so born. But my question (of September 2nd), "Does Mr. Henslow know any one who was not born in sin?" has elicited from the question as to whether "any one is so born." He asks me to prove it. It is easily enough proved not only in the case of *any one*, but in the case of *every one*, not perhaps to scientific demonstration, but to most reasonable faith. (1.) The fact is a universal one that human beings "who have been naturally engendered of the offspring of sinful Adam" have sooner or later, within a very few months after their birth, shown and developed a sinful nature. This points unmistakably to their having been born with a sinful nature. (2.) The Lord Jesus teaches all Christians that "Except a man be born again he cannot enter into the Kingdom of Heaven." This points plainly back to a birth in sin in the first instance. We are all born so bad that we "must be born again." (3.) St. Paul, in a passage (Eph. ii. 3), Professor Henslow's faulty exegesis of which I corrected in my last, testifies that he himself and his fellow-Christians "were *by nature* the children of wrath *even as others*," which plainly means that all mankind were such by nature. Can any one be a "child of wrath" unless sinful by nature, or inful by

practice as well? "By nature" points unmistakably to what a man is by birth.

Professor Henslow "asks for some scientific (psychological) evidence that an infant is in any way whatever different after baptism from what it was before it." I have shown him that it is not a question of the difference between an infant after, and the same infant before, baptism. Long before baptism was instituted infants were born in sin and some were by nature children of wrath and became by God's mercy children of grace instead. Such "scientific (psychological) evidence" as he asks for was not forthcoming in the case of John the Baptist, and yet there was the change in question produced in him.

Neither our Church, so far as I am aware, nor I speak of one "born in sin" as a "sinful child," or of "its little body and nerves" being "sinful." We attribute to all such exactly what Professor Henslow attributes to some such. He admits an hereditary tendency to sin as what some are born with. It is exactly such an hereditary tendency, such in kind, though not in degree, that we believe God's word and the history of mankind speaks about. He traces the "hereditary taint" he speaks of through "a more or less *limited number* of generations." We are taught to trace it to its source back through "a limited number of generations," doubtless, but to the time when "by one man sin entered into the world."

Because "St. Paul says, 'I had not known sin but by the law.'" Professor Henslow argues: "A child, therefore, cannot sin until he knows something of God and His laws against which he can sin." The logic of this reasoning is not very clear. "By the law is the knowledge of sin," but sin is not by the law. The law (of Sinai) was given to teach men how sinful they were and are by nature. A child can sin long before he knows anything of God and His laws. He can disobey his parents, he can speak or act a lie, he can steal, he can get into a bad temper before he knows anything, but that he *ought not* to do these things.

W. T. HOBSON.

September 15th, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 27.—Personal Responsibility, read Romans xiv. 12-23. Introduction: We notice that the Apostle Paul is giving important directions regarding our duties one towards another. It is well we give heed, for he tells us that every one of us shall give account of himself to God, and regarding the influence which we exert, either good or bad, it will follow correspondingly, he therefore gives us valuable advice which we shall do well to observe and practically carry out. "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth." You will see how important it is that we give up the many questionable customs as they exert by our example a powerful influence. We should watch carefully our influence for good or bad on those around us, that we avoid as much as possible responsibility for evil. There are many that are hardly aware how we are watched in all our movements, and we cannot throw off our influence, and as good as say, I live for myself alone, "none liveth to himself." There are a few practical considerations which we may apply concerning ourselves and to which we shall do well to give heed. 1. Be careful of your character and influence. I fear multitudes give this matter very little attention and regard. Our character and influence is of the greatest importance while we are in the world; when our character is gone there is something we are fearfully lacking in; no one can tell then how we influence those around us for evil. How sad it is to consider that multitudes walk this earth of ours who once were in a vastly different position, who were looked up to as examples of virtue and of everything of good report! But, alas! they have fallen, they have lost their character; hence the baneful influence they exert around us. The Apostle here points out that we who have believed in Christ and follow Him should, for the sake of the erring and weak, put no stumbling-block in their way, that we may be no cause of offence. 2. Be careful, others are watching you. The more we imitate our great model, the great Teacher, the better it will be for us, aud the more we shall escape the inward consciousness of remorse for having exerted any undue influence for evil on those around us; for depend upon it there are those who are watching us with inconsiderate scrutiny more than we are at times aware. It may seem hard and severe, but the followers of Christ are more closely watched and oftener more opprobriously spoken of. You will remember what they said about Christ, John the Baptist, and others. All this goes to show us how important it is that we should be careful, and how personally responsible we are. 3. Avoid the evil customs of the world. We had better give up as followers of Christ, the many evil customs around us, which cause multitudes to stumble and fall. We should remember the self-denial of Christ. Surely we should give up many things that we could do without for the sake of those around us, and especially when we consider the example of Christ. 4. Seek the help and guidance of God. In everything we desire to do, we should ever look to Him for all guidance, strength and help. Vain will be our attempts otherwise.

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?

Thus we learn in the Christian life that we should strive to copy Christ our Saviour in all things, Who went about doing good; our lives should be marked and distinguished with peculiar circumspection in their neutrality and separation from the long catalogue of the evil maxims and customs of the world. This being the case, our power of influence and example must be demonstrated and leavened in this present evil world for good; how then should we pray that the Lord may fit us and use us more and more for His service. "Who is sufficient for these things?" He is able to make you a power and a greater instrument for good than you can conceive, only have faith and look to Him. All things are possible with Him.

Judge not the Lord by feeble sense,
But trust Him for His grace.

—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Allen, Rev. F. A.; Chaplain of the Cancer Hospital, Brompton.

Amyatt-Burney, Rev. Edward Amyatt, M.A., Vicar of St. Bartholomew's, Southsea; Rector of Carlton-in-the-Willows, Notts.

Barrett, Rev. D. W., M.A., Rector of Chipping Barnet, and Rural Dean; Surrogate for the Diocese of St. Albans.

Bricknell, Rev. W. N., M.A., Assistant-Curate of Atherstone; Vicar of Eynsham, Oxon.

Chapman, Rev. William Hay, M.A.; Rector of Kirby Cane, Norfolk.
Chapman, Rev. William James, M.A., Vicar of Christ Church, Highbury; Vicar of St. Mary's, Harrogate.
Clarke, Rev. Alfred, Curate of Kirby Malzeard; Vicar of St. Stephen's, Steeton-in-Craven, Leeds.
Cole, Rev. William, Curate of Christ Church, Salford; Vicar of Pattishall, Northamptonshire.
Cooper-Hunt, Rev. D., Curate of St. Matthew's, Surbiton; Vicar of Laxton, Northamptonshire.
Cornah, Rev. Joseph, Curate of Lamarsh; Vicar of Asheldham, Southminster, Essex.
Crombie, Rev. Francis, M.A.; Perpetual Curate of Long Grove, Ross.
Everard, Rev. George, M.A., Vicar of Christ Church, Dover; Vicar of St. Andrew's, Southport.
Forrest, Ven. R. W., D.D., Dean of Worcester; Acting Chaplain of the Worcestershire Regiment (2nd Volunteer Battalion).
Gathercole, Rev. Edward Colls, M.A.; Rector of Lydham, Salop.
Gethen, Rev. Percy, formerly Sub-Warden of St. Thomas's College, Colombo; to the charge of the district church of St. Michael and All Angels', Bramall, in the parish of St. Thomas, Stockport.
Jesson, Rev. Henry, Curate of St. Andrew's, West Bromwich; Vicar of St. Peter's, West Bromwich.
Kitson, Rev. Edward Bredin Blake, M.A., Chaplain to Her Majesty's Forces; Vicar of Northaw, Herts.
Mason, Rev. A. J., D.D., Vicar of Allhallows, Barking; Examining Chaplain to the Archbishop of Canterbury.
Meugens, Rev. Allan George Munro, M.A., Rector of Carlton-in-the-Willows, Notts; Vicar of St. Bartholomew's, Southsea.
Papworth, Rev. John W., Curate of Far Headingley, Leeds; Chaplain of Jhelam, Diocese of Lahore.
Penzer, Rev. Seymour, Rector of Mawdesley; Perpetual Curate of the Chapel Royal, Brighton.
Porter, Rev. C. T., D.D., Vicar of All Saints', Southport; Honorary Secretary of the Liverpool Diocesan Church of England Temperance Society.
Powell, Rev. Frederick Henry; Licensed Preacher in the Diocese of Manchester.
Rogerson, Rev. George, M.A., Curate of Brighouse, Yorks; Chaplain and Form-Master, Blundell's School, Tiverton.
Salter, Rev. Thomas Morgan Bell, M.A., Curate of Wyke Regis; Vicar of Fleet, Weymouth.
Sant, Rev. Edward, M.A., Curate; Perpetual Curate of St. Margaret's, Leytonstone.
Simpkinson, Rev. Charles Hare, M.A., Vicar of St. Paul's, Walworth, Examining Chaplain to the Bishop of Winchester; Rector of Farnham.
Smith, Rev. J. Alexander, Vicar of Birchfield; Rector of Rodington, Salop.
Stuart, Rev. Edward Alexander, M.A., Vicar of St. James's, Holloway; Vicar of St. Matthew's, Bayswater.
Studdy, Rev. Alfred Dinley, Curate of Lancaster; Curate-in-Charge of the Mission Church in the Parish of St. Anne's, Hayhouses-on-the-Sea.
Unmack, Rev. E. C.; Clerical Deputation and Organising Secretary to the Spanish and Portuguese Church Aid Society.
Walton, Rev. Octavius Frank, B.A., Vicar of St. Thomas's, York; Vicar of St. Jude's, Wolverhampton.
Watson, Rev. Walter C., Rector of St. Lucy, Barbados; Rector of St. James's, Barbados.
Wellacott, Rev. William Thomas, M.A.; Vicar of Bradworthy-with-Pancras Wyke, Devonshire.
Williams, Rev. James G., Vicar of St John's, Ranmoor, Sheffield; Chaplain to the Master Cutler (Mr. George Howson).
Wilson, Rev. Herbert, M.A.; Vicar of Hailey-with-Crawley, Oxon.
Wood-Samuel, Rev. R.; Vicar of Ravensden, Bedford.

CLERICAL OBITUARY.

Cobbold, Rev. Robert Henry, M.A., Rector of Ross, Prebendary of Hereford Cathedral, late Archdeacon of Ningpo, at the Rectory, Ross, Herefordshire, on the 16th inst., aged 73.
Hamilton, Rev. Adolphus Douglas, M.A., at Bitterne, on the 12th inst., aged 77.
Poole, Rev. Henry John, M.A., Vicar of Gisborne, late of Wanguratta, and Rural Dean, at the Vicarage, Gisborne, Victoria, Australia, on the 2nd ult., aged 63.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W.; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

MODERN SCIENCE AND OLD BELIEFS.

By Professor T. G. BONNEY, D.Sc., F.R.S.,
Hon. Canon of Manchester.

Sermon Preached during the Meeting of the British Association at St. Andrew's Church, Nottingham.

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches."—Psalm civ. 24.

CHRISTIANS there have been and these not few who have detected the trail of the serpent on every flower. To such the whole world, both animate and inanimate, has seemed a mass of corruption. Hence, in order to escape from the disturbing influences of our environment, it is often necessary to go back to the origin of our creed, to those pages which, in one sense or another, convey God's message to man. For though it be spoken at many times and in diverse manners, we shall find it a guide to our feet and a light to our paths, where man has made mistakes and even churches have darkened counsel.

In no matter is this more needful than in questions concerning the relation of the Creator and of things created. To turn from the over frequent teaching of Christians to the words of the Bible when it deals with nature, whether these express the frank joyousness of the Old Testament or the kindly meditativeness of the New, is like passing from the unhealthy surroundings of a city to the pure air of the mountain or the refreshing stillness of the forest.

Science is generally supposed to be of necessity antagonistic to theology. To very much that passes current for theology it is undoubtedly hostile, for to this it is as opposite as light to darkness. Men also whose training and occupations have been too exclusively scientific sometimes fall into a mistake, analogous with, though different from, that made by ecclesiastics, and fancy that all the knowledge possible to man can be investigated by the methods of the laboratory and submitted to the tests of sensation. To such the spiritual order, with its aims, its forces, and its relations, is but an illusion of the superstitious or a vision of enthusiasts; there is no truth but that which can be manifested by the spectroscope or the galvanometer, can be laid bare by the dissecting knife or disclosed by the microscope.

There is, of course, a difference in kind between that which we can demonstrate by actual experiment and that which we accept on the authority of those whom we believe to have special means of knowledge; the difference obviously being this, that in the one case a direct verification of a statement, even if we have received it on authority is always theoretically possible, while in the other an indirect verification is the utmost which can be obtained. But if such processes could not afford any approach to a certainty, the sphere of our investigations and the range of our thoughts must, of necessity, be greatly curtailed. The scepticism, however, which is so often associated with science and is a characteristic of scientific men, is to no small extent a reaction—sometimes a very wholesome one—against the encroachments of theologians. It is often a spirit thoroughly healthy, the antidote to that tendency to superstition which is not seldom the last infirmity of noble minds, and in so far as it is unhealthy, that, I believe, is an ill of transitory nature. Among the triumphs of science in the present century none has been greater than this, that it has placed the relations of nature and of God in a light so much more clear and true. Still, this is but the crown of a work which has been long in process. The great Reformation, which, whatever may have been the mistakes or faults of its leaders, did so much to rescue men from an ecclesiastical thraldom and a servitude of superstition, had its beginning when the spirit of scientific investigation and enquiry was first awakened. But the work of science, in this respect, is not nearly ended. Even now the eastern sky grows bright and the golden light is spreading as the harbinger (unless some great catastrophe intervene to frustrate our hopes) of another Reformation more perfect and more glorious still.

Perhaps, however, you may object that some of the recent advances in biological science seem adverse to the statements in the text which has been read—"How manifold are Thy works, in wisdom hast Thou made them all." What place, you may ask, does the evolutionist leave for God. In the stead of the Creator we find theories of the origin of man, the influence of the environment, natural selection, and the genesis of the globe. So it has been often thought, often said, often asserted, with much emphasis, from platform and from pulpit. Well, then, let us look this difficulty in the face. Let us for a moment assume the position of a scientific man who accepts the general conclusions of geology, and thinks that those concerning evolution, if not complete statements of the truth, are at any rate the nearest approximations to it which as yet have been made. Can such a man use these words in all sincerity? What is there in Scripture which he must abandon? Much more of form than of substance. Obviously he cannot accept as literal history the earlier chapters of Genesis, or limit the age of the world

or even of the human race to some six or eight thousand years. But he can listen thankfully to the spiritual lessons of that marvellous poem, a story which was already grey with age when the Pentateuch was written, even if this part was penned by Moses himself. Further, when he discovers that in this book the polytheistic legends of Chaldæa were metamorphosed into an expression of pure monotheism, he will see in this change—so strange at that epoch of the world's history—the operation of a spirit more than human, a revelation truly divine.

But let us pass on to the main point. What does science call upon us to believe? That the present is the offspring of the past, the complex the outcome of the simple. Let us glance at the history of this earth. As the hand of science points to the hieroglyphs in nature's picture-book of stone, bone comes to bone, and fragment to fragment, and the long-forgotten dead become once more instinct with life. Before our eyes strange shapes, now vanished from the scene, pass on in an almost endless procession, disclosing as they advance the parentage and ancestry of earth's still living tenants. We trace back the many branches of the tree of life from the developed to the embryonic, from the specialised to the generalised. Turning thence to the fabric of the earth itself, we scrutinise the work of frost and heat, of rain and flood, as the forces of nature

> Draw down Æonian hills and sow
> The dust of continents to be.

We watch, through ages almost boundless, the counterchange of land and ocean, till we are led back at last to the great glowing orb, without herb or living creature, without even stream or sea, and from that to the vast nebulous mass of incandescent stardust. And then? There is the cloud, shrouding the world's beginning, impenetrable, as yet, to our powers of research.

But does this marvellous history suggest nothing further. Be the cause what it may, something seems to have regulated this framing of the world, something to have educated this long succession of living creatures, to have caused them to respond to their environment. The earth can hardly have blundered into its present condition by the chance collision of atoms. Contemplate for a moment a group of primordial cells, structureless, so far as we can discern; such as they probably were in the origin of living things, such as they practically are in the beginning of every individual. Where and in what mode lurked the potency? Why was the environment able to evolve or educe the oak from the acorn, the mammal from the ovum, aye, the man from the protozoan? Whence this multiplicity and complexity evolved from simplicity? You may point to the action of physical forces and the results of chemical laws. You may describe physiological processes and biological changes. But still (to use the old illustration), whatever you may tell me concerning the How, you cannot answer as to the Why. That is an inscrutable mystery. Again science brings us face to face with a cloud. For a moment it seems dark, then it begins to glow with an inner light. We have been told of energy, of life. But what energises the one, what quickens the other? What lies behind all matter, beyond all force, beneath all life? A something, of which matter, force, life, everything whereof we are conscious, nay, we ourselves, are, in a sense, the outcome, and that something is God. Science shows that His works are manifold, that they are the outcome of power and of wisdom—in other words, that they are one mode of a revelation of God.

There is then no necessary antagonism between science and a theology. Those trained in the ways of science will scrutinise, of course, the terms of a professed revelation, and above all the character of its messenger. For they have learnt that illusion is a natural weakness, and imposture a common wickedness of mankind. They have learnt how in past time the Shaman has cast his spell over whole races of men, and idol priests have bade them grovel before stocks and stones. Such a spirit, they have inferred from history, will not wholly lose its power so long as man is man, therefore they are critical, nay, even sceptical. But science tells its disciple that there are vast possibilities beyond the sphere of his knowledge, forces and potencies in the presence of which he is but as a little child. Bewildered by the living complex of earth, appalled as he gazes on the immensity of the star-studded sky, he would sink down overwhelmed by the sense of his own insignificance and loneliness, could he not feel the support of the everlasting arms and be strengthened with the Spirit of God.

Thus when we have learnt from science the great lessons of nature, there is yet another message to which we must give ear. Science has led us through the deserts to the mountain peak, it has set us before the cloud; now we must listen to the still small voice to tell of what lies beyond the sphere of time and sense. The experience of life has taught us to know one great order which has culminated in man; we have now to learn of another, which begins with man, and ends—where and when we scarce can tell—in man translated into the divine, in that order which was once realised in God made manifest in the flesh.

If we stop short with the teaching of science, we may have to content ourselves with a creed, which, whatever it may promise to the race, can promise little to the individual. We may be assured of the existence of God, and that "through the ages an increasing purpose runs." But what consolation is this for us in the hour of pain and sorrow, when life's joy and life's hope lie shattered in the dust, if nothingness is our sole expectation, and man is after all like a bubble on the

stream which may sparkle for a moment in the sunlight and then is gone for ever.

"This life is all." A few stoical spirits may profess to be satisfied with such a creed, but man, as a rule, if he rise above the mere animal, craves for immortality, hopes for it, believes in it, however he may have satisfied himself of its truth. This he cannot learn from science. When the last breath is drawn, it must answer to the mourner, "I know no more." If pressed for a reply, it can only respond in melancholy tone, "Dust to dust, wherein does man differ from any other organism? A conscious individual immortality cannot be pronounced impossible, but so far as the analogies of nature go, it is not probable." Here then the message of God to man through Christ comes to deliver us from our perplexity and succour us in our need. The Gospel tells us nothing which is contradictory to the scheme of nature. Like this, it also, in a certain sense, is the outcome of a process of evolution, for as we look back through the vista of ages we see how the coming of Christ was prefigured by types, ceremonies, and object-lessons, and the teaching of Christ by a long series of less perfect dispensations, from the first stirrings of spiritual longings in the hearts of a rude people to the almost divine teaching of the later Hebrew prophets. "God fulfilled Himself in many ways" through the ages past, but all these ways led to Christ. Christianity stripped of the accretions with which man has encumbered it, viewed in the clear mirror of the Gospel instead of through the distorting medium of human superstition, is not contrary to science, but harmonises with many analogies of nature, while it supplies that which science alone cannot give, and raises the cross of hope as a crown to the work of life. It is so simple to the child, so profound to the philosopher; it satisfies every true aspiration of the heart; it evokes every noblest feeling. When translated into action it lifts humanity into divinity, so that, in a sense, in each Christian man and woman God becomes manifest in the flesh.

We may explore the secrets of nature and seek after the knowledge of the ages. All this fills us with wonder, awe, and reverence, but life still remains perplexing, weary, sad, and full of trials. There is something wanting yet. It is sympathy, love, and encouragement, as manifested in the person of man; these we find in Christ Jesus. Where our fellows fail because they are but men, weak and sinful as ourselves, there Jesus cannot fail because He is more than man, for the Incarnation has given us at once the perfection of human sympathy and the fulness of divine power.

For those led thus to Jesus life takes a brighter hue. Its trials, pains, and sorrows remain, but they bear a new aspect and are supported, not with the stoicism of the philosopher, but with the hope of the Christian. Nature itself is not overshadowed by this new revelation. There is not a flower that blossoms gem-like on herb or tree, not a structure that lives, which does not become more lovely, more marvellous, when it expresses a mind which is divine. A mountain scene is often beautiful when the mists are floating among the crags and drifting through the pines, but it is grander far when these vanish before the sun; when snowy peaks, and beetling cliffs, and grassy alps, and serried forests stand clear before us from the golden gleam of morning to the rosy flash of evening. So it is when we can see through nature unto God, when all created things become the expression of His power and of His wisdom, when the earth is brightened with the light of heaven, and the sky is illuminated with the glory of the Lord.

HEAVEN.

SERMON PREACHED IN ST. CATHARINE'S CHURCH, BLAIRGOWRIE, SCOTLAND, ON SUNDAY, 20TH AUGUST, BEFORE THE LORD BISHOP OF ST. ANDREWS.

"There shall be no night there."—REVELATION xxi. 25.

THESE words are a part of the description of a new heaven and a new earth, which are to have their dawning at some time in the future we wot not of, given to St. John the Divine in the isle of Patmos. They occur twice, once in the place I have already indicated, and once again in the succeeding and last chapter of that book of books, the sacred Bible; to which, it is sad to say, many prefer a sensational novel, but which, nevertheless, with that glorious heritage bequeathed to us by our forefathers, rejected by Scotland, viz., the Book of Common Prayer, is our best, our only guide to the heaven here spoken of. Although the Christian can no more do without the Bible to guide him in his pilgrimage through this world of trial, toil, and trouble, to that new and heavenly Jerusalem mentioned in the chapter from which the text is taken; to attain which is to enjoy that greatest of all possible blessings the heart of man can conceive, viz., the rest that remaineth for the people of God; although the Christian can no more do without the Bible to guide him in the way that leadeth unto life eternal, than a mariner can hope to reach the haven where he would be without his chart and compass, yet to many the Bible is altogether, or nearly, a sealed book. Indeed, it is so seldom consulted, that by far the greater part of its wonderful and glorious contents, its manifold treasures, is absolutely unknown; the study of its beautiful prose and perfect poetry is neglected; its life-giving truths, its doctrines, its words of counsel and advice, are by many never sought after; and, therefore, I should not be surprised to learn that some, even of those here present this evening, have heard for the first time in their lives of the

existence therein of the words, "There shall be no night there."

Do we, here this evening, really wish to go to heaven by-and-bye? If so are we not anxious to learn something of the characteristics which distinguish heaven from the places, even the best places, we are familiar with on earth? Can we be content to go there without learning beforehand some few particulars with regard to whatever of attractions it may possess? for there, all is attraction, and no repulsion!

Again, can we, without first making some inquiry as to whether it will result in true and lasting happiness, such as earth can never give us, really wish to go there? And further, how can we possibly find our way there unless we know the road? A man does not usually decide the question as to where he shall take up his perhaps temporary, or, it may be, permanent abode anywhere on earth, without first instituting very particular inquiries concerning the one place that may have occurred to him as being the most suitable for his purposes. No, he is very careful indeed to acquire all the knowledge possible both as regards the way to the place to which he is bent on directing his course, and also to the advantages, if any, that place may possess.

On going a journey he will study his guide-book carefully and frequently, and then order his way as it directs.

He will pore over it with such frequency, and with such earnestness, and with such pleasure, and will become so thoroughly conversant with all that may be said either for or against the place to which he has at last decided to journey, or for which he intends to embark, that he will set forth in entire confidence that he will arrive at his destination without mishap. He will put himself to an infinitude of trouble, to secure for a few weeks, or perhaps months, simply a fitting place where he may enjoy a change of air, a change of scene, and that in a place which is not a heaven in any respect. On undertaking a journey into the next county, or perchance into another country, he will study his guide-book with eager and anxious solicitude; but, for that longest, that most momentous journey of all, fraught with many and great dangers, and in which the dark and dreaded river of Death must be encountered, he will refer himself to no guide-book at all. That best of all guide-books, the (holy and wonderful) Bible, to that best of all countries, heaven, he persistently neglects, and lays aside, to take up, as he may think, at a more convenient season.

And yet that guide-book, that Bible, contains the book of the Revelation of Jesus Christ! It contains a magnificent description of the most magnificent and delightful abode that man ever heard of, and which is his if he wish it, if he desire it, and will prepare himself for it. Read it, my brethren, when you go home, read it often. It is the description of a place which is transcendently blissful in its every aspect; and its frequent and thoughtful perusal will assuredly engender, in the hearts of all who read, ardent longings to attain to that place. Just listen.

It is a place where God will wipe away all tears from every eye; where there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain (for the former things will have passed away).

It is a place which hath no need of the sun, neither of the moon, to shine in it: for the glory of God will lighten it, and the light thereof is the Lamb. The nations of them which are saved shall walk in the light of it: and the kings of the earth will bring their glory and honour unto it. Lastly, the gates of it shall not be shut at all, for "There shall be no night there." There you have in brief, a description of the new and heavenly Jerusalem, wherein shall dwell, in the happy time to come, all true, faithful and sincere members of the one Holy, Catholic, and Apostolic Church Militant on earth, when that Church becomes the Church triumphant! What a description, and what a place! And if one part of the description appeals to us with greater force than another, it is those words made beautiful by their extreme, their vast, their glorious significance: "There shall be no night there."

For what do these words; what does this expression imply? No night there! Well, the absence of night may imply that there will be no sin of any kind there. Nothing that defileth will ever enter into that holy place; for it will be the abode of those only who have washed their robes and made them white in the blood of the Lamb of God who took away their sins, and died a malefactor's death on their behalf. The sin of disobedience, that awful sin which is one of the characteristics of the present age, that sin of disobedience which is now-a-days neither checked in the young or old, that fearful sin, because the parent of all others, of disobedience—to parents, to pastors and masters, to magistrates, to all in authority, to the Queen, to God Himself (remember the first sin ever committed was one of disobedience, which brought infinite labour, misery and death into the world)—I say the sin of disobedience will happily be altogether unknown there, for how could a heaven exist where disobedience reigned? No night of sin of any description, no darkness of night, under cover of which to sin sins, will ever be heard of, or will ever be known in that holy and blest abode; for God himself will extinguish night by the might of His eternal Light, which will illumine all things animate and inanimate for ever and ever.

Sin, with all its awful and painful results, will be absent so entirely, and will be buried so deep down in the abysmal chaos, where the devil and his attendant spirits of evil are confined, that even its very name will be forgotten; and night and darkness, and all they symbolise, will be extin-

guished and obliterated in the glorious rays of eternal light. Indeed, there will be no night there.

Again, the expression, "There shall be no night there," may be taken to imply that there will be no ignorance there.

Is not that a comforting thought for a learner, a humble believer? for the man who admits that his mind is only finite in character, and that his intellect, however gigantic in calibre from a man's point of view, is yet very far inferior to the mind of the great God who made him and all the world? It ought to be, and, no doubt, to most of us, it is. For, pause just for a moment, and consider how gross and how palpable, how intense and how painful, our ignorance is. What do we know? Are we wiser than Job? And what did he know? Read the 38th and three following chapters of his book, and learn what he did not know.

His ignorance was as gross in its intensity as the darkness which once fell upon the land of Egypt was impenetrable because of its thickness. Of all the questions put to him by God out of the whirlwind, not one could he answer. And we? Our chief concern is to know God. But how much do we know of Him? The heavens declare His glory, and the firmament showeth His handiwork; they that go down to the sea in ships, and occupy their business in great waters,—these men see the works of the Lord, and His wonders in the deep; yea, all creation speaks of Him in language sonorous and deep, if we will but listen and learn; but what, after all, do we know about Him?

Very, very little. We see but through a glass darkly, and are forced to confess—

> Who, by searching even, can find out God?
> Who can find out the Almighty to perfection?

Then what a small thing is man, even taken at his best! And, in comparison with God, how unutterably, how painfully ignorant, unlearned, and foolish!

Wherefore man—

> Be still, be mute, be humble, penitent,
> How dar'st thou damn, O man, with mere, faint praise
> E'en one, the smallest work of God; or raise
> Thy feeble voice in token of dissent?
>
> As tiniest gnats that bask in sunbeams gay;
> Which sunbeams oft and oft disclose to view
> Of vig'rous life a myriad forms, all new,
> To flourish haply only one short day,
>
> And then to be as if they had not been;
> To void the space they owed so short a time,
> For other generations come to prime;
> And then to go where life no more is seen;
>
> As modest worm, with aspirations none,
> Save rightly to perform its God-given task—
> To perforate the earth's hard crust, nor ask
> Reward: Eftsoons, its life-work nobly done,
>
> To silently withdraw from days e'er rife
> With scenes tumultuous, busy, toilsome, sad,
> To where nor man nor beast e'er maketh glad,
> But where there's rest and peace, and no more strife;
>
> As animalculæ, which have, like thee,
> Their parts, but neither magnitude nor sense;
> And which, albeit in understanding dense,
> Live out their life, then die, and go forth free;
>
> As life-specks, nigh beyond all thought, quite small,
> Of reputation mean, and scarce e'er seen,
> But which, in great Creation's scale, I ween,
> Have all their uses, and obey heav'n's call.
>
> As gnats, and worms, or life-specks, miniature,
> As animalculæ, of low degree,
> Compare with giant man or monster tree,
> So man compares with God, all-wise, all pure.

Here all is ignorance, here we are but learners at the best, here we grope and grope (those of us who want and wish to learn), as it were, in the dark, and only, after supremest effort, succeed in conquering the alphabet of the knowledge of God, and of His wonderful works. Here we obtain only glimmerings of the truth of the most inadequate description, for the reason that we are all, in a sense, in a state of mental darkness, and are quite incapable of receiving and understanding the whole great and glorious revelation of the majesty and goodness of God, however much we may try to do so. To us His wisdom is unsearchable, His ways past finding out. But there—in the new heaven, after that the former things have passed away, and when we shall inherit all things—the eyes of our understanding will be opened, and we shall see and know God as He is; ignorance will have given place to knowledge, mental darkness and sloth to intellectual light and activity. "There shall be no night there."

And yet again. Those words of hope and encouragement, those words which lead us to look forward to a home where all, through countless ages, shall be bright and joyous, to a place where happiness shall endure for ever and ever, and where sorrow and mourning shall be unknown, those words, "There shall be no night there," may be also taken to mean, there shall be no drunkenness there—drunkenness, one other of the besetting sins of the day which now is. Think you, a man will there be found who will spend all, or nearly all, his livelihood, his earnings, in strong drink, thereby causing his poor little children to wander about in hunger and nakedness? No. No drunkenness, no selfishness of so awful a description there. Neither will thieves or hypocrites inhabit there. All such people shall have their portion where naught is to be heard but direst weeping and gnashing of teeth, for nothing can enter into the new and heavenly Jerusalem that defileth, nothing that worketh abomination, nothing that maketh a lie.

Did time permit I might go on to tell you of many other things that the words of the text may be taken to imply, but now I will only add that we may assume from them, without fear of contradiction, that there will certainly be no death there. And here let me ask, What is death? First of all, it is just what, and no more than, life makes it. A good life will terminate in

a happy, a peaceful death. If a man lives well, he will assuredly die well. In the Bible we are taught that death is but the gate which leadeth into another life, much to be preferred to this one. It is said also to be only a mere event in this life, when the soul throws off, for a time, the mortal covering which enthrals it, to re-assume it, glorified and purified, and made like unto the glorious body of our Lord and Saviour Jesus Christ, at some epoch in the future. Some regard death as a reprieve from the sorrows of life on earth, and long for it; they long to be there, where the wicked cease from troubling, and the weary are at rest. Others, again, fear it, and hold it in mortal dread all day long, all night long, all their lives long, But the worst that can be said of it, in my opinion. is that it cruelly sunders friendships, it separates loving hearts, and ofttimes deprives the young—and therefore the ignorant in the ways of this wicked world—of their natural guardians and advisers when they are most in need of them. Of course death has a very terrible aspect when, for instance, a man dies suddenly, or when he kills himself by excessive indulgence in strong drink, or when he has lived merely a life of selfish pleasure; but, after all, since Christ died on purpose to save sinners, death, even in their case, may be but the entrance into a life where we may hope for the best for even them from the mercy of the Merciful. However, as in the new heaven there will be no night, so, we know, there will be no death.

And now, how are we to reach that blissful home, where the sun for ever shines, where heavenly choirs continually sing, accompanied by heavenly harpers harping upon their harps, and where there is no night, and nothing that maketh afraid?

In this way. We must regard life as a serious and solemn thing. We must remember that our deeds—of whatever kind—our sins of commission and omission are all recorded in the book of God's remembrance. We must resolve to live as men who unfeignedly believe this, we must be penitent for wrong-doing in the past, watchful and careful for the present, and hopeful for the future. We must hope on, hope ever. We must do our duty in that state of life unto which it has pleased God to call us to the utmost of our ability, looking for our reward not here but hereafter. We must not be Laodiceans, neither hot nor cold, with regard to our religion; we must love our Church, our own pure branch of the Catholic and Apostolic Church, fervently and truly, regularly and constantly attending upon its holy ordinances; and we must fight the good fight of faith with all our might, in spite of taunts and ridicule, and the bad example either of aliens or foes, never forgetting that we have been signed with the sign of the cross, in token that we will continue Christ's faithful soldiers and servants unto our life's end. What men may think of us, what men may call us, what men may do to us while we pass through our pilgrimage here is of no moment whatever; to be annoyed or to be moved to anger by them were contemptible, and cowardly, and silly in the extreme.

And no matter what our station in life may be, whether rich or poor, whether learned or unlearned, let us do all we have to do with all our might, and unto the glory of God. Let us act in the spirit of the words of the poet—

> By thine own soul's law learn to live,
> And if men thwart thee, take no heed,
> And if men hate thee, have no care.
> Sing thou thy song, and do thy deed,
> Hope thou thy hope, and pray thy prayer,
> And claim no crown they will not give.
>
> J. G. WHITTIER.

If we do this then all will be well. We shall at the last find our names written in the Book of Life; and, when our day is done, we shall pass hopefully through the grave and gate of death to that new and heavenly Jerusalem, which hath no need of sun, nor of moon, for the glory of God will lighten it.

Verily there shall be no night there for any of us.

And that, indeed, we may all be found to be of the number of those who shall have attained to that blessed abode of endless life and light, may God of His infinite mercy grant, for Jesus Christ, His sake. Amen.

CANON BLAGDEN, the Vicar of Hughenden, Buckinghamshire, has announced his intention of resigning his living. He and his popular wife will be much missed not only in the parish but in the county. The living is in the gift of Mr. Coningsby Disraeli.

THE appeal which the Bishop of Worcester put forth in the spring for contributions in aid of the distressed clergy of the diocese produced a total of something over £600, which does not appear a very large sum for a diocese including the cities of Coventry and Birmingham. Most of the money has been used in gifts to the most necessitous of the clergy, but £190 has been retained as the nucleus of a permanent fund. The head-master of the Worcester Cathedral School has made the generous offer to reduce the fees chargeable to poor clergymen for the education of their sons upon certain conditions as to proof of necessity.

THE first Church Congress which has been held in the city of Birmingham and diocese of Worcester will be opened on Tuesday, October 3rd. The announcement, which has already been made, holds good, that the Archbishop of Canterbury will preach the sermon at St. Martin's Church, the Bishop of Durham at St. Philip's, and Archdeacon Farrar at St. George's, Edgbaston. Special meetings with addresses will be held in the Congress Hall on Sunday afternoons, October 1st and 8th, at which the Bishop of the diocese will preside. The address will be given on October 1st by Archdeacon Farrar (subject, "Religion in the Home"), and that on October 8th by the Bishop of Ripon. Arrangements have been made—at the instance of the Bishop of Worcester—for a discussion on the Parish Councils Bill on Wednesday afternoon.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, SEPTEMBER 30, 1893.

A GHASTLY TRAGEDY.

FROM time to time something occurs in the very centre of civilisation to remind us how superficial, how delusive it is. A short time ago the Whitechapel mysteries, then the Deeming crimes, and now this tragic affair in Regent-square. They do not seem to be preventible catastrophes. The machinery of society in no way failed to do its duty in the case of Montague, Percy, and Garcia; and yet two quiet people, walking peacefully in a thickly populated and respectable district in the largest city in the world, were done to death in a moment, without possibility of rescue or defence. It is a strong reminder that, in the last event, the only foundation of society is the self-control of individuals. London is a strong city of locks and bars, with thousands of police and soldiers, and numerous well-equipped institutions for the detection and punishment of crime and the detention of offenders; and yet every one of its four or five millions of inhabitants is absolutely at the mercy of the rest, as much as if he were in a savage country, surrounded by uncivilised strangers. His only safety lies in the general operation of the restraints of society acting upon the minds of men, and inducing in them the habit of repression of those primæval instincts which would ordinarily lead them to rob and kill at their convenience. The instincts may be repressed, but they are there, apparently ineradicable, and when for any reason the mind loses a little of its balance, the murderous savage may spring forth out of the respectable frock-coated man of civilisation, and safety vanishes.

The circumstances of the tragedy were commonplace enough, perhaps therefore the more impressive. A young man simply murdered the woman whose love he could not hope for, and along with her her sweetheart; and, here lies the rub, he does not seem to have been at all a violent man, and he did not belong to those classes from which we expect violence. He was respectably connected and educated, and a member of an intellectual profession; in fact, he was the last person in the world whom we should have supposed capable of such a crime. But he committed it. Obviously in his case the moral lessons of civilisation had not been learned. Yet it is difficult to see what more opportunity they could have had of impressing themselves. It is an inherent fault of all social systems that they cannot stand alone. The murderer, Percy, stands as an illustration of this. He was, to some extent, the finished product of our modern system, educated to be clever, but not religious, fitted to earn his bread, but not to save his soul. He had learned all the world could give him; what he had not learned was the self-control which the world can neither give nor take away. The purely secular teaching of our age sent him forth fully equipped, as he imagined, for the battle of life, at the price of two murders and a suicide.

This want of control is the visible and crying fault of our generation. Vulgar murders, ruinous strikes, corrupt and unprincipled administration, all spring from the same source, the easy conviction that whatever a man wants he ought to have, no matter at whose expense, if he can get it. Some day we may be rid of the curse, perhaps—but not yet.

CHURCH NOTES.

THE Bishop of Manchester has visited every parish in the rural deanery of Lancaster, and in addressing the clergy and laity on the good work which as a whole is being done, urged that many scandals might be prevented if adequate provision were made for the resignation of aged clergymen. He expressed his belief that the striking disproportion between confirmees and communicants arose from the inadequate conception too many people had of the Holy Communion. Men forgot that the only two Christian institutions which owed their foundations to their Divine Master were Baptism and Holy Communion. His lordship, at a conference on "Church Work: its Helps and Hindrances," advocated bright services, twenty minutes' sermons, communicant classes with the social element largely preponderating, and model classes to raise the tone of Sunday-school teaching.

THE Rev. A. C. A. Hall, S.S.J.E., has been elected Bishop of Vermont, U.S.A. It will be remembered that he was recalled by the Superior of the Cowley Fathers from Massachusetts, where he was excessively popular. It will be interesting to see if the Superior will allow Father Hall to accept the bishopric. Father Puller, when elected a bishop in Africa, was not allowed to accept it. Father Hall preached last Sunday at St. Margaret's, Prince Road, Liverpool, sermons preparatory to the general mission to be held in the city early next year.

THE monument to the late Archbishop Magee, on view at the sculptor's studio in Finchley Road,

Hampstead, till Thursday, consists of a recumbent effigy, life size, executed in the finest statuary marble, resting on a tomb or cenotaph, also in marble, of a grey white colour called Sicilian. Both marbles come from Carrara in Italy. The Archbishop is draped in modern robes of a Bishop of the Anglican Church. The likeness, considering that Mr. Forsyth had only photographs to guide him, is singularly faithful and striking, and the general effect of the entire figure is distinguished by perfect repose. The cenotaph on which the effigy reposes was designed by Mr. Pearson, R.A., and is in the Renaissance style. It is divided into a series of larger and smaller panels. The smaller is filled with shields containing heraldic bearings, Magee impaling Peterborough, York, etc.

THE appointment of the Rev. G. Everard, a Dover vicar, as successor to Canon Cross at Holy Trinity, Southport, is much canvassed, owing to Mr. Everard, though a very able man, being out of sympathy with the congregation. The nomination is open to criticism, but those who oppose it spoil their own case by urging the claims of an estimable local clergyman, who was *locum tenens*. If the choice of patrons is to be so limited, the exercise of a sacred trust becomes a farce.

THE Bishop of Liverpool, who took the chair last week at Lowestoft, at a meeting of the Missions to Seamen Society, also spoke at the annual meeting of the Church Missionary Society at Norwich, over which the Bishop of the diocese presided. There was a special service in the nave of the cathedral, with a sermon by the Rev. H. E. Fox, of Durham.

AT the harvest festival at the church of Christ the Consoler, at Newby Park, a handsome memorial stone to Lady Mary Vyner, the foundress, was dedicated by the Bishop of Ripon. The congregation included the Duke of Cambridge, the Archbishop of Dublin, the Dean of Ripon, the Master of Trinity Hall, Canon Owen, the Marchioness of Ripon, the Marquis of Londonderry, Lady Rosslyn, and many other relatives and friends of the deceased.

LADY LUCY HICKS-BEACH, on St. Matthew's Day, laid the foundation-stone of a new transept to be added to Bishopston Church, and Sir Michael Hicks-Beach made an important speech as to the duty of the laity of the present day supplementing the endowments of the past by noble gifts as need requires.

ON St. Matthew's Day the Bishop of Peterborough consecrated a magnificent church, dedicated to St. Matthew, at Northampton, erected by Mr. Pickering Phipps in memory of his father, formerly member for South Northamptonshire, at a cost, including the site, of £40,000. The church, of thirteenth-century Gothic, has a handsome tower and spire 170 feet high. The length of the nave and chancel is 159 feet, and the width of nave and aisles 60 feet. The tower forms a spacious north porch, and the church consists of a nave with broad aisles, north and south transepts, a deep chancel with side chapel and intervening aisle, a baptistery, with a tribune or gallery over. The lectern, a fine brass eagle, is the copy of an ancient one found in Newstead Abbey Lake. Mrs. Pickering Phipps, senior, is giving a magnificent organ, which has not yet been erected. After the consecration the Bishop instituted and inducted the vicar, the Rev. J. R. Hussey. The Bishop of Leicester was the morning preacher, and the diocesan occupied the pulpit at night. Between the services Mr. and Mrs. Pickering Phipps gave a luncheon at the Town Hall to the Bishop and clergy, and some of the leading laity of the county. Among the preachers during the octave are the Bishops of Salisbury and Ely.

THE consecration of the Bishop-designate of Natal or Maritzburg, or in Natal or in Maritzburg—for the title of Mr. Baynes seems rather doubtful—took place in Westminster Abbey yesterday, when the Master of Trinity College, Cambridge, preached. The presenting prelates were the Bishops of Rochester and Southwell.

AT the Synod of Kilmore and Elphin dioceses a resolution was passed thanking the House of Lords for rejecting the Home Rule Bill; and the Bishop, speaking of the death of Surgeon-Major Parke, said that he was a devout member of the Church of Ireland and of that Synod.

THE church of St. Mary, Aldermanbury, in the City, has been crowded every day since the Rev. W. Hay de H. Aitken began a fortnight's mission there last Monday. The Rev. S. Barras borrowed the church for the mission, and welcomed all sorts and conditions of men at the door. The heartiness with which the hymns are sung is very striking, and Mr. Aitken's addresses have well sustained his reputation as a mission preacher.

IT is deeply to be regretted, and a matter for Churchmen to be somewhat ashamed of, that any of the ministers of the richest national Church in the world should be unable, when they "preach the Gospel," to "live of the Gospel." Of course it is the fault of nobody in particular, and mainly the result of circumstances beyond anybody's control. Still, a determined effort should be made to bring about an amendment. It is sad to read, in the eloquent words of Dean Forrest in a recent sermon, that "Never in the history of the Church was the position of the clergy so low as at this moment. Some had parted with their furniture, others with their books, others with their life policies, while the future was dark, and almost without hope." A diocesan fund, such as Bishop Perowne has initiated, is perhaps the best means hitherto suggested for dealing with a crying evil, and the wealthy laity would, we believe, give it the needful support if it were properly brought before them. The building and restoration of churches is an important object, but certainly not more important than the making of proper provision for the clergy who are to serve them.

"CUSTODES quis custodiet?" Is it a fact that schoolmasters and mistresses brought up in Church training schools can no more be relied upon to teach sound doctrine than the average board-school teacher? According to "A Midland Incumbent," who writes in the *Guardian*, it is even so. This gentleman declares that all the teachers in his schools inculcate the heresy with regard to the foundation truth of Christianity which Mr. Coxhead found in the London board schools, and defended it against their clergymen. If the case is not an isolated one, Churchmen will indeed begin to ask whether it is worth while to make the sacrifices which are asked of them to maintain Church schools. But surely such teaching is not common.

THE Kilburn Sisterhood—the Sisters of the Church is, we believe, their correct designation—have begun work at Sydney without the Bishop's approval. This irregular procedure has been condemned by the Bishop, and in his speech at the Diocesan Synod recently held he gave his reasons for disapproval. After observing that he was anxious to rule his diocese with impartiality, Dr. Saumarez Smith said:—"As

Bishop of the diocese, I have responsibilities of jurisdiction which I cannot evade. And I must say that the sudden introduction into the diocese of members of an Anglican Sisterhood, bound by vows and rules which have not been submitted to my inspection—rules which must be presumed to claim from members of the community an allegiance that is independent of our diocesan condition here—looks like an ecclesiastical intrusion of a somewhat anarchical tendency."

THE first two volumes of the "Life of Dr. Pusey" are at length announced as in the Press. It is eleven years since Pusey died, and eleven years is a long time to wait for a biography which was anxiously looked for by so many. The book cannot fail to be interesting, however, if it is somewhat belated. Dr. Liddon was sure to do his work thoroughly. In fact it is largely due to his conscientiousness in the matter that the delay has occurred.

THE Bishop of Worcester has accepted the dedication of the Rev. Charles Mackeson's "Illustrated Church Congress Handbook" for the Birmingham Congress, and it will also be dedicated to the committee of the Congress. The introduction is written by Archdeacon Emery, and, in addition to the "Congress Echoes, 1866-92," the biographies of the readers and speakers, and the official programme, it will contain a sketch of "Birmingham Past and Present," by Mr. W. H. King, B.A.; a descriptive sketch of Coventry and its three spires, and of Worcester Cathedral; notes on the Birmingham churches; a guide to the services, and lists of special preachers, meetings, etc.

WHAT to do with one's hat in church is a difficulty of long standing. Most of us still feel it incumbent upon us to wear a high hat on Sunday, at least till after morning service, and, take what ever care of it we may, it is apt to come to grief. A correspondent of the *Record* describes the way in which the difficulty has been solved in a new church at Lewisham :—"The chairs are joined together, or perhaps I should rather say kept a reasonable distance apart (in itself an advantage) by a ledge about 10 in. by 8 in. affixed to the bottom bars on each side, affording a convenient place between the chairs for the hat, which is entirely protected from one's own and one's neighbour's feet, and leaving the entire space under the seat or book-ledge available for the feet, and making kneeling possible even for those possessing long legs." This is all very well, but how does it apply to the great majority of churches in which chairs are not in use? After all, would it be really irreverent to go to church in a gibus? That seems to be the only effectual remedy for the present distress, unless we are prepared to adopt the American plan, for which there is something to be said, of having a cloak-room attached to places of worship as well as to places of amusement.

SIR WILLIAM H. FLOWER, President of the Zoological Society, presiding on Saturday at York, at a meeting of the Church of England Society for the Promotion of Kindness to Animals, said that cruelty was best prevented by promoting kindness. Much of the cruelty to animals arose from that part of man's nature which was inherited from his savage ancestors, who for generations had depended for their existence entirely upon their power of capturing and killing living animals, either in their own defence or for food. For a vastly long period of human life man's only idea of an animal was something to be killed, if not to be eaten, and still even now among civilised nations, something akin to this feeling was born in every boy. There were few pleasures more universal and more intense than those derived from the chase. This natural propensity must be recognised in order to be judiciously dealt with. The justification of field sports consisted in their being carried on in such conditions that the advantages to man in promoting his health, strength, endurance, and other valuable qualities, to say nothing of the food supply from this source, were so great as to counterbalance whatever evil was inflicted upon the objects of the chase. It was necessary to avoid exaggeration in any particular aspect of the question, but to take a comprehensive view of the whole conditions of the natural world, where it was the rule, rather than the exception, that living animals come to a sudden, violent, and often painful death. It was part of the universal order of Providence that birds, beasts, fishes, insects, and the rest of the living world, should be all preying one upon another, and the additional destruction by man, if attended by due limitations, was comparatively speaking most trifling. There could be no doubt that a higher sense of man's responsibilities to animals was one of the signs of general progress in the civilisation of the world. The claims of animals to friendly treatment were now generally accepted. Boys should be taught that there was no merit in showing their power over animals by trying to destroy or injure them. They would find in time greater pleasure in cherishing life than in destroying it.

CHURCH OF ENGLAND SANITARY ASSOCIATION.

THE Report of the Church of England Sanitary Association presented at the first annual meeting held at the Church House, Westminster, July 5th, 1893, under the presidency of Dr. Norman Kerr.

This Society has for its object to aid in securing for the poor, improved dwellings, healthy surroundings, and increased facilities for recreation; for the well-to-do, the advantages of good sanitation in their houses; and for all, pure air, pure water, unadulterated food, and the greatest possible immunity from infective diseases.

There are several reasons for the Society's formation. The example of the Founder of the Church renders it imperative upon the Church to do all she can "as well for the body as the soul." The fact that nearly 70,000 persons died in England and Wales alone in 1890 from diseases which might have been prevented, constitutes an irresistible call to the Church to take action. The ignorance and poverty of vast numbers of the people, which forms the chief bar to their sanitary betterment, is a distinct call to all who have influence to form combinations for the common good. The clergy of the Church of England in their respective parishes, to the number of about 25,000, with the Church teachers in the great Public Schools, National Schools, and Sunday Schools, possess very great influence and an incomparable teaching power. The mere existence of a Church Society carries with it a certain moral force, reminding Christians of every school of thought of their duty, and acting as a much needed stimulus to kindred associations. Each rural deanery, consisting as it does of a small number of parishes, affords a unit of a convenient size corresponding to the district as distinct from the county and the village. This unit can be used

profitably for combined action. Practical and systematic concern for the bodily welfare of the people on the part of the Church in every parish would materially strengthen the clergy in their spiritual ministrations, and conciliate many who are now estranged.

Various methods of working were open to adoption : *e.g.*, holding conferences and meetings in the Church House and elsewhere, for the reading and discussion of Papers ; influencing public opinion by letters, reports of meetings, and paragraphs sent to the Press ; circulating by means of a Journal and otherwise, authoritative literature, which can be made use of in sermons and addresses ; securing one person as Corresponding Secretary for his parish or rural deanery, who will give addresses on subjects connected with the public health ; employing skilled lecturers who can hold drawing-room meetings, and deliver popular addresses ; urging upon the Government the creation of a Ministry of Health, and promoting improved legislation generally ; and aiding Sanitary Authorities and existing Sanitary Associations by personal influence, and, where desirable, by Sanitary Aid Committees.

The formation of the Society began with a Sermon preached by the Hon. Sec., on Sunday, July 31st, 1892, in the Church of St. Mary, Castlegate, York, upon the duty of the Church in respect to the public health, followed by sermons preached by him in Doncaster Parish Church, Leeds Parish Church, and in Wakefield Cathedral. A paper was also read by him on "The Church the great Sanitary Agency," before the Ruri-Decanal Conference held at Doncaster, under the presidency of the Rural Dean, and at a meeting of the clergy at Boroughbridge, when, upon the motion of the Rural Dean, approval was given to the formation of a Church of England Sanitary Association. Reports of these sermons and meetings were sent to the Church papers, and to newspapers throughout the kingdom, in preparation for the effort to be made at the Church House to found the new Society. Dislike to the multiplication of societies presented a formidable obstacle, and it was only with much effort that progress was made. A local Church Sanitary Association for the Rural Deanery of Pocklington was, however, set on foot, with the Archdeacon as Patron, and this gave the movement the necessary stimulus.

The Association was finally established at a meeting of the Church of England Burial, Funeral, and Mourning Reform Association, held at the Church House, Westminster, on November 3rd, 1892, the Rev. G. W. Gent, Principal of St. Mark's College, Chelsea, in the chair. It was unanimously resolved, upon the motion of the Chairman, seconded by General Lowry, C.B. :—"That this meeting gives its approval to the formation of a Church of England Sanitary Association, which shall gather together useful literature dealing with the laws of health, and by circulating the same, and by other means, aim at securing the personal co-operation of Churchmen, Clerical and Lay, with existing organisations, in ensuring to every one pure air, pure water, a healthy dwelling, and surroundings safeguarded from preventible disease, and that the following gentlemen be a Provisional Committee of Organisation, with power to add to their number, viz. : The Dean of Manchester, Chairman ; Sir Spencer Wells, Bart., General Lowry, C.B., the Archdeacon of London, Dr. Norman Kerr, Rev. G. W. Gent, Prebendary Harry Jones, Rev. A. Robins, Rev. W. J. Hocking, with Rev. F. Lawrence, Vicar of Westow, York, Hon. Sec. and Treasurer (*pro tem.*), and Mr. Scott, Lay Hon. Sec." Among those who were present were General Lord Mark Kerr, General Lowry, C.B., the Rev. Hon. Canon Leigh, Mr. White, F.S.A., Rev. W. J. Hocking, Rev. W. A. Carroll, Rev. G. B. R. Bousfield, Rev. J. Storrs, Mr. John Leighton, F.S.A., and the Rev. F. Lawrence. It was decided that the staff which carries on the work of the Burial, Funeral, and Mourning Reform Association should do all that was necessary with respect to the office work of the new Society, the amount of work undertaken being dependent upon the financial support accorded. The Church House was made the office of the Society for the ensuing year, and a Remington Typewriter and Mimeograph ordered for the two Societies. The first public meeting was held at the Church House, Westminster, December 1st, under the presidency of Canon Browne, of St. Paul's, London, when a Paper on "Germs" was read by the Rev. F. Lawrence.

The amount required to pay the rent of the Office for one year, and the costs of the Society up to the end of 1892, were borne by the Treasurer. An appeal is now made for an annual income commensurate with the Society's opportunities of usefulness. Contributions can be paid to the Treasurer's account with the York branch of the National Provincial Bank of England. The Society's Publications can be had on application at the Church House, Westminster.

Since the formation of the Association, the following have joined the Committee :—Archdeacon Watkins, Canon Barker, the Rev. Septimus Buss, the Rev. T. R. Byrne, the Rev. G. W. Gent, the Rev. T. B. Paynter, and Messrs. H. Bonsal and A. W. Earle.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

DEAN SPENCE'S SERMON.

SIR,—Dean Spence's otherwise excellent sermon, as reported in the PULPIT of the 16th inst., contains instances of the objectionable, and I think increasing practice of aiming at homely force by means of vulgar colloquialisms. Thus : "They found an echo, *did his words*, in the heart of wild tribes." This is an unclassical and vulgar construction, and it occurs again in the sermon.

Still worse is the use of elisions, which make the sentence not only undignified, but often inaudible. Thus : "Then the Gospel would overwhelm me—wouldn't it you, too?—with shame and fear." Here the negative *n't* is still a word ; the negative, in most places where it occurs, is emphatic, and only a race like ours, without the instinct of right speech, could have invented, or would endure, the elision of the only vowel in an emphatic word. On the ground of both dignity and intelligibleness, elisions ought to be totally excluded in public speaking.

We may be told that dignity is good, but impressiveness is better. I say that to attain the two ends of intelligibleness and impressiveness the preacher's best way is to speak Biblical English, avoiding, on the one hand, colloquialism, and on the other literary

forms of language, especially when modern, and savouring of newspaper style.

M.

September 23rd, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 28.—"Drunkenness and pride threatened" (Is. xxviii. 1-15). Introduction: We notice in the time of the prophet that he had occasion, by the Spirit of God, to denounce the people for their extravagant and godless living. We also notice his highly impressive and symbolic style when he speaks in threatening language of their drunkenness and pride. No doubt he saw what God's servants see now, that national sins, such as drunkenness, pride, and forgetfulness of God, make the national life corrupt. The prophet here (ver. 7) says they have erred through wine and strong drink. No doubt, when drink and pride of heart are dominant, there is no room for religion. We thus see how the life of the drunkard eats away all spiritual vitality. It was so in the long centuries back, and it is the same now. The constant advice and enforcement in our warnings seem to have but little effect on the heart of the drunkard, and those who are filled with the vanities of a proud and austere heart. But notwithstanding, God will execute His judgments, and not stay His displeasure on those that try His infinite patience. Drunkenness is a sin that drowns conviction, and hurls men needlessly to ruin. We may notice a few lessons from this subject. 1. Drunkenness and pride drown good impressions and warnings. The heart is fearfully drawn away from all spiritual concerns; they are filled with every conceivable and evil imagination; all restraint and serious consideration of the soul is gone. Thus they pursue the evil course, the broad road which, if unrepented, will culminate in eternal death. 2. Drunkenness makes men forget God. There is no consideration with the drunkard. He cares nothing about even those who are near and should be dear to him by the natural ties of earthly relationship. No matter if they are starving and turned out of doors, so long as he can have the drink. Therefore, how can we expect him to think of God? Thus he pursues a course that fills him with a fearful remorse and awful forebodings in a moment of soberness. Ah! the drink makes men in a state and condition at which angels may weep. 3. Drunkenness ruins home happiness. Alas! how sin has marred the happiness of many of the human family to a fearful crisis of woe and degradation. Behold the homes of many; what sickening scenes sin has made when its victims have given way with unbridled restraint. Yet it need not be, if such would only cast aside these fearful sins and come to Christ, who will pardon and make them new creatures. 4. Drunkenness and pride will shut us out of heaven. Sin cannot enter the blessed home of the redeemed; none can ever expect to enter there that die in their sins. Pride, drunkenness, lying, and rejection of God are things that will shut us out of heaven. How important, then, to forsake sin in every form, and seek that pardon which is necessary to enter heaven. Jesus will receive all those who have found mercy. 5. Christ will forgive the penitent. The vilest may come for pardon. Christ died to save the lost; Christ gave His sacred life that we may live eternally with Him in heaven. No case is too hard for His mercy and forgiveness. Oh, what great encouragement for those who are weary and heavy laden by reason of sin to come to Him who invites sinners to come, for all things are ready. Oh, give up your pride and vanity of heart and the sin which doth so easily beset you. Christ will receive you.—THOMAS HEATH, Plymouth.

SINNERS RETURNING.

Into thy presence, Lord, we come,
Poor wand'rers o'er life's rugged road;
Gloomy and sad the path we've run,
Weary and worn beneath our load.

Into thy presence, Lord, we come,
Glad to lie prostrate at thy feet;
Safe in our Father's earthly home,
Before his loving mercy seat.

Life hath been all a wretched round
Of sin and sorrow, pain and care;
And every day hath brought its wound,
With none to succour, none to share.

Time after time, we sought to find
Some solace in the joys of life;
But all have left their sting behind,
And saddened by their ceaseless strife.

This, and this only, do we know,
Earth gives no joy apart from Thee;
No pleasure in its glittering show,
No comfort in its garish glee.

So here before our Saviour's feet,
We lay our weary burden down;
Happy, if only we may meet,
A smile where we deserve a frown.

Dublin. JOHN A. WALKER.

THE Rev. Percy Gethen, of St. Thomas's Clergy-house, Stockport, writes to say that the announcement in our list last week that he had been appointed to the charge of Bramhall district is an error.

AT the annual soirée in connection with St. Saviour's Church, Ravensthorpe, on the 23rd inst., the vicar (the Rev. W. C. Whitehead) said that on the previous Monday he got the Bishop of Wakefield's permission to effect an exchange. He had tried what he could do for twenty-three years, but many people had tried to see how they could prevent him doing it. The Bishop consulted with the Rural Dean, who strongly advised him to allow the exchange. Consequently, as soon as the patron of the living (the vicar of Mirfield) could find a clergyman to carry on the work better than he had done it, he might come, and when he (Mr. Whitehead) could find a small living where he could end his days in comparative ease, he hoped to accept it.

PREFERMENTS AND APPOINTMENTS.

Allanson, Rev. E.; Diocesan Missioner in the Diocese of Ballarat, Victoria, and Vicar of St. Arnaud, N.W. Victoria.

Baines, Rev. F. S., M.A., Vicar of St. Cuthbert's, Leeds; Archdeacon of Natal.

Bankes, Rev. Richard Henry Oakeley; Vicar of Chicheley, Bucks.

Behenna, Rev. Frederick John, Curate; Vicar of Landrake and St. Erney, Cornwall.
Berkeley, Rev. C. J. Rowland, Vicar of Belton, Uppingham; Organising Secretary, Jerusalem and the East Mission Fund, for the Diocese of Peterborough and the Midlands.
Boulden, Rev. C. J., M.A., Trinity College, Cambridge; First Assistant in St. James's Cathedral, Toronto, Canada.
Claye, Rev. A. N., Senior Curate of Grimsby; Vicar of Glamford-bridge, Brigg.
Creery, Rev. Andrew Macreight; Curate-in-Charge of Davyhulme, near Urmston.
Davies, Rev. D. T., Curate of Blaenavon; Rector of Goytre, Abergavenny.
Deane, Rev. Horace Charles, M.A., Curate of St. Philip's, Regent-street; Surrogate at Doctors' Commons for Canterbury (Province), London, and the Faculty Office.
Evans, Rev. John D., M.A., Vicar of Walmersley; Rural Dean of Bury.
Field, Rev. S. B.; Vicar of Patcham, Brighton.
Hare, Rev. Edward Montague, M.A., Rector of Dunham Parva, Norfolk; Rural Dean of Brisley, South.
Holloway, Rev. George, M.A., Rector of Sutton, Norfolk; Rural Dean of Waxham (Happing Division).
Hussey, Rev. J. R.; Vicar of St. Matthew's, Northampton.
Ingram, Rev. A. G.; Chaplain to the Troops at Hampton Court.
Jones, Rev. William Evans, Curate-in-Charge of Llanddaniel-Fab; Rector of Dolbenmaen-cum-Penmorfa, Carnarvonshire.
Kitson, Rev. Edward B. B., M.A., Chaplain to the Forces; Vicar of Northaw, Herts.
Lewis, Rev. John Price, M.A., Curate of Welshpool; Vicar of Conway.
Longrigg, Rev. Joseph W., M.A.; Chaplain to the *Thunderer*.
Matthews, Rev. G. W., late Missionary to the Pomeroon Indians; Rector of St. Matthew's, E. B. Demerara.
Nicholson, Rev. Wilfrid W., M.A.; Chaplain to the *Camperdown*.
Ormsby, Rev. Watson King; Honorary Secretary to the Oxford Mission to Calcutta for the Diocese of Canterbury.
Ottley, Rev. H. T., M.A.; Chaplain of St. Stephen's, Kidderpore, Calcutta, India.
Petit, Rev. Paul, M.A., Warden of the Church Training College for Lay Workers, Commercial-road; Secretary to the Additional Curates' Society.
Phillips, Rev. Forbes Alexander, Vicar of Gorleston-with-South Town; Surrogate for the Diocese of Norwich.
Robinson, Rev. Edward James; Rector of Yaverland, Isle of Wight.
Sankey, Rev. Ernest Tritton, M.A., Senior Curate of Ashford, Kent; Vicar of Christ Church, Clapton.
Starkey, Rev. George Augustus, M.A.; Rector of Hawkwell, Essex.
Thomas, Rev. C. F.; Rector of Rudford, Gloucester.
Tuckey, Rev. J. G. W., M.A.; Chaplain of University College, Duham.
Wace, Rev. Arthur, Rector of Haddiscoe-with-Toft Monks; Rural Dean of Brooke (Eastern Division).

CLERICAL OBITUARY.

Bastard, Rev. Henry Horlock, M.A., of Mountswood, Taunton, at Charlton Manor, Blandford, on the 22nd inst., aged 81.

Brierley, Rev. P. H., at Brigg Vicarage, on the 8th inst., aged 47.

Buckle, Ven. Robert Bentley, M.A., late Archdeacon of Dorset, at the Rectory, Upway, Dorset, on the 16th inst., aged 91.

Cripps, Rev. John Marten, late Rector of Great Yeldham, at Belle Vue, Exmouth, on the 21st inst., aged 75.

Irving, Rev. John William, M.A., Rector of Broughton, Newport Pagnell, at the residence of his son-in-law, Mr. Raffles Harmar, 197, Monument-road, Edgbaston, Birmingham, on the 20th inst.

Lander, Rev. John, formerly Rector of Donnington, at Sydenham, on the 22nd inst.

Mant, Rev. Frederick Woods, formerly Vicar of Egham, at 2, Udny-park, Teddington, on the 17th inst., aged 84.

Parrott, Rev. Richard, Vicar of Great Amwell, at Great Amwell Vicarage, near Ware, on the 23rd inst., aged 62.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

If, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD.

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893:—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford-street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

THE HEAVENLY CITIZENSHIP.

By the BISHOP OF DURHAM.

SERMON PREACHED BEFORE THE BIRMINGHAM CHURCH CONGRESS, AT ST. PHILIP'S, BIRMINGHAM, ON OCTOBER 3RD, 1893.

"συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ (fellow-citizens with the saints and of the household of God)."—EPH. ii. 18.

ST. PAUL was prepared by a twofold privilege of birth, a twofold training, to give to the Church the largest interpretation of the message of the Gospel. As a Hebrew of the Hebrews, he knew what was the counsel of God for man, whom He made in His own image. As a Roman citizen, he knew what glory could attach to an earthly society.

During his imprisonment at Rome he seems to have dwelt specially on the latter thought. In the light of his own experience he was enabled to understand something of the growth of the empire, of its power to assimilate strange elements, of the majestic sovereignity of its law. Stirred and touched by these lessons, he found in the Imperial organisation, as it appears from the Epistles of the Captivity, a sign of the natural fellowship of men, a partial realisation of a common life of humanity.

Looking at the vast body of the State, he saw in the magnificent feature of outward unity the faint reflection of a Divine archetype. The citizenship, of which he had experienced the virtue at Philippi and Jerusalem and Cæsarea, was to him a symbol of heavenly privileges in a more august body. In this spirit he bids the Philippians live as citizens of God's kingdom, worthily of the Gospel of Christ. Our country, he adds, the holy city to which we belong, and in which we find the rule and inspiration of social duty, is in heaven, no creation of to-day or yesterday. We as Christians have already entered within its borders. Our King reigns alone, and we who have been raised with Him, who have ascended with Him, find in His presence a new light and law of life, which, sooner or later, shall be revealed to the whole world.

This teaching, with all its far-reaching consequences, culminates in the Epistle to the Ephesians. The characteristic worship of the Ephesian Artemis added the conception of a universal religion to that of a universal State. And looking to the fabric which men had imperfectly fashioned for themselves, in obedience to imperious instincts, St. Paul shows how God had satisfied their desires. Recalling the peculiar glories of Israel, in order to emphasise the contrast, he describes what the nations had been, and what they now were, through Christ. "Ye were," he says, "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." In the times of their ignorance they had lost that connection with the personal revelation of the Lord which was prepared for them in the blessing given to Abraham. They had now no sure stay in the troubled course of national history. For them no splendid assurance of the final triumph of righteousness illuminated the future. No habitual intercourse with a living God cheered the present. But now all was changed. Every separation of exclusive prerogative has broken down. "Ye are," the Apostle writes—a Jew to Gentiles, with the exultation of victorious faith—"no mere strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God." Spiritual outcasts before, they had found in their Father's home an eternal resting-place. They had been incorporated in a society of which Israel was but a shadow. They had been brought into fellowship with God Himself. Christians as Christians, such is St. Paul's Gospel, without any distinction of race, or class, or culture, are not "one" only, but "one man (εἷς) in Christ," share in one Divine life—move on earth as possessors of a heavenly heritage, and charged with a heavenly service. They are members in that glorious Body through which the will of God is realised and made known by the Spirit sent in Christ's name. Pressed on every side by temporal anxieties, perplexed, baffled, cast down in the eyes of men, they still walk in the Spirit, rejoicing in the powers of the unseen world.

It has often been urged, and fanaticism from time to time has given colour to the accusation, that such teaching tends to disparage the common interests and obligations of earth. No charge can be more false. It transfigures them. It shows their transcendent significance. It reveals the eternal thought which is struggling towards manifestation through every energy of that nature which the Son of God has taken to Himself. The consciousness of a heavenly citizenship brings home to those enjoying it the type, the strength, the aim of the Christian life fulfilled on earth.

1. Many here will remember a memorable passage in Plato's "Republic" in which after Socrates has shown that the upright man will direct his action towards his own moral growth, Glaucon says keenly, "He will not, then, engage in politics." "Not in his native land, perhaps," Socrates replies, "unless some Divine event

befall"—("unless some Divine event befall," mark the reservation)—"but in his own true State he will." "You mean," Glaucon answers, "in the State which we were just framing, a State which is founded on theory, for I fancy it exists nowhere on earth." "True," Socrates rejoins; "nowhere on earth; but in heaven, perhaps, a pattern is laid up for whoever desires to see it, and seeing it to make his home there."

The Divine event, for which the great teacher half-unconsciously looked, has come to pass. Through the Incarnation every relation and circumstance of life has received a new meaning. The simple joys and sorrows, the little duties and occupations of an obscure position, have been brought into direct connection with God. In the record of the Saviour's work we learn to recognise an eternal element in commonest things: behind all is the Divine. The humblest, the feeblest, the most careworn among us who are in Christ are fellow-citizens with the saints. Our citizenship, our earthly citizenship can be fulfilled in heaven, for heaven is the welcomed presence of God. The pattern laid up in heaven has been brought to earth. If then we accept this pattern we shall find in our natural obligations not only the discipline which God has provided for our education, but also the work which He has prepared for us to do. We shall see that all human work is, from the nature of the case, potentially Christian work; that social, commercial, municipal, national activity, is part of the one human life which Christ has lived, and expression in due measure of the nature which He has borne to His Father's throne.

If we accept this pattern we shall strive to make the standard of heaven the standard of our own service. "As in heaven, so on earth" will be the law of our endeavours to do the will of God, as it is from our childhood the form of our prayer. Because we are citizens of heaven we shall be more resolute, more courageous, more enduring in the discharge of our earthly citizenship.

And a life fashioned after this pattern—complete in its range, loyal in its obedience, unresting in its aspirations—is our true life. We may have been alienated from it, but it is not alien to our nature. We feel in our souls a certain kinship to the noblest that men have thought and done. Such a life is man's true life, and it is open to all men. It does not depend on material conditions; it consists not in a man's abundance; it does not spring from the things which he possesses; it is in this world and not of it; it uses gifts of earth, few or many, need alike and superfluity, as means through which spiritual force may be shown.

2. As we contemplate the heavenly pattern we recognise our ideal, and our hearts fail us at the remembrance of our weakness. But at once we are lifted out of ourselves. If, as we believe, all true life answers to a Divine archetype—a pattern in the heavens, if the Word, Himself God, became flesh, and by living hallowed life, and by dying conquered death, then we, with all our infirmities and failures, are brought near to an inexhaustible spring of strength; we have a promise, in deed and not in word, which cannot fail, we have a full assurance that there can be no final defeat of God's righteous love. It has conquered on the cross. We are not of ourselves or unto ourselves, but of God and unto God, We are—it is a marvellous phrase—"His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." We and our works are God's making. The workman and the work correspond by a predetermined harmony. God gave and God gives us the strength which we severally need; He provides for us the means and the occasions for doing Him service. He encourages us to feel, and the feeling is an inspiration which prevails over every misgiving, that He accomplishes His will through us. In some sense, according to the language of the ancient mystics, He needs us, and He opens our eyes to see the vision of our Master's glory, the transcendent victory of love through sacrifice.

3. In the vision of that glory we behold the end towards which we are moving along many ways. The glory is all ready and awaits the day of revelation. Meanwhile, as we look heavenwards we learn more and more perfectly that heaven is about our feet, learn that we are here and now placed in contact with a vast order and set to labour towards a vast consummation, learn that while we have a little thing to do, we are bound together with an innumerable host of fellow-workers, learn that in our most trivial and routine activities we can fix our eyes upon the whole, learn that as we fulfil our least office, living the truth we love (ἀληθεύοντες), in the Apostle's phrase, we hasten the time when the Body of Christ shall reach the full measure of its growth through the ministry of each several part, learn that nothing is too small to be made an acceptable offering through thoughtful love, learn that nothing which is required of us can be above our powers, if only we forget ourselves and trust in Him in Whom we have our being, "fellow-citizens with the saints and of the household of God."

We do not pretend that it is easy to prescribe in a perfect embodiment the citizenship of heaven through the duties of earthly citizenship; we do not pretend that we have no formidable adversaries, seen and unseen, on the stage of earth and in spiritual realms; we do not pretend that the date of our victory is fixed within a certain time measured by rising and setting suns; we do not pretend that nothing depends according to the providence of God on human effort, painful, intense prolonged. But we do maintain, in spite of all failures and delays and checks, that we must prove our Divine endowments in the affairs of the world, that those who are with us are more than

those who are against us, that the communion of saints bring to us invigorating force now and here, that the victory of Christ is complete though every prize of it is not yet gathered, that no effort is lost, and no martyrdom—no life offered—fruitless.

Such thoughts are natural to me here and to-day, when I recall how England and Birmingham have grown since I was christened in this church. Every great building which represents the social life of the city—a city, alas! still without a cathedral—schools, libraries, art galleries, halls, council-chambers, courts of justice have risen since then. Taken together this splendid array of municipal institutions is an impressive witness to the fulness of life. Each one ought to be, each one may be, a sanctuary in which fellow-citizens of the saints meet to prepare for their work and to fulfil it. Each one—whatever occasions may seem to have been lost—is still a sign and a call to men who are citizens of heaven and earth.

In order that the sign may find an interpretation and the call an answer, we must recognise the variety of functions through which a perfect life is realised. The least of us has a character shaped by a unique history, a work prepared for him which no other can do. For the least of us, wherever we may be placed, life is a mission, and each Churchman has been solemnly appointed to his charge by laying-on of hands. Our differences are the condition of an effective service. There cannot be an external, mechanical equality among men. If such equalisation were possible it would empty life of all joy. But while there is no equality there is no conflict. The ministries which are commonest, which seem to be least, are the most necessary, the ministries of the hearth and of the workshop, of the counter and of the office.

Love is the common measure of all forms of work, and where love is there is God. We have neglected—we sadly confess it—to claim this variety of service for Christ in the past: we claim it the more earnestly now.

And here in a city which stands first in our empire for municipal energy, I venture to insist, with whatever force I can command, that civil work is an essential part of the service of fellow-citizens of the saints. Church work and civil work act and react one on the other. We have suffered grievously in the past by their separation. On the one hand, Church life has wanted, or seemed to want, breadth, reality, the freshening impulses and masculine vigour which come through the manifold activities of civil enterprise. It has tended to pass into the traditional maintenance of an intellectual creed, or the following a system of emotional worship. On the other hand, our civil life has wanted the elevating force which comes from the frank acceptance of great ideals: it has tacitly admitted a material standard and a material aim. Education, in one form or other, is more and more directed to provide the keenest weapons for those who are to contend as industrial combatants. The object of the manufacturer is taken to be the attainment of a monopoly of production by the destruction of his rivals. Even the first duty of a nation is supposed to lie in securing at all cost ample markets for its merchants. Wealth, material wealth, is assumed to be the sufficient sign of success, and physical pleasure the satisfaction of man's desires.

In such issues there can be no peace. Peace will only come to man when a spiritual element animates his whole activity; when religion is not treated as an appendage to life, but felt to be the inspiration of life; when the believer strives with resolute effort to set forth the faith in every relation of the family and the city and the State; when the man of affairs acknowledges, and is seen to acknowledge, that each transaction in which he engages is part of his tribute to his risen Lord; when the humblest toiler shows by his courage, by his endurance, by his self-denial, by his hope, that he moves on earth as a "fellow-citizen of the saints and of the household of God."

But when I plead, and I do plead, with the busiest men for personal confession of the faith and personal service; when I plead with them for the deepening of intelligent sympathy between class and class and man and man, by patient intercourse, for the thoughtful application of our Creed to problems of commercial life, for the practical maintenance of a great hope mastering our daily anxieties, I know the answer by which I shall be met. I shall be told that in an age of competition they are too closely occupied by thoughts of business, too much exhausted by its complicated and exciting vicissitudes, to undertake obligations which require leisure and quiet and painful reflection. Oh, my friends, the answer reveals our fatal mistake. We have transposed the Divine sequence of duties. Instead of placing our search for the kingdom of God first, we postpone it till we have satisfied every secular want. We have forgotten the claims of life in our desire to accumulate the means of living. A truly human life, whatever be its nature, requires leisure and quiet and reflection; and still day by day we seem to strive more eagerly to make them unattainable. Late and soon, getting and spending, we lay waste our powers. We need, then, to learn once more what is the dignity and the grace and the joy of a simple life, if we are to overcome the growing evils of the time. The waste of spiritual capacities is of all wastes the most disastrous. The vitality of our faith is at issue. Believers must embody the ideal which it supplies, or it will pass from among us. For a faith which does not prove its efficacy in life will soon cease to be held by serious men.

But we cannot admit the thought of such a future. To a great assembly like this, brought together by one thought, appointed to one service, fired by one hope, inspired by one great tradition,

all things seem to be possible, all things are possible. Our English Church claims with a new energy the ministry of all her children. She guards for the citizen every treasure and every consolation of the faith. She vindicates for spiritual influences a place in every national work. She offers a hospitable welcome to every patient labourer for the truth. She finds a place for every form of service. She covers with her activities the whole range of human needs and human endowments. She has never failed to claim the fulness of the earth as a tribute to God's glory, and the fulness of life, with all its interests and occupations as man's reasonable offering. With all her shortcomings and all her imperfections—and I do not extenuate them—she has never dissembled the greatness of her responsibility or refused to acknowledge that her precedence means the first place in danger and in sacrifice.

But a great inheritance, a unique history, splendid opportunities are not an answer or an excuse for self-gratulation. They are a challenge to worthy endeavours; and endeavours are fruitless unless they are sustained by the Holy Spirit. He alone is the strength—the all-sufficient strength—of saints.

In this faith, in this hope, we are bidden once again to live as citizens worthily of the Gospel of Christ. The charge which is laid upon us is of immediate urgency, when social problems are uppermost in men's minds, and it is of inexpressible solemnity.

We are all familiar with the story of the Persian king, whose pride at the sight of the vast hosts ready to do his pleasure was turned to tears when he called to mind that not one man out of all his armies would be left alive in a hundred years; familiar, too, with the comment of his faithful counsellor, who said that life, with its inevitable sorrows and frequent tragedies, made death itself a relief. But do we not feel that that which gives the deepest sadness to the spectacle of great multitudes is not the thought of the transitoriness or of the griefs of humanity which it suggests, but the thought of the incalculable spiritual force which is present among them, unacknowledged for the most part, undisciplined, unconcentrated, unused?

Yet the force is there ready to minister to the energies of the life which is truly life. The most forlorn and desolate of the sons of men, shepherdless, distressed, and scattered, distracted by conflicting cares and exhausted by unsatisfying labours, are, even as we are, called to be fellow-citizens with the saints, and of the household of God. Nay, Christ Himself comes to us in those who share the nature which He has taken to the right hand of God; and they, consciously or unconsciously, look to us, who have at least acknowledged man's destiny, to show them that the faith is not a tradition but a life; not simply a record of bygone conquests, written in a half-forgotten tongue, but a message given to us in our language and calling us to fresh achievements.

Do we ask how we shall obey the call? I ask in reply, Do we believe in the Holy Ghost? If we believe, all things are possible to us; if we do not believe, then for us Christ is not risen. But now hath Christ been raised from the dead the first fruits of them that are asleep. Now has He brought us forth that we should be a kind of first fruits of His creatures. The words ought to sink into our hearts. We are, as it were, a new Israel to those who have not received the Gospel. At present we have failed to realise the grandeur of the mission of the Church to the world as the body through which God works for its salvation. We have not watched our hope with the spiritual greatness of the least for whom Christ died. We have not used the resources which the Spirit places at our command, preoccupied as we are by our own natural fears. We have not drawn the bond between Christ and Christian as close as it must be drawn, if we are to move the world by the spectacle of conquering love. We have not mastered the law of divine progress: first the union of the believer with God, then the union of believers in God; then the establishment of God's kingdom, then the fellowship of the saints.

What might not a congregation like this do if, once more gathered all together around the table of the Lord with one heart and one soul, they were to recognise in that sacrament of fellowship, human and Divine, their unity, their mission, their power, and then, passing forth to the scenes of common toil, were to fulfil every office of life as fellow-citizens with the saints and the household of God?

Does such a suggestion seem to be an idle fancy? I reply, and every soul will echo back the words with a truer confidence than when they burst from the lips of thousands at Clermont to welcome the first crusade, "It is the will of God."

"It is the will of God." May He enable each one of us in his place to hasten its accomplishment.

THE vacant archdeaconry in Natal, to which the Rev. F. S. Baines has been appointed, is that of Durban, not of Natal, as announced in our "Preferments and Appointments" last week.

THE Archbishop of Canterbury has nominated the Rev. George Albert Ormsby, vicar of St. Stephen's, Walworth, to the bishopric of Honduras. Mr. Ormsby is the eldest surviving son of the late Mr. Justice Ormsby, and has held the livings of Jarrow-on-Tyne (1869-75) and Rainton (1875-85), in the diocese of Durham. He was for four years organising secretary of the Rochester Diocesan Branch of the Church of England Temperance Society, and is Early Morning Lecturer at the City Church of St. Swithin, London-stone. The Bishop-designate was educated at Trinity College, Dublin, where he took First Class Div. Test (1866), Hebrew Syriac, and Chaldean prizes.

THE SPIRIT OF ELIAS.

By the Rev. HARRY JONES, M.A., Prebendary of St. Paul's and Chaplain-in-Ordinary to the Queen.

Sermon Preached at St. Philip's, Regent Street, on Sunday, August 13th, 1893.

"Wot ye not what the Scripture saith of Elias?"—Romans xi. 2.

THE chapters appointed to be read in the Church to-day are full of the doings of Elias. We see him in two moods: one confident, fierce, exulting, triumphant; another despairing, down-hearted, in danger. He had witnessed the sanguinary revolt of the people against Baal, when the multitude, the mob, turned savagely upon the idolatrous prophets, and in an impulse of oriental rage drove them down the slopes of Carmel, to be slain by the brook Kishon, now called by neighbouring peasants "the River of Slaughter." To this massacre Elijah was a consenting party; indeed, he instigated it himself. It may be remarked, however, that when St. Paul, in his Epistle to the Romans, asks, "Wot ye not what the Scripture saith of Elias?" he takes no notice of his vengeance, but refers to his time only as an assurance that God preserves those who cleave to Him. But the Bible records the vengeance of the prophet. The whole business is intensely dramatic. We hear the idolatrous priests calling upon the God of the Sun throughout the long blazing day, when weeks and months of heat had dried up the rivers and pools. If ever Baal was in evidence and power, he might be supposed to be so then. But there was no voice, nor any that regarded; no, not even at noon itself, when he had reached his mid-day height, and his prophets leaped upon the altar they had built.

Then comes the revulsion. Seeing no reply to the rashly-accepted test of Baal priests, whom they watched through the long hours, and struck by the successful defiance of Elijah, the crowd slays them, and the triumphant high-strung prophet speeds on Arab foot across all those miles of level plain which separate Carmel from Jezreel. He girds up his loins, like an Eastern servant who heralds his master's course, and runs before the chariot of Ahab to the entrance of Jezreel, as if to shew that though he had incited those who had slain the prophets of Baal, supposed to have been under the protection of the king, he himself was still loyally subject to the throne. There are few thoughtful Christians who can hear the story of the slaughter read in church this morning without some searchings of heart as to the carriage of one who ranks as a servant of the Lord, and yet cries to the crowd: "Take the prophets of Baal, let not one of them escape." But it suited the temper of the day. It agrees with the ballads of Israel in which they sang: "Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight." And it enables us, in some measure, to realise the enormous incalculable stride from the temper of the Old Testament to that of the New. There we read how one, John the Baptist, prefigured by Elijah, but counted as greatest in the ancient line of prophetic descent, was said by Jesus to be less than the least in the kingdom of heaven, as revealed by Him. There, too, we read how, when His disciples were affronted at insults laid upon their Master, and wished that fire might come down from heaven and destroy the offenders, they were answered by Him in the words, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." We need not be disturbed by the fiery mood of Elijah. It agreed with the temper of his time, to be exchanged for another by God's messengers in later years. There is surely a lesson in the picture of the transfiguration where Jesus is seen conversing with Moses and Elias, the representatives of the letter and of vengeance, and we are left to imagine the opening of their eyes to the spirit of the new dispensation. Old things were to pass away in the light of Christ. But the time had not come in the days of Elijah, who clung to the mood he showed in the slaughter of Baal's priests.

Let us return to that part of his history which is recorded in the chapters before us. His triumph was short lived. We read how Ahab told Jezebel all that Elijah had done. With uncalculating anger (her rage knew no precaution) she sends a messenger to him, then resting, doubtless, in some chamber of Jezreel after the strain of the day and the fatigue of his course across the plain. "God do so to me and more also, if I make not thy life like the life of one of them by to-morrow, about this time." And when he saw that, he arose and went for his life, and came to Beersheba. Beersheba was the extreme point of the country. It touched the desert, where only he could feel himself safe; but his flight there meant an escape up hill and down dale for some three or four days. At last he reaches the desert, but makes for the still more distant sanctuary of Horeb, or Sinai. He is, however, so wearied that, though a Bedouin can easily accomplish the march on foot in a little more than a week, Elijah is recorded to have been forty days and forty nights in reaching the Mount of God. I make no guess, for when I was in those parts I traversed every yard of this distance myself. It was covered by the Arab who walked by my camel's side in something over ten days. There, in Horeb, Elijah abides, resting from his toils. And there, too, for a while he is wholly cast down and in despair.

While he abode in his mountain cave he yielded to his dejection. His late triumph seemed to be followed by final defeat. There was to him no

prospect of any renewal of his vengeance. Then comes the episode of the storm, fire, wind, and earthquake, followed by the still small voice, the voice of reflection, which is ever intended by us, as well as by him, to be the voice of God. A parabolical meaning is given to this, which is true enough, and was essentially felt to be true in the course of time, when the kingdom of heaven was revealed anew by Christ, but hardly realised by the prophet himself according to the Old Testament record. The parabolical interpretation is in this wise. The storm and earthquake represent the fierce ways in which men of old sought to forward the will of the Lord, and the "still small voice" the voice of persuasion, which was better fitted to lead them in the right way, and help men to understand the Divine mind, saving (instead of destroying), after the fashion revealed by Christ to His disciples. That is essentially true, but it does not appear that Elijah himself so interpreted the fierceness of the fire and the wind. It would rather seem that they had rekindled the mood of fierceness which had dominated him on Carmel, for when they were followed by the still small voice —the voice of reflection and application, what was the prospect opened to him?

What followed the revival of Elijah's spirit? It was the vision of further slaughter. Such is the Scripture record: "It shall come to pass that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay." This application of the scene on Horeb does not fully coincide with all that are commonly made, but I do not see how we can evade it when we read what we do in the Scripture narrative which records it. At least, we are wholly precluded from supposing that a change came over the mind of Elijah himself when the tempest of the elements had passed. The Lord was not in the storm while it raged, but the sequel to it was a prospect of extermination agreeable to the prophet's experience on Carmel. The message of the still small voice was, to him, that Hazael, Jehu, and Elisha should carry on the warfare of vengeance on the prophets of Baal that he himself had begun.

Where, then, is the Divine message or meaning of the lessons read in Christian ears to-day? Surely, one can be none other than that which is involved in the precedence of the Law, which was followed by the Gospel. The time was not ripe. There are periods in every life when the methods of Divine treatment are changed. Needful severity may come before an appeal to the receptive soul in any individual course. And it appears in the large features of history, especially that of the ancient people of God. It was antecedent to the revelation in which the last successor of Elias was said to be less than the least in the freshly-opened kingdom of heaven. So indeed said the writer of the Epistle to the Hebrews. "God, who at sundry times and in divers manners (mark this diversity) hath in times past spoken unto the fathers by the prophets, hath in these last days spoken unto us by a Son."

One lesson then from the portions of Scripture before us is that, in the time of imperfect knowledge, or the "days of ignorance," as the Bible calls them, in the infancy or youth of human growth, much was permitted or needed which became inadmissible afterwards. We ourselves do not treat a wayward child always after the fashion we adopt, rightly, towards one of riper years. And so with the adolescence of humanity. The terrors of the law came before the still small voice of the Gospel. And we see that fact in a large and distinct shape, when we read of Elijah and his vehement attitude towards the prophets of Baal. We believe that God declares His almighty power most chiefly in showing mercy and pity. We thank Him for the later revelation we have reached, but we do not try to shut our eyes to that which went before it. There is another lesson, however, not the least, in the record of prophetic vengeance. The enemies of the Lord perish before Him, especially the *representatives of idolatry*, who stand in the way of that direct access of His children to Him which He desires. In the end they shall (in the words of the Psalm) be slain all the rest of them. Yea, like a tottering wall shall they be, and like a broken hedge.

In time, as men apprehend the new revelation, the mind of Christ (not yet fully grasped in Christendom itself), men shall shed off a recourse to mere mediating machinery, and be able, even in the solitude of the chamber, having shut the door, to speak to and be in special spiritual communion with their Father which is in heaven. This is a true use and reception of the still small voice, when the ancient fashions of worship shall have wholly passed away, and the pure in heart shall thankfully stand before the Lord, storms of terror and disturbance having ceased, and see God as only He can be seen.

THE Rev. T. Simcox Lea, rector of Tedstone, Delamere, formerly a well-known clergyman at the East End of London, is somewhat seriously ill.

THE parish church of St. Luke, Chelsea, has been reopened after restoration, but the work of raising and beautifying the chancel will not be finished for six weeks.

CANON KNOX LITTLE has in the press a pamphlet entitled "Sacerdotalism," a reply to Archdeacon Farrar's article in the *Contemporary*. Very shortly he will publish a new story, entitled "A Waif from the Waves."

THE Bishop of Lichfield on Michaelmas Day, for a second time, spent the anniversary of his consecration at Handsworth; preaching in the church, dedicating a new rectory, and being present at the laying the foundation-stone of a home for waifs and strays by Lady Calthorpe. During the day Mr. Joshua Horton, a banker and a munificent lay churchman, died.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 7, 1893.

LIBERAL CHURCHMEN AND MR. GLADSTONE.

THE Prime Minister has received the following address from the Liberal Churchmen's Union :—

To the Right Hon. W. E. Gladstone, M.P., First Lord of the Treasury.

SIR,—In accordance with a resolution of the Liberal Churchmen's Union, we beg leave to approach you on the subject of Home Rule for Ireland, and we congratulate you on the fact that a Bill giving to the Irish people the power of self-government has passed through the House of Commons. As members of the Church of England, we feel ourselves the more constrained to break silence by reason of the exaggerated and unseemly language into which some of the opponents of your policy have been betrayed. We specially refer to the tone of the resolutions passed by the General Synod of the Church of Ireland, and widely disseminated by that body.

To refuse the just demands of the Irish people is, in our judgment, to distrust the root-principles which underlie all true democratic government, while the arguments on which that refusal is based show a want of faith in human nature which we hold to be derogatory to the doctrine of the Incarnation.

We further protest against the spirit which arrogates to itself the exclusive favour of Almighty God, and which regards its political opponents as necessarily void of the virtue of patriotism and the essentials of good citizenship.

We recognise only one bond which can hold society together, and that is a union based on the equal rights and liberties of all classes.

As for the threatened "disintegration of the empire," we believe that nothing is so well calculated to weaken the stability of a state as the continuance of that ascendancy which is claimed for, and by, a section of the inhabitants of Ireland, and which, under the specious plea of "law and order," invades the rights and liberties of the vast majority.

The policy in which we believe is one which will promote the brotherly union of all classes and creeds in Ireland, and through it we hope to see the law of Christ fulfilled in mutual burden bearing, and service.

We confidently believe that, when united to Great Britain on equal conditions, and fully endowed with her rightful powers of self-government, Ireland will render to the commonweal not less, but more, of that service to the race in which, and not in ascendancy, lies the true glory of a nation.

We have the honour to be, sir, your faithful servants,

GEORGE W. E. RUSSELL, President.
G. W. KITCHIN, Vice-President.
WALTER G. F. PHILLIMORE, Treasurer.
J. FROME WILKINSON (Rev.), } Hon. Secs.
ARTHUR G. SYMONDS, }
G. W. BULSTRODE (Rev. Residentiary Canon),
GEORGE HARWOOD,
NORMAN KERR, M.D., F.L.S.,
J, W. LEIGH (Hon. and Residentiary Canon),
JAS. ERASMUS PHILIPPS (Rev. Canon Sir),
Ald. HY. PHILLIPS. L.C.C.,
S. FLOOD PAGE (Major),
H. M. TOE,
PAUL W. WYATT (Rev.),
ARTHUR W. JEPHSON (Rev.),
CHAS. T. D. ACLAND,
H. RUSSELL WAKEFIELD (Rev.),
HENRY URLING WHELPTON (Rev.), and
HERBERT J. TORR,
Members of Committee.

We cannot but think that it is very creditable to the clergy of the Church of England, as a body, that Mr. Gladstone, holding as he does in his hands almost all the higher preferments of the Church, should have enlisted so few supporters among those eminent persons whose distinguished character and abilities entitle them to hope for promotion to deaneries and bishoprics. There could hardly be a less weighty list of clerical names than that appended to the above document. Nor are the laymen who have signed it more influential than the clergymen. The president is a placeman in Mr. Gladstone's Government, the treasurer an extreme and, perhaps, somewhat fanatical sacerdotalist. There is a teetotalist doctor and a progressive county councillor, followed by several obscure names, one of which reminds us involuntarily of the fable of Menenius Agrippa. In the whole list the only man of high calibre is Dean Kitchin, of Winchester, whose action on this question is incomprehensible to us, seeing that he is not, and never was, an enthusiast, either on High Churchism or on teetotalism, or any other of those crazes of the day which have played into Mr. Gladstone's hands.

But if the names appended are few and weak, the reasons given for the action of the signatories are fewer and weaker still. Those reasons consist almost entirely, like Mr. Gladstone's own, in the repetition of a few cant phrases. One of these phrases is "ascendancy," which occurs twice in the document, and which its authors assume to exist in Ireland, and to be "claimed for and by a section of the inhabitants" of that country. It seems to us impossible that they themselves can really believe in the truth of this twice-repeated word. There is at present no ascendancy in Ireland exercised by, or claimed for, any class or any religion. All such that once existed has long been done away by the moderating power of Great Britain. As

long as the Union exists, that power will prevent, as it is preventing now, the re-establishment of any class or religious ascendancy, but the moment it is withdrawn the ascendancy of the Nationalist faction and of the Roman priesthood will become an established fact, and will be irresistible.

Another of the cant phrases in this document is "equal rights and liberties," which its authors assume to be non-existent in Ireland. Have these gentlemen never felt bound in conscience, before they indited or signed these words, to compel their own minds to answer the question, What rights and liberties do Englishmen possess which Irishmen have not? Could they specify a single one? If there is any inequality, it is the Irish who are the favoured party. Irish tenants, who constitute the bulk of the people, have land-courts, to whom to appeal against their landlords, and rights of purchase, both of which privileges are entirely unknown in England. And their only inequality consists in this, that in districts where the law is systematically defied, as it has often been, there is a power, non-existent in England, to provide for its execution, partly by an extension of the summary jurisdiction of magistrates, and partly by a change of venue. If the law were resisted in England, as it has been in Ireland, the same remedies would have to be applied, and would be welcomed by all law-abiding people.

These gentlemen also protest against "a spirit which regards its political opponents as necessarily void of the virtue of patriotism and the essentials of good citizenship." We presume that "the political opponents" here alluded to are the members of the Irish Nationalist party. Now those who decline to hand over the government of Ireland, and with it the control of the lives and properties of the minority, to the power of these persons, do so, not on the ground of any *à priori* notions regarding their want of patriotism and of the essentials of good citizenship, but on facts which have been actually proved against them in a court of justice, and on threats which they themselves have uttered of the use they intended to make of power when it was placed in their hands. They have been, one and all, with hardly an exception, found guilty of failing to discourage and actually promoting coercion, intimidation, breach of law, and actual crime; and they have threatened that, when power came into their hands, they would use it for the completion of the work that they were then beginning.

The authors of this manifesto accuse their opponents of "arrogating to themselves the exclusive favour of Almighty God." We do not know to what particular utterances they allude, but it can hardly have been to the speeches delivered either in the House of Commons or the House of Lords, for these have appeared to us remarkably free from any tinge of fanaticism. But how could they bring themselves to utter this reproach, when, in the paragraph next before their last quoted words, they had pressed into the service of Irish Home Rule, of all things in the world, "the doctrine of the Incarnation"!

Now we have long marked, in the theological writings of the day, a practice of dragging that most mysterious of dogmas into connection with subjects on which it has no real bearing, and thus degrading it into a cant and pandering to irreverence and unbelief. But never have we witnessed an abuse of it more grievous than when thus fitted into an argument on Irish Home Rule. Surely the Very Reverend Dean and the eminent High Churchmen who signed this document might have shrunk from this profanation of a holy thing.

PARISH COUNCILS.

THE Parish Councils Bill has come up for discussion at the Carlisle Diocesan Conference, with fairly happy results. The Conference accepted a motion by Viscount Cross, "That this Conference, while recognising the importance of the statement made by Mr. Fowler, that a broad dividing line is drawn in the Bill between civil and ecclesiastical matters, and does not touch the parish in its ecclesiastical aspect at all, is strongly of opinion that certain clauses of the Bill, especially Clauses 6 and 13, and also the definition of ecclesiastical charities, require amendment, so as to make it quite clear that Church educational and other charities, endowments, and buildings are excluded from the operation of the Bill."

This motion puts the case in a nutshell. In spite of a few wild expressions of opinion to the contrary, the Parish Councils Bill is, in principle, a move in the right direction, and is the inevitable corollary of the local government legislation introduced by the Conservatives. After all, the parish is an ancient and honourable unit; it is an historical landmark of great interest and value, and we should all be glad to see it exercising, in some degree, its ancient functions. Churchmen of all schools ought to welcome the principle of parish councils; and, indeed, we fancy that many of them will see therein a very clear possibility of increased influence for the Church. The vicar of the parish will not be *ex officio* chairman of the council, but a man of tact, temper, and judgment might and ought to win the position for himself, and wield it with far more authority and influence, "broad-based upon the people's will," than if he held it simply by virtue of his office.

But the Bill must not go on to interfere with the plain rights of the Church, At present it does, or seems likely to. The clauses are capable of elastic construction, the definitions are vague, and distinctions are loosely drawn. The Bill ought not therefore to be described, as it has been, as a measure

of disendowment disguised. We trust the present Government no farther than we can see it, but we cannot believe that, in the present temper of the nation, they could expect or hope to carry out any attempt against the Church. The Bill will be amended; Churchmen must work for this end. The Bishop of Carlisle gave sensible advice on this head. After all, the strength of the Church is immense when it acts with judgment; and what the Church must do is to lay aside internal squabbles—there is no harm in letting them simmer the while—and exert its strength in matters of importance.

Next Session the Government will meet Parliament in a softened mood. The writing on the wall will stare it in the face; the lesson of a wasted session and of uselessly frittered powers will make it sadder and wiser. If the Unionists take the Parish Councils Bill in hand, prune it of its defects, and add to its merits, they will meet with gratitude rather than opposition, and a useful measure may be added to the statute-book. But no good result is to be hoped for from unreasonable carping, rather a revulsion of feeling, which would tell, to some extent, in favour of Mr. Gladstone's at present discredited Government.

CHURCH NOTES.

On Michaelmas Day Bishop Royston consecrated considerable additions which have been made to the church of St. Peter, Newton-in-Makerfield, and there were the customary festivals at Tewkesbury Abbey and St. Michael's College, Tenbury.

There was an immense audience in Exeter Hall one night last week to take leave of a number of C.M.S. missionaries, who are going out to various foreign stations. The formal dismissions took place in the Committee-room at Salisbury-square.

The Bishop of Norwich presided on Saturday last at the annual distribution of prizes to the successful candidates in the Diocesan examinations in religious knowledge, and preached at St. John de Sepulchre on behalf of the day schools in a very poor district of the city.

The new Bishop of Norwich has followed the example set by so many of his episcopal brethren of late, and Latinised his signature. Dr. Pelham used to sign "J. T. Norwich"; Dr. Sheepshanks signs "John Norvic." The new fashion will no doubt be carried as far as it can be, but there are sees whose names it would be difficult to put into Latin. How, for instance, would one render Wakefield?

The election of one of the Cowley Fathers, Mr. Hall, to the Bishopric of Vermont is a startling event. Vermont is one of the old Puritan States, and it is a little remarkable that the choice of the Christians there should have fallen upon so pronounced a high Churchman as "Father" Hall. There is a moral in the election which it is worth while to point out. Dissenters are always contending that the connection of the Church with the State fosters Sacerdotalism, but where, except in a "free" Church, could such a sacerdotalist as Mr. Hall have been made a Bishop? It is certain that no English Prime Minister would have dared to nominate him.

As we anticipated, the claim on behalf of Lullington Church, Sussex, to be considered the smallest in the country has not been unchallenged. To say nothing of it being merely the remains of a considerably larger building, the distinction belongs either to St. Lawrence, in the Isle of Wight, or to Culbone, on the borders of Exmoor, in Somersetshire. Both these churches are complete, and as originally constructed. Culbone Church, which stands close to Ashleycombe, the seat of the Earl of Lovelace, comprises a chancel and a nave, and its dimensions are only 33 ft. by 12 ft. This diminutive building at one time numbered among its congregation no fewer than three peers of the realm.

The Evening Communion controversy has, of course, reached the colonies. It was referred to by the Bishop of Sydney, Dr. Saumarez Smith, in his opening address at the recent diocesan synod. The Bishop neither advocated nor condemned the practice, but observed that it cannot be justly denounced as wrong, or "sinful," or "sacrilegious," when it is a fact that the Holy Sacrament was first instituted by our Lord in the evening, and bears as its earliest name "the Lord's Supper," and that in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal. Dr. Smith urged that the whole subject should be looked at in the light of common sense as well as ecclesiastical custom, and earnestly hoped that it might not be made a party question.

One of the Peterborough clergy—the Rev. Charles Gray, vicar of St. Mary's—gives his congregation the opportunity of asking for particular hymns to be sung. He says, "I usually make my hymns out for the month, and have often when getting out the magazine in which they are published, received requests for certain hymns, either by a personal visit or by letter. Yet upon request I never hesitate to change the published order in the magazine for one specially chosen, unless there is some strong objection, as to the season, which very seldom happens. The kind of hymns selected, as a rule, are those bearing upon God's love for sinners; acceptance of the returned prodigal; comfort in sorrow; and especially and frequently the hymn for 'those at sea.' I have also sometimes taken the specially chosen hymn for my subject of the sermon. Nor have I ever repented of doing so. I have been told that what often touches the heart of a son when he comes home after long absence is to hear and join in an old hymn that he used to be familiar with in old days."

The consecration on Michaelmas Day of the Rev. Dr. A. Hamilton Baynes in Westminster Abbey by the Primate, assisted by the Bishops of London, Rochester, Southwell, Derby, Southwark, and Bishop Macrorie, will, it is hoped, heal the painful South African schism. It is nearly forty years ago since Bishop Colenso, the great algebraist, was consecrated. His deposition by Bishop Gray, the Metropolitan of South Africa, the controversies that raged anent his opinions, his holding on at Natal, protected by the Privy Council judgment, with a handful of supporters, and the foundation of the see of Maritzburg, where, under great difficulties, Bishop Macrorie laboured so

zealously, are in the recollection of older Churchmen, but younger men have no idea of the *odium theologicum* with which Natal was associated. The Bishop of St. Andrews' visit as the Primate's representative, followed by the resignation of the Bishop of Maritzburg, paved the way for the nomination of Dr. Baynes, whose rule will, we trust, be acceptable to Churchmen generally in Natal. At the meeting in the afternoon at Lambeth Palace, under the presidency of the Bishop of Rochester, the speakers—the new Bishop, Bishop Macrorie, and the Dean of Llandaff all made conciliatory speeches, desiring that the past should be buried, while they all recognised the exceptionally able character of the Rev. Dr. Butler's sermon, described by nearly every paper as delivered after the Consecration Service, whereas that office is of course incorporated in the Communion Office.

THE late Canon Cross, of St. Andrew's, Stockport, whose unexpected death put an end to the arrangement by which he was to have exchanged livings with Mr. Harvey Brooks, of St. Stephen's, Westbourne Park, is to be succeeded by the Rev. George Everard, of Christ Church, Dover. Mr. Everard is a decided, not to say an extreme, Evangelical, and the *Church Times* complains of the appointment. It seems that a petition, numerously signed, was presented to the patrons, praying for the appointment of a neighbouring clergyman of moderate views, but it was disregarded, and this gives the *Church Times* occasion to remark that there has been a clear instance of alienation of the laity, and to add :—"The only way to defeat the intolerance imposed upon the Church by the erection of narrow-minded cliques into Patronage Trusts is for the communicant laity to demand a voice in the ultimate choice of their parish priest." Quite so. The party which the *Church Times* represents can be, and has often shown itself, as intolerant as the most extreme people on the other side, and it is nothing less than a scandal that the views and feelings of parishioners should be disregarded in appointments to livings as they often are. The first rights of patrons are not to be set aside, but there are patrons and patrons. There would be no injustice in allowing something like a parochial veto on appointments by the Crown, or by the diocesan, or on the exercise of university and capitular patronage ; and "trusts" for the filling of benefices in the interest of a party could not reasonably expect more tender treatment. Whenever the subject is dealt with by Parliament, the greatest difficulty will be presented by the livings which are in private patronage, but there should be no difficulty that cannot be surmounted by a carefully drawn Bill.

LORD BUTE is, as everybody knows, a Roman Catholic, and a Roman Catholic convert to boot. He does not, however, believe that faithfulness to the creed of his adoption precludes him from helping the good work done by those who do not hold it. He had just given £800 to the building fund of the Mission to Seamen Institute at Cardiff Docks, being the balance owing on account of its recent erection. This gift is in addition to previous contributions of £1,200, making a total of £2,000 from Lord Bute.

ONE Church hymn-book is often exchanged for another upon very insufficient grounds, and congregations are needlessly irritated in consequence. The reason assigned by a clergyman who has just announced his intention to substitute "Hymns Ancient and Modern" for "Common Praise," is that the latter collection does not contain four of his favourite hymns. These are, "The King of Love," "Lead, kindly Light," "Weary of Earth," and "Hark, hark, my soul." He had better have followed the sage advice never to give reasons for a judgment. Very likely "Hymns Ancient and Modern" is a good deal better book than that which it is to supplant, but the merits of some, at least, of the four compositions not included in the discarded hymnal are not conspicuous.

THE arrangements at Birmingham for the Church Congress were considered by the Archdeacon of Ely, the general secretary, to be exceptionally good, although, as usual, more people applied for hospitality than could find hosts. The Nonconformists have come forward with great alacrity in this matter, and presented an address of welcome. During the week the pulpit of nearly every church in Birmingham was occupied by a stranger. This is a development on a large scale, and for a special purpose of local church extension, of what has been a growing custom for many years. A commendable novelty is the presence of working men on the committee in Congress towns. There was the usual crop of extra-Congressional meetings, and the fault of the Congress was the attempt to discuss too many subjects.

IT is a pity that no committee of the Birmingham Church Congress had the pluck to devote two afternoons of the week to recreation, excursions, and the social intercourse of friends. The railways from all parts of the country were full on Monday of Congress-goers *en route* to the Midland metropolis.

MR. G. H. F. NYE, the writer of "The Church and Her Story," was selected as the lay speaker on the subject of the Church and the Press at Birmingham Church Congress.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

THE LIBERAL CHURCHMEN AND MR. GLADSTONE.

SIR,—This body has emerged from its obscurity and expressed its opinion. Well, Horace said, "*Nunquam ne reponam.*" Yet he added something pertinent and not impertinent, rational and not bewildered. But when "they are constrained to break silence," what is it that aggravates them most of all? It is "exaggerated and unseemly language." And where does this come from? also what is the especial and unique specimen of this? No less than the resolutions of the General Synod ; and this body had the further audacity, without asking leave from "the Liberal Churchmen's Union," to "widely disseminate" their deliberate opinions on this Bill. The Protestant Dissenters of Ireland also used language not less plain, and so did the Chambers of Commerce and many country associations outside Ulster. The English prelates, too, voted against it in the House of Lords with a rare unanimity, and the Lord Bishop of Ripon spoke against it in a speech of no slight ability ; and to crown all even the Government Peers "damned it with faintest praise."

Joseph's brethren, no doubt, considered him a noisy young fool, very troublesome indeed, "as they saw the

anguish of his soul, when he besought them and they would not hear." But they changed their minds afterwards, and said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and *we would not hear*." Yes, the memory of their cold indifference gave more poignant anguish than even the consciousness of their cruel deed done to their own flesh and blood! How terrible is self-deceit! This little knot of busybodies then denounces the refusal (by the rejection of the Home Rule Bill) "of the just demands of the Irish people." *Just demands*, indeed! The only thing about them or the concession of them that could be called "just" consisted in their being the payment by Mr. Gladstone to the Irish Separatist members of what they had bargained for in exchange for their votes in support of his party.

Now comes a sentence in the address, the like to which it would be hard to find an equal, unless in the wildest effusions of Proudhon, or of the most frantic of the French revolutionists. One almost trembles to write such words as that, "The arguments on which that refusal is based show a want of faith in human nature which we hold to be derogatory to the doctrine of the Incarnation." Let not the anger of the reader of this impiety and levity burn against the scribe who committed it to paper, nor against the committee who committed it to the printer's devils. The need was an argument to meet "arguments," and after threshing their brains in vain, all they could produce was an assertion contrary to experience and a blasphemy absolutely irrelevant. What has the most awful of all mysteries, the great mystery of godliness, to do with Home Rule or the Home Rulers? Are these "the shepherds abiding in the fields?" Are these "the wise men of the East?" Are not these, rather, if dragged in at all, more like Herod's myrmidons? But then, although the Incarnation has taken place, it has not achieved the actual perfectibility of the Clan-na-Gael, and Home Rule is the real thing that can alone achieve it. Yet this assertion is not "derogatory to the doctrine." This is surely enough of those who complain of "exaggerated and unseemly language." And the moral taught is not out of date, though old and homely:—

> "Convince a man against his will,
> He'll hold the same opinion still."

The wasted session is not altogether a loss, if the English and Scottish electorate take into consideration the moralities of politics. If they do this, and have any honesty and intelligence of their own, they will be very slow again to commit the well-being of the British Isles to a company of wreckers, who strand the ship of the State, to spoil her cargo and smash up her hull among themselves, with fragments to the electors. One Newcastle programme is enough in a generation.

P. D.

P.S.—Another post brings the news that Mr. Gladstone, the Prime Minister of England, "thanks very much for the address; also attaches much value to a document so just in aim, and so fearlessly high-toned." In the wide-spread condemnation of the Home Rule Bill during its progress, and contemptuous silence reigning over its unhallowed grave, any sound at all must prove consolatory to its author—even the blank cartridge of this volunteer firing-party and the "high falutin" of their silly verbosity. Yet he is almost satirical in the very terms of his thanks.

Suggestive Outlines for Lay-Workers and Teachers for Pulpit and Desk. No. 29.—"Christ and Nicodemus" (St. John iii. 1-17). Introduction.—We notice how deeply interested and impressed Nicodemus was that Christ was a great Teacher; he confesses that no one could do as He did without God was with Him, He, no doubt, was and is the greatest Teacher. No one could speak and teach like Him. Jesus now takes the opportunity of telling Nicodemus that we must be born again, that is, we must be changed by the power and spirit of Christ. Nicodemus could not understand this. Like many at the present time, who appear not to grasp or comprehend the important question, they think it is something very problematic and hard to understand, whereas it is very simple. Everything is done for us; there is nothing we can do, for Christ has finished the great work of redemption. All things are ready; only come and partake. Jesus plainly endeavoured to impress and teach Nicodemus this doctrine; He did not leave him half taught on this important subject. This is a lesson to us that we should never grow weary or faint-hearted, in the ministry or in Sunday-school teaching, in thus impressing on the minds of our audience, no matter what age, position, or nationality, with great earnestness and prayer, the fundamental doctrines of Holy Scripture. Notice the absolute power of Christ over sin; He fully overcame its power by His death. This is great encouragement for us. There is nothing we have to fear, there is nothing for us to foster doubt; everything was carried out so that not a shadow of any misgiving need be entertained in the heart. Jesus, then, is the only way of salvation, no matter what man may say. We can only accept the Scripture authority as our rule of faith. What a glorious thought, that Christ died to deliver us from the power of sin and Satan. This, indeed, was the primary object of Christ coming into the world, that He may abolish the power of him who firmly swayed over fallen humanity. Thus it behoved Christ to snap asunder this cruel and fearful bondage. He finished thus the stupendous work of redemption and salvation for our sakes. We may apply a few practical inferences from this subject:—1. Jesus the greatest Teacher. There is none like Him, in whom are all the treasures of wisdom. No one can speak like Him regarding authority, power, and infinite perfection. 2. Jesus teaching the new birth. Jesus tells us that we must be born again. This is an unmistakable doctrine taught in the New Testament. Jesus enforces it, as may be observed in His conversation with Nicodemus, 3. Jesus teaching Nicodemus. Jesus was always ready and willing to help the earnest inquirer, especially regarding the important question of salvation. 4. Jesus' power over sin. This was His great mission in coming into the world to destroy the works of darkness and sin. 5. Jesus the only way to salvation. There is no other name given among men whereby we can be saved. He is the only Mediator, He alone the Truth, Life, and the Way. 6. Jesus died to deliver us from the bondage of sin and Satan. He died that we may live. He gave His sacred life a ransom for many. In Him is life; He is our door and way of escape.

> "Then take with rejoicing from Jesus at once,
> The life everlasting He gives;
> And know with assurance thou never canst die,
> Since Jesus, thy righteousness, lives."

Thomas Heath, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Baines, Rev. F. S., Vicar of St. Cuthbert's, Leeds ; Archdeacon of Durban.
Bevan, Rev. Claudius Barclay, M.A. ; Vicar of Newchurch, Isle of Wight.
Bedell-Stanford, Rev. W., M.A.; Rector of Wishaw, Birmingham.
Bluett, Rev. T. L., Curate of Southchurch ; Vicar of Colney St. Peter, Herts.
Clarke, Rev. William, Chaplain to the Earl of Strafford ; Vicar of Ridge, Herts.
Deakins, Rev. Robert Thomas, M.A. ; Rector of Stewton, Lincolnshire.
Ford, Rev. Ernest R., M.A., Sub-Warden ; Warden of the Church Training College for Lay Workers, Stepney.
Gardner, Rev. David Mason, M.A., D.C.L.; Rector of Great Rollright, Oxon.
Henderson, Rev. John, Vicar of St. Paul's, Newbarns ; Rector of St. Pancras's, Chichester.
Hichens, Rev. Baron Henry Paull, M.A. ; Vicar of Linkinhorne, Cornwall.
Kingsford, Rev. Edward L., B.A., Assistant-Curate, Priory Church, Malvern ; Vicar of Wendron, Cornwall.
Laycock, Rev. J. M., M.A., Vicar of St. Peter's, Colchester; Surrogate for the Diocese of St. Alban's.
Lazenby, Rev. Alfred William ; Licensed General Preacher in the Diocese of Lincoln.
Lewis, Rev. George Bridges, M.A., Broadstone, Wimborne, lately Rector of Frinsted, Kent ; Permission to Officiate in the Diocese of Salisbury.
Maconechy, Rev. J., M.A. ; Rector of Wiggonholt and Greatham, Sussex.
Meugens, Rev. A. G. M., M.A., Rector of Carlton-in-the-Willows, and Rural Dean of Gedling, Notts ; Vicar of St. Bartholomew's, Southsea.
Morris, Rev. John William, M.A., Vicar of Hinton, Somerset ; Vicar of All Saints', Shooter's-hill.
Orton, Rev. J. W., Vicar of St. Stephen and All Martyrs', Oldham ; Chaplain to Henshaw's Blue Coat School, Oldham.
Pigot, Rev. H. L., M.A. ; Vicar of Exmoor.
Potter, Rev. B., M.A. ; Vicar of St. John's, Clay-hill, Enfield.
Reeve, Rev. Edward Henry Lisle, M.A. ; Rector of Stondon Massey, Essex.
Reynolds, Rev. Evan Knatchbull Revell, M.A. ; Rector of Fyfield, Hants.
Walker, Rev. R. H. ; Archdeacon of Uganda.
Ward, Rev. H. M., M.A., Assistant-Curate of St. Andrew's, Fulham ; Diocesan Inspector of Schools for the Archdeaconry of Leicester.
Williams, Rev. W. T., Curate of Linthwaite, Huddersfield ; Rector of Bradfield, near Bury St. Edmunds.

CLERICAL OBITUARY.

Baird, Rev. James, Vicar of Southgate for thirty-five years, on the 1st inst., aged 82.
Bateman, Rev. Gregory, M.A., formerly Vicar of Cold Ashby, Northamptonshire, at his residence, Belle Alliance, Liverpool-road, Birkdale, on the 21st ult., aged 85.
Bowlby, Rev. Charles Edward, M.A., at Southend, on the 25th ult., aged 59.
Foot, Rev. Jeffery R., M.A., Vicar and Rural Dean, at Hanbury Vicarage, Staffordshire, on the 25th ult., aged 74.
Holmes, Rev. Melville, formerly Vicar of Tansley, near Matlock, and Rector of Holy Trinity, Chesterfield, at Wadsley Vicarage, near Sheffield, on the 19th ult., aged 71.
Lea, Rev. Frederic Simcox, Rector of Tedstone, Delamere, Herefordshire, and Prebendary of Hereford, in London, on the 30th ult., aged 69.
Richards, Rev. Harry Izod, Incumbent of Annandale, at St. Aidan's Parsonage, Annandale, Sydney, New South Wales, on August 16th, aged 34.
Tatham, Rev. Ralph Raisebeck, Prebendary of Chichester, and for forty-five years Vicar of Dallington, Sussex, at St. Leonard's, on the 1st inst., aged 71.
Walker, Rev. Edward, M.A., late Curate of Holy Trinity Church, Hove, at 7, Ventnor-villas, West Brighton, on the 25th ult., aged 62.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893:—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion ; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures ; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another ; and those who pass their nights in unrest or in debauchery, often become victims to this affection" (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation ; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W. ; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

LOVE SUPERIOR TO SCIENCE.

By the Lord BISHOP of SOUTHWELL.

Sermon Preached before the British Association, at St. Mary's Church, Nottingham, on Sunday, September 17th, 1893.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. iii. 14.

RELIGION is the science of a power governing men by a spirit of unearthliness. It rests upon something in man himself, and forms the contact between man and an unearthly power which moves the soul in contact with it, as the completed circle brings the electric current to particular effects by forcing connection for its independent power to work through. Like other sciences it must needs have its subjective end in man's apprehension, but like other sciences it does not therefore create its truths but interprets them. Other physical parables might illustrate better the imperfections which the subjective side of religion has caused in man's creeds. But I need not elaborate parallels. It is clear that ages and races in different conditions have felt the mysterious pressure of unearthly powers, though they apprehend them, according to their knowledge, in very different shapes. As in other sciences the growth of apprehensions is confirmation, not invalidation, of the higher developments. A Christian preacher's question is, What is the special Christian theology and religion? That God is love—that that love has been embodied in Christ—that that love of Christ constrains us, if God so loved us, that we should so love one another. This theology is specially set forth by St. John in passages where, after his manner, verse follows verse not in linked dependence of argument, but as separate parallel strands interwoven repeatedly to form one cord of interlacing truths. Yet it is no less St. Paul's teaching in passages of which my text is but a single example. The Gospel teaches not a God of terror, as savages feel, not a God of human passions as pagans, not a crushing destiny as fatalists, not the world itself as Pantheists, not even a jealous God as the Jews, but a new God of Love and Fatherhood to all men—a love embodied in the Sonship of Christ, and calling all men to love Him and to love one another—a love that passeth knowledge, both as transcending man's ideas, and as, like the peace of God, better than all man's understanding—a love to be learnt only in its own proper method, by men rooted and grounded in love themselves, and enabled by their own power of love to learn with all saints the length and breadth and depth and height of the love of God and the knowledge and passing love of Christ. Of this knowledge (as, indeed, of all knowledge) it must needs be true that it is only seen by those to whom it is given to see it; but the statement of the Christian religion is clear in words and so intelligible to all that God's love is embodied in Christ, and that Christian religion is to love one another, as believing in Jesus Christ, Whom God hath sent.

The circumstances in which we are assembled to-day, in a district where hard realities of human life and action are arranged for science to reflect upon by the side of three philosophic problems of material nature which have been engaging exceptional attention here, are circumstances which may present to the most abstract of physicists the sphere of human nature as one of facts for inferences, for interpretations, for advances no less real, no less intricate, no less important than the length, and breadth, and depth, and height of material nature. Religion claims that human nature is as real as non-human, and the witness of its consciousness, its structure, and its needs must be admitted by philosophers to as full weight for inference as the observations or calculations about a theory of light. If man's moral needs are satisfied by religion, they are facts no less real than those of bodily health and disease. For bodily disease it is insane perversity to rest on faith-healing and refuse remedies proved suitable, but a perversity no more unphilosophical than to deny the evidence of the truth of religion for the realities of man's moral nature which is given by its history of service to man's needs. The triple strands of the cord of human nature, body, thought, and feeling are doubtless so interlaced into the complex personality of the whole united man, that their energies combine and limit and supplement each other in indivisible life; faith may help medicine often, and even dispense with it, medicine may help thought and feeling and set the complex life free for their action. These two partners may be dependent on each other, and help and hinder each other, and be indispensable to each other's action in their own departments, but yet are not the same but instruments and supplements of each other. Man's nature claims consideration for all its realities, and it is good to learn that, if moral science and religion have long opened their eyes to the duty and truth of material science, the spiral of thought is taking its next turn again of admitting the philosophy of mental and moral introspection to its rightful parity of consideration for the interpretation of the realities of human nature. Man must be the centre of science, the measure of knowledge—or, in simpler words, of

course man only knows what man can know and as he can know it and as he can know that he knows it. Of all the world, he can only know himself certainly, if he can know that. And of himself, his body is what he knows least, his thoughts next least, and his feelings most. His feelings are his own, or, as we used to think it a fine phrase to say, sense is idiopathy. Every man feels his own toothache. Every man feels his own fear, and anger, and love, and hate. Every man feels his own losses and sorrows. If he has had a feeling once, he knows what it is like in others, but till then his sympathy is fellow-feeling only generally, not on knowledge. Feelings may be in different degrees and ways controlled by thoughts and reasons, and by habits. But other people cannot remove them. They are man's self, in a degree far greater than thoughts or knowledge, which are communicated, and altered, and adopted, and interchanged by medium of words and so far as these words are understood. Man's feelings make up man's character more than his knowledge does; much as knowledge contributes to form those ruling moral feelings which are controllable by the judgment which we call conscience or feeling of duty. In morals more than in any other part of life, both of man's great constituents, feeling and knowledge, combine to make the personality which chooses and acts; but even so it is most apparent that knowledge is but the formative check, and the feelings the motive impulses to choice and action. Knowledge works by regulating temper. Spirit or temper or feeling is man's innermost circle round his personality that acts and chooses. It is true to the structure of human nature for Christianity to set feeling above knowledge as the living power, and to teach of God as love, and to set the ideal of man's life in an embodiment of love, not of knowledge. The power of Christianity has been its great example of unbounded love, and where it has inspired that love in men it has changed character and life. Belief in the objective truth of that Incarnation of Love has been its highest instrument to persuade to its religion, and nothing short of that creed has maintained that religious full intensity. The concomitant variations of Christian faith and human civilisation make man witness to the truth of that faith as a real teaching addressed to real human nature. Christianity has made a new man of transformed spirit. Secularism makes men into wild beasts again.

This gathering will not undervalue knowledge, which is its very object. It does not need that I should praise it. Material science has added not only power, and wealth, and health, and comfort in every department of nature and invention, but it has been for many an elevating happiness. They are an element of unearthly elevation above animal engrossment; and they commend science to the pursuit of others, to be a recreative element for busy men, a pursuit more capable of satisfying completeness and some real achievement in a specialised area of science than can be found in any other intellectual diversion but books, which are often too like men's business. And religion sees in the pursuit of knowledge at once the use of individual powers which she calls gifts and talents, and also the part which these special joints of the body supply to the edifying of the whole in the knowledge of truth and the elevation of pursuit. Christianity is not a foe to science. It is a spirit of progress, and all knowledge of truth is congenial to the Church, which presents her Head as the Word or Thought of God, and rests on His promise of the Spirit to guide into all truth. "All mysteries and all knowledge" are objects for Christian attainment no less than Christian faith and Christian benevolence, and that none the less because without Christian love they are nothing for the Christian body, which is built up by love, without which knowledge may be a blown bubble, inflated, indeed, with beauty of colour and movement, but powerless to sustain the conflicts of life. The noble galaxy of sciences has builded many glorious temples by the religious reverence of their chief leaders in the past. I never doubt that truth is one, and that the puzzles that cause controversy are only aggravated by delays and hindrances to their study; I do not doubt that all who are seeking truth will aid in concentrating all their separate truths into one focus, if all will speak the truth in love.

A religion that desired ignorance would not have created the progress which marks the Christian from all other parts of the world, and which in Christian countries has been proportioned to the liberty of knowledge. Ignorance is the parent of most of our festering disorders. But, as with the individual so with society, knowledge touches the higher points of civilisation belonging to man himself as distinct from his merely material surroundings through men's temper and feelings. Christianity has civilised by developing through ages the fine and subtle sentiments which mark it, for which its creed has formed the motive, but which have been themselves the spirit of its religion. They may have been its primitive attraction. "See how these Christians love one another," was a power to convert the weak and suffering to join the brotherhood. And yet how much those motives lived upon their creed is suggested by the readiness with which their power collapses where their creed is undermined. The prairie value of land would not be thought to represent its truest condition: the bluerock is not the culminating attainment of the pigeon; but in man the savage which is so near the surface of the Christian is ever ready to claim that he is the real man, and that any subtler graces and finer sentiments than the lowest man shares are unreal, though their engrafted tempers have worked all the improvements attained

even in the material well-being of the world. Active energy, as well as self-restraint and brotherly kindness, the passion for truth, as well as purity and unselfishness, belong to the cultivated not to the wild stock. They need the fostering care required by grafts; but their Christian fruit is better than the wild, and are what man is made to reach; and if thought and knowledge are credited with power to influence man's life, and the tree is known by its fruits, the moral inference from the fruit of Christian faith is, "Believe Me for the works' sake." The works have changed the world, and their spirit has moved all who have looked into it with a responsive chord. Each individual must needs be the measure for his own private judgment; but not even he for himself at every time. No man is the same at all moments, but he is a perpetually shifting combination of experiences, thoughts, feelings, circumstances, health, knowledge, and so on. Habits alter him—powers grow and wane. At times music, poetry, beauty, nature can enthral him, at times they do not touch him. At times a thought is clear and certain to him, which at others is overlaid or simply loses its substance to him from failure of vital energy. When is he himself? Does what he grasped in his best times cease to be true when he is too weak to retain hold of it? Is a poet's creation untrue after his moment of inspiration? The subtlest philosophy may well be the truest interpretation, and yet be volatile to its thinker. If shaped into record it may be a revelation to the world; though the seer's own eye may have lost it, he may yet return to its record in the sense that it was a product of his best self at his best time, which weaker times have no title to discredit? If thoughts in this way fade from their past strength, still more do feelings, which are not embodied or registered in any permanent record, but are, and then pass, and only live in memory, if they are allowed to pass. They live and grow by acting on their impulses. It is a questionable axiom that habit strengthens action, weakens passion. Repeated action may breed a routine of unconsciousness. But feelings indulged are fostered by acting on them, and if they grow in their extreme not to be observed, that is not that they are less potent, but that they have become so much the person's self as to create no question in him. Thoughtlessness may mean ignorance of what the thing means, and it may mean acceptance of it. Pride, hatred, selfishness, dishonesty, cruelty, anger are ebullitions of what we call nature at first, to be controlled and got rid of, or to be uncontrolled and established in possession.

The pride and selfishness and cruelty are deadly deepened into character with inhuman intensity when obedience to them has become unquestioned by consciousness, justified by scruples acted against and overcome. To grow unfeeling is to lose the moral sense. But the moral sense that is killed by acting against it may more easily be paralysed by inaction. Moral sense is mostly asphyxiated by shutting out the fresh air of religion for the snugness of men's own atmosphere. Business, ambition, pleasure, fashion, power, need from the very potency of their own fumes to be oxygenised for use by religion; but it is too fresh and awakening to be admitted, and the world prefers to drown unconsciously its moral energy and judgement, if not to death, at least into suspended animation.

How it is awakened? Men have wondered at the existence of pain, as if derangement of natural harmonies would be more wisely left devoid of warning, and ailments of body and mind had better not force themselves on the sufferer's consciousness. But in all our mechanism, what more admirable provision for our well-being is there than the automatic warning given by pain that something is disordered? Doubtless pain, mental and bodily, may be inflicted by others where no cause for pain exists; but that is not pain of nature, but against nature. Natural pain is nature's warning, and as in the individual body so in the social, if the harmonies of well-ordered communities become deranged, trouble, disorder, suffering waken the consciousness of the body politic. It may be derangement of ignorance, or it may be an injury from injustice or wrong-doing. Troubles are the warning alike of both, as both alike have destroyed the harmony of well-being. If it be material derangement, its remedy lies with its proper science; it may be social organisation, it may be political economy. If the derangement be moral from any form of selfishness or unfairness, Christianity finds its occasion then to revive the moral sense. No change of law or system will meet or baffle selfishness. If feeling and principle are at fault, no remedy but change of feeling is of use, and religion has to work that. The medicine of Christianity has been the preaching of love and exemplifying it. It does not say, Prevent suffering, or you will suffer, too, when it says, If one member suffers, all the members suffer with it; but it says, Do not make suffering, for others will suffer if you do. Where Christianity has been believed, it has worked unselfishness in proportion. Where it has been lost, the world has turned to selfishness again. And then when selfishness works its mischiefs again, Christianity is blamed because men are not Christians. Social reforms require Christianity. Without it man is a selfish, scrambling animal, and men cannot co-operate as members of one body identical in interest; but each only seeks his own, even while he complains that others do the same. This jar of conflicting atoms in a body works pain that warns against the prolongation of mischief. Social evils preach Christianity. It is not generally mere local blemish or injury which is fatal to bodily life, though of course there are exceptional cases. It is the general state of the system which turns local mischief to fatal disease. So in social evils,

local errors and tempers may break out to throw off humours, which healthy general feeling may absorb. Remedies for local disorders rest in the general health of public opinion, which may enclose and close the local sore with new and healthy tissue. Local mischiefs test the healthiness of the general system. Is injustice local or general? Is self-seeking local or general? Is error local or general? Is it the accepted theory of the whole body that the principle of human life is really the wild beast's, in the maxim—"Every man for himself, and the devil take the hindmost"? Or is this cynical doctrine of secularism only tolerated till it begins to act, and is the Christian teaching of sympathy and co operation and brotherhood the real moral sense at the bottom of men's hearts?

For poor and rich, for rich and poor, this is the sword of division sent by Christ, and His Word is as a two-edged sword parting to the very marrow, and discriminating men's hearts. If children have grown in this principle of health, they feel the freshness of Christian liberty to live in it. But the love of Christ passes knowledge where it is presented to hearts not rooted and grounded in kindred spirit in their natural growth. The Church is supposed to plead for Christian education for all classes, rich and poor, in schools of all grades, not for their sake or the body's sake, but for her own power. But what she pleads is that if other interests destroy homes and systems of Christian training which have been given not by doctrines so much as by the personal influence of Christ's ministers, those responsible for doing so are responsible for considering whether the main power for making citizenship and brotherhood is provided by secular knowledge which surrenders spirit and feelings to selfishness. No spheres of life are more completely constructed for Christian principles than our mines and factories, presenting as they do in closer relations than general life the features of an organised body of members dependent one on the other. Upon their heads rest the main responsibility for the healthy system of their life—for the sense of brotherhood to permeate the workers with a living instinct that the interest of all is one. But all the members too must have brotherly trust and spirit too. Where that is produced, as it happily so often is among us, even epidemics from less healthy bodies will not hold fatally; the members will trust the bond of sympathy into which they have grown. But Christian brotherhood is like the fine plants, most easily stifled by the poison of tainted thought and feeling. And it is hard when doubt has been sown to believe the Christian principle which is the remedy. To hit out is the natural muscular action of irritation. "If a man smite thee on the one cheek, to challenge him with the other," is a higher wisdom, hard to believe enough to act upon. The love of Christ passeth knowledge, except to men grounded in love. The power of patience with mistakes, of meeting unkindness with kindness, of pacifying by sympathy, is learnt by reason of bodily illness. It is taught for society by the love of Christ. Love means the feeling which sets them above self, and, in its care for them it loves, sacrifices without hesitation self for them. This is not unreal in human affection, and to lives spent in Christian well-doing its truth and happiness are no less assured, and make the Christian life a health and happiness for self and others. It is a real power of life, learnt by real human actions deepening and forming it by real feelings.

For each human soul it is the converting change. For each human evil, personal or social, it is the one remedy that has succeeded. The world of knowledge gathers many triumphs, but if it asks tself, Has it won human hearts to their highest being and happiness? it must own that for that domain of chief interest to man, a soul power of new unseen unearthliness is needed; and that where knowledge of material mysteries prevails and is blessed, yet still greater than these is love; and that by this it is that man is filled up to the fulness of God, Who is Love. If this seems the distant end and only for the chief saints and martyrs, it is still also the natural beginning of hearts not perverted from the simple instincts of Christian childhood, which grows to this highest conviction by perpetual kindness and tenderness. The Christian spirit is kindheartedness, and Christian hearts go up young in worship to a God of love, Whose creation they see in everything. Were it *insania* it were *amabilis insania*. But is its sound truth not shown by man, whether he rejects it to his misery, or accepts it to his happiness? It was a philosophic rather than a sentimental poet who made the spirit of worship rest on the perpetual and all-pervading sense of love, in the weird poem that parables man's burdened conscience by the sense of unkindness, and its relief by the impulse to break out in the sense of living beauty into blessing:—

> O happy living things, what tongue
> Your beauty can declare?
> Sure some kind saint had pity on me,
> And I blessed them unaware.
>
> He prayeth best who loveth best
> All things both great and small;
> For the dear God Who loveth us,
> He made and loveth all.

BELATED as the "Life of Dr. Pusey" must be allowed to be, its publication has excited a good deal of interest. This is proved by the fact that the first edition has already been largely sold, and the publishers are announcing a second in a few days.

AT a meeting of the Church of England Burial, Funeral, and Mourning Reform Association, it was resolved to approach the Home Secretary with a view to urging him to carry into legislative effect the recommendations offered by the Parliamentary Committee of Enquiry, which that gentleman had appointed in response to the appeal made to him by this society.

THE HARVEST AND PROVIDENCE.

By the Rev. GEORGE HENSLOW, M.A., F.L.S., Etc.

Sermon Preached at St. Mary's Church, Blandford, on Sunday, September 10th, 1893.

"The Lord spake unto Moses, saying, 'Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.'"—Leviticus xxiii. 9, 10, 11.

SUCH is the account of the appointment of the Feast of Pentecost, the Harvest Festival of the Israelitish ritual. The other offerings beside the sheaf were two loaves made of fine flour of new wheat, the meal offering of two-tenth parts of an ephah of fine flour mingled with oil; and as a drink offering, the fourth part of a hin of wine. These accompanied by the burnt-offerings of seven lambs, two rams, and one young bullock,* together with a freewill offering,† constituted the requirements of the Israelites of old, as the ceremonials of a day set apart as a thanksgiving for their harvest. It was all that was demanded as a type, foreshadowing the true bread, which should come down from heaven, reserved for Christ to impart. He came to "fulfil" the law by developing the spirit of the law, and by abolishing the incubus of the letter. The outward and formal offering of one sheaf and two loaves in the temple were, and are, no longer demanded of us; but godliness, contentment, and heartfelt gratitude for all material blessings and the "kindly fruits of the earth," *i.e.*, each after its kind, each in their due season, are required instead by the spirit of the Christian law.

The harvest has once more come round again, so let us consider its teachings.

The Israelites of old regarded the command to offer the sheaf and the loaves on a certain day as having come from the Lord their God. It was to remind them that He was the God of nature as well as their own Deity, whom they were in duty bound to worship. They were taught that the fruits of the earth were of His ordaining, that the abundance or deficiency of their flocks and herds, of their corn, wine, and oil, were entirely at His bidding.

Nearly two thousand years have elapsed since that command was virtually repealed, though its spirit must live for ever. A gospel of perfect freedom has supplanted the rigid exactions of the Mosaic laws, a spirit which giveth life has conquered the letter which killeth!

Harvest festivals have been once again revived in our Christian Churches, but in a new spirit which was almost unknown to the Israelites of old. They were, at least while wandering in the wilderness, a semi, if not quite, barbaric people. The love of beauty and of ornamentation were comparatively but little thought of; the æsthetic sense, as it is now called, was but little known. Yet it is one of nature's gifts, and demands its due satisfaction, like all others which God has implanted in man. Hence is it that while we have revived the practice in many, if not all of our churches, of setting apart a day for harvest thanksgiving at this season of the year we frequently decorate them with a much more profuse and varied offering of fruit and flowers than was ordained in the ancient ritual. That ritual might be called severely symbolical; with us though the symbol is the same, it may be much more ornately represented.

Now although the Feast of Pentecost has been long ago abolished, yet it is customary and right for us to offer up thanks to Almighty God for the harvest, as the representative as well as the best of nature's gifts.

In offering up our thanks at the ingathering of the many fruits of the earth at the return of autumn, thoughts of God's providence, and how He has arranged the things of this world, cannot fail to arise in our minds. We look upon bread as our chief food, and take it as a type of all others for which to pray daily, and to thank God specially; and as wheat may undoubtedly be considered the most important, so when other crops partially or entirely fail, while corn may be abundant, let us be thankful indeed for that. Do not, however, think, as some perhaps may, that it is at any time or place a proof of God's special interposition to give us abundant wheat crops rather than others. A more complete knowledge of nature's laws will probably explain the fact without any necessity of an appeal to a miracle. But as one principle of God's government over man here on earth is expressed by the words, "He sendeth rain upon the just and the unjust" (in other words, nature knows no favour), so analogy shows us that the same fine weather may be the cause of plenty on the one hand and scarcity on the other, just as the refreshing showers cause briars and thistles to grow equally well as a field of fruitful corn.

As it is ever in the moral world, tares mixed with the wheat, as our Lord expresses it, so is it in the physical, for useful crops are invaded by worthless weeds. This world may be described, with reference to man's wants at least, as being in a relative state of perfection only, *i.e.*, there is nothing nor any circumstance but what we can conceive a better, though all things in themselves may be very good. There are as many beautiful contrivances to maintain its individual life, and to propagate its kind in the humblest or most troublesome weed, as in the gayest of flowers or the most valuable crop. Relatively, however, to his own requirements, man looks upon all plants

* Leviticus xxiii. 18. † Deuteronomy xvi. 10.

of the field that he does not happen to need as only so many interferences to his labour. "Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field." This was the so-called curse which God was thought to have pronounced upon the earth for Adam's sin. By the restless and impatient mind the burden of this is still felt; for if man looks upon them with a disordered vision, he begins to fancy he sees a curse, though it may appear absolutely wanting to the humble and contented. Indeed we sometimes say a churlish discontented man is cursed with a vile temper; but we do not mean that God has really cursed him, but that he has allowed his temper to get the master of him, instead of checking it as he ought to have done. But no curse really came from without or direct from God upon any of the works of His own creation. It is man, who alone creates the curse for himself every day now, just as much as when the world began. Again, as the earth brings forth thistles which man does not want, together with corn which he does require, so also may the corn that he cultivates produce at one time one hundredfold, at another but thirtyfold, or be even lost to him altogether. Thus in the present year (1893) the excessive drought has caused a deficiency in all our crops, just as the excessive wet of 1879 did precisely the same. But are we not to be trustful and thankful under all circumstances? Most assuredly we are. It is not for us to ask, why is it so? Let it suffice that God has so framed the laws of nature that such uncertainties should ever be the case.

But, on the other hand, let us not forget that He has given man an intelligence by which he is able to make the ground yield a hundredfold more than unassisted nature could ever give. Is there not something in that for which to be thankful? That He has given man power to subdue and vastly improve nature, if I may so say; or, more strictly speaking, God has endowed plants and animals with a power to respond to man's efforts to improve them. But, under existing circumstances, many influences may destroy his calculations; storms may arise and rain may continue till a harvest is irrecoverably damaged, or a drought may prevail till the dry and scorched field fails to yield a crop at all! But yet, with all this, let us be duly and humbly thankful for the abundance that we have, if not of one kind, yet of another; if not in one season, yet assuredly in the next. And if it fail in one country, it is sure to be abundant in another from whence we can obtain it. It is not only for an *excess* of anything that we have to be thankful, but what I would call *the maintenance of the average.*

It is man's province to subdue the earth, but he could not do it at all had not God given him an intelligence for the purpose. The fruits of the earth and the corn of the field are made to yield an abundance only to his labour and skill. Nay, those plants which are utterly useless, and even poisonous or injurious to man in a wild or natural condition, are in many cases rendered valuable and wholesome in response to his sagacity and perseverance.

It is a common but utterly false opinion "that all things were created for the use of man." And I would wish you to perceive that such an expression is not only somewhat arrogant, but is not absolutely though it may be relatively true. All nature lies before him, and he is at liberty to use all he can for his own good. No one product of the earth can, with strict reasoning, be said to have been made for man alone. He does but take such properties as were previously evolved for the sole good of the plant or animal, and then, having discovered their value to himself, adapts and improves them for his own special purposes. But all nature is likewise at the disposal of the beasts of the field; each enjoys what it finds most suitable to its kind. Man only does the same, with this difference, that he has the power to so condition the plants of the earth, and the beasts of the field as well, as to make their very nature, as it were, subservient to his will and purpose.

Thus, then, does he subdue the earth, not merely by crushing its rocks and stones till they become a rich soil ready for the seed, but the very seed itself and the offspring of his cattle become subject to his skill, and can be almost moulded to any form required. Experience, too, tends her aid to guard, as far as possible, against external contingencies, and so the general issue is an abundant offering from nature to reward the toiling and patient tiller of the soil. Surely we may be grateful for all this. Is there no mercy, no reward, for the sweat of the brow? Is the curse on earth so severe that the corn cannot laugh and sing, and the field be joyful, and all that is therein? Does not the Lord still crown the year with His goodness and His paths drop fatness? Yea, they drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn, and shout for joy!

On the other hand, in the case of a bad harvest, like the present, though the loss may fall especially heavily upon one class, yet we all suffer with it. The cultivators do not stand alone. The poor especially, but all others more or less, feel the effect of a rise in the price of bread. The landlord has to reduce his rents, the clergyman suffers by a loss of income by agricultural depression, and so on.

It would seem to be a great law of God's arrangements of the things of this world that no business is not liable from time to time to meet with great depression and loss.

Whatever it may be, however, whether farming, mining, manufacturing or shipping, there is one

and the same lesson for us all whenever a loss touches ourselves particularly :—"Lay not up for yourselves treasure upon earth ; but lay up treasure in heaven." "Godliness is great riches, if a man be content with that he hath ; for godliness with contentment is great gain." "No cross, no crown." "I reckon that the sufferings of this world are not worthy to be compared with the glory that shall be revealed in us hereafter."

In endeavouring to explain the probationary condition of man here on earth, that is to say how he stands on his trial here to prove to God how far he is daily fitting himself for eternity, I would wish to trespass upon your attention with another illustration of a like character. This time, however, I will take it from the animal creation. Just as there are poisonous and troublesome weeds as well as useful plants, so are there noisome beasts as well as sheep and oxen.

Now, does the expression "Cursed be the ground for thy sake" apply to animals, as it was formerly supposed to do to the production of briars and thistles? From my previous remarks you will doubtless gather that I do not regard any curse whatsoever as having been expressly uttered by God, notwithstanding the words in Genesis, still less do I follow the yet popular idea that briars and thistles, snakes and tigers, are in some way or other results of man's fall.

No examination of any work of nature, that is, of God, ever revealed anything whatever to countenanance this view. On the other hand, what I wish you to see is, that if it be fancied that there is any curse on the ground in its bringing forth these harmful creatures, such is purely subjective and not objective as we say ; that is to say, if a man feels anything about him to be a curse, it becomes one to him, but it is entirely of his own imagining. It is not there at all if he feel it not. In other words, if, instead of taking the words in Genesis in a literal sense, we regard them as a figure of speech or metaphorically, we shall at once see how profoundly true they immediately become ; so that instead of their being in things outside of us, curses are simply the result of temperament. An untutored, dissatisfied, morbid, or pessimistic man is surrounded with curses ; a cheerful, trustful, hopeful man, who always looks on the bright side of things, knows nothing and feels nothing of curses whatever.

In fact, this world is to every one of us pretty much what we choose to make it. Whoever, therefore, thinks his condition in the world to be cursed, it is he and he alone who is responsible for the idea. The old story in Genesis, which is now no longer regarded as historically true, represents man's way of putting his ideas, a way as common now as then. He lays the blame anywhere else rather than upon himself. He looks without instead of looking within. Aye, he readily curses his God instead of sitting in sackcloth and ashes for his own sins and shortcomings.

Now let me illustrate these remarks and try to prove my point. Reptiles have been stigmatised as cursed above all cattle, and are usually considered by man as more detestible than, perhaps, any other animal. Yet a snake is wonderfully suited for its own peculiar manner of life. It is not wanting in external beauty. The compensating powers it possesses for the absence of limbs are marvellously exquisite, so that its rapidity of locomotion is greatly increased. Wherein, then, if there be one, lies the curse? Why the hatred of man? This surely arises from the power of inflicting pain and causing death so instantaneously possessed by many kinds. But these so-called "evils" cease to be such when considered in their relation to the requirements of the animal itself. It is only man who calls them so. To the creature itself its power of destroying the life of its prey is really as much a blessing as the pain it would inflict upon man is looked upon by him as an evil. Such evils, then, as we choose to call them, as thorns and thistles in our fields, or reptiles in our paths, are purely relative. No curse can be discovered in them, *i.e.*, in their material or bodily structure. It lies solely in the way in which man chooses to look at them.

I make these remarks because there has been—and I believe there still remains—much misconception on these matters, and as God in His revealed word speaks of the works of His creation, as our Lord does of the lilies of the field which He has clothed in all their beauty, of the sparrows of the air, every one of which He says is under the Father's eye, the very birds which farmers sometimes regard as curses, yes, and every loathsome reptile and noisome beast, as we too offensively call them, are not forgotten by their Creator. So I see no reason why a study of these very works may not be made to assist us in our endeavour to search out the truth and explain difficulties in the Word of God.

As Nature and Revelation are alike God's, nothing but a humble and patient study of both can give a right insight into the ways of the Great Creator.

The subject I have touched upon is a very wide one, for it includes the question : "What is evil, and what is its origin?" Without attempting any direct answer now to these questions, all that I would wish you to gather from my words is the relative and not absolute character of those phenomena of nature which we commonly consider and call by the objectionable term "physical evils." That is, they are not evil in themselves, but only so far as we choose to think them so. Remember, every one is of God's ordaining. Is it not therefore a gross presumption to call any of His works "evil"?

Having now considered the conditions of

nature by which we are surrounded, and deduced the fact that they were never intended to be more than relatively good, *i.e.*, from our point of view, and never attain to that degree of perfection which we can imagine, and which we might possibly like, let us now see what lessons Christ has taught us with regard to our being thankful for such blessings as we have, and our duty as touching our praying for them. The first observation is that whatever importance we may feel disposed to attach to food and other necessities of our body, they are not to be compared with the necessities of our souls.

"Seek ye first the Kingdom of God and His righteousness (said our Lord), and all other things shall be added unto you." Now it is worth while bearing in mind that our Lord has taught us to pray for the very thing which He here says is of little importance. In the prayer which He Himself has given us, we are instructed to say: "Give us this day our daily bread," by which He would have us remember that God is not only a providence for the soul, but also for the body. But observe, the order of the petitions is exactly the same as in the commands given us from the Sermon on the Mount. We must first hallow God's name, that is, we must first thoroughly realise the greatness and goodness of God the Father. Secondly, we must ever strive to aid in the establishment of His Kingdom, a Kingdom of Holiness, Righteousness, Purity, and Truth, by being always righteous, pure, and true ourselves. His will must be done on earth, as it is in heaven, by our always seeking to do His will. Then, when we have first prayed for all these spiritual things, may we venture to pray God to bless our humble efforts to furnish the body with such necessaries as it may require in this world, then godliness with contentment will be ours. Christ would have us learn that we are not independent, as if there were no God at all in the world, but that our condition here is really one of entire dependence upon the Almighty's laws. You will probably remember how St. James takes the men of his day to task for making their plans without reference to God's will and without remembering their dependence upon Him: "Go to, now, ye that say we 'Will go into such a city and buy and sell, and get gain'; whereas ye ought to say, "If God will, we will do this or that.'" It has been well said that "it is a truth which lies at the foundation of religion and philosophy that in God we live, move, and have our being," and he who has grasped this great truth has gone far towards unfixing himself from the little centre of self, and putting God in his place.

Again, the principle contained in the words, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God," is one which it behoves us never to forget. Bread, that is the wants of this life, are not the only things we require. And as Jesus could, had He chosen to do it, have turned the stones in the wilderness into bread at the tempter's bidding, but would not; so He would have us learn that our own efforts are not everything, but that we must rely on God's providence, and trust in our Heavenly Father to bless our labours and give us our meat in due season.

In every allusion which our Lord has made to this subject, every injunction which He has given us to pray to God, every occasion of thanksgiving that we have to offer, we must look upon our Heavenly Father as the real Disposer of all things, and have faith in His guardian providence over us, that we can do nothing of ourselves to help ourselves without His blessing, that as long as we live, move, and have our being, it is at God's mercy that we do so.

THE *Times* states that the Rev. W. H. Shimield, vicar of Haddenham, Ely, has been appointed Archdeacon of Stanley by the Bishop of the Falkland Islands. The new Archdeacon will reside at Rosario de Santa Fé, in the Argentine Republic, having under his immediate Charge St. Bartholomew's Church. The Rev. E. G. Cocks has been appointed as his assistant.

A NOVEL HARVEST SERMON.—The Rev. F. Lawrence, preaching on Congress Sunday at Birmingham, on behalf of the Church of England Sanitary Association, from the text, "A sower went forth to sow" (Matthew xiii. 3), said that such as the sowing was, such would the harvest be. From the seeds sown of diphtheria, consumption, and other diseases communicable by germs, the harvest of death in 1890 in England and Wales alone was nearly 70,000. Such seeds should be destroyed, and in their place the seed sown of health, strength, and long life. But these could grow only in an environment of cleanliness, fresh air, pure water, dry soil, and wholesome dwellings.

THE Dean of Manchester presided at the meeting of the Church of England Sanitary Association. Papers were contributed by Dr. Norman Kerr, upon "The Duty of the State to Habitual Drunkards," by the Rev. Septimus Buss, on "The Disposal of the Dead," by Mr. Tidman, C.E., upon "Ventilation," and by Mr. W. C. Longmate upon "First Aid and Skilled Nursing." It was resolved to send the following memorial to the President of the Local Government Board:—"Your memorialists represent a society which has for one of its objects to aid in securing for all the greatest possible immunity from infectious diseases; your memorialists ask you to take such steps as shall render imperative by law destruction before burial of the infectious germs remaining in the body when death has arisen from cholera, or from any other disease communicable by germs." The great feature of this meeting was the appeal made by the Dean of Manchester to all who have influence to do their utmost to aid in securing fresh air, pure water, and wholesome dwellings for the working classes. He said that it was small property jobbers who so often hindered corporations from executing great sanitary improvements.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 14, 1893.

THE MASTER OF BALLIOL.

TO most people it will be a surprise to hear that Benjamin Jowett was only 76. His old-fashioned dress, his somewhat antique manner, gave the impression of an older man. And his name has been a household word for more than a generation. It was because his career began so early that it seems to have lasted so long. Jowett as Regius Professor of Greek was famous long before, at the early age of 53, he became head of Balliol, and his election to that position created a precedent at a period when masters were considered still young for their posts who were twenty years his seniors.

Jowett's work is difficult to appreciate, it operated in so many directions and in such diverse fashions. His scholarship it is customary to decry, for no apparent reason except that no scholar ever seems able to discern scholarship in anybody else. No doubt to the man who devotes his whole life to the dative case Jowett appeared an amateur, so would Erasmus. But for all those who think, perhaps foolishly, that the function of scholarship is to unlock thought and extend wisdom, Jowett stands as one of the greatest of modern teachers. While scholars of the particle-picking type were treating the masterpieces of ancient literature as so many series of grammatical problems, Jowett was elucidating their real message. His "Plato" may not disclose excellence in mere technical scholarship, but it is the only capable exposition in English of the most sublime achievement of Greek philosophy. It had no predecessor, and it has had no rival. Its fellows in the field of English translation and commentary, Munro's "Lucretius" and Jebb's "Sophocles" cannot, in many essentials, be compared to it.

Jowett's religious influence was virtually nil, though religious matters brought him into prominence, caused his long exclusion from the University pulpit, and earned him denunciation as a heretic. While impressed deeply with the practical value of religion, Jowett was not a man of spiritual insight. Redemption was for him a meaningless phrase, and the deeper mysteries of faith had no existence. In no sense can he be considered a religious teacher, but his work was valuable inasmuch as he set his face against the anti-religious scientific movement of twenty-five years ago. At all events men had nothing to unlearn from Jowett, and if he was not altogether clear from the accusation of considering all religions equally useful, if not equally true, he had no sympathy with those who held and taught that they were all equally false.

Upon Balliol Jowett has left his stamp for ever. Strong personal government was wanted at the college when Jowett became its head, and the want was soon supplied. In number it rivalled Christchurch, in importance and influence it soon stood unrivalled in the University of Oxford. The hall-mark of Balliol began to be recognised among the standards of men. It is probable that no college, not even excepting Trinity College, Cambridge, has turned out so many men of eminence as Balliol during the term of Jowett's labours there. Seven heads of Oxford Colleges, formerly his pupils, were at his funeral, seven professors and a like number of judges may claim the same distinction.

Jowett, for the present, closes the list of great University personalities. There were many before him, and we hope many will follow him. But just now none are left. His career is a striking instance of the great value of the Universities, not only as the training ground of leaders, but as the field of leadership, and a splendid vindication of studies which it is the modern fashion to decry and even deride.

THE STATE OF SIEGE.

TO all intents and purposes the country and the Church are in a state of siege. Water and fire, two of the principal elements of life, have for some time past been very scarce and hard to obtain. Again, the sources of our clerical revenue have been for years growing "beautifully less," and to-day we are blocked both civilly and ecclesiastically for lack of means. "Watchman, what of the drought?" is our first inquiry, and the answer comes that there is a cloud at last, if only as a man's hand. Yet showers have fallen, the barometer is sinking, and we may hope confidently for rain to replenish the earth. But in spite of the lightness of some of the crops, and the scarcity of fodder, there has been a superabundance of fruit and of hops. We are told that too much is worse for

trade than too little, and we have seen horses and cattle eating fruit that in ordinary years would do much towards paying the rent. This seems in many cases to be avoidable, and the pity is that no market for it can be found, either in its natural or preserved state, and that, instead of men eating angels' food, the swine should devour what probably will be scarce next year, and men will be in need of. The hops, however, though most plentiful, have found a fair price for their excellent quality. At Worcester Great Fair, happening coincidentally with the Festival of the Three Choirs, more pockets were brought in than have been known, we were told, within living memory; and it is to be hoped, therefore, that the tithing will benefit the local clergy, whose Widows' and Orphans' Fund received some £40 less from the offerteries, etc., at the Festival than last year.

An important place was given to the "Financial condition of the Clergy" in the Church Congress on Thursday last, and the ultimate results of the present inadequate provision for their maintenance was dwelt upon very forcibly; but we cannot avoid the conviction that, both as it affects laity and clergy, the agricultural depression can only be remedied by giving a death-blow to the selfish and sordid conditions of trade, with a due recognition on both sides of the inter-dependence of masters and men, and of our home and foreign tariffs. If what is now sold "dirt cheap" were raised to its proper price, those who now waste so freely would value what they are so careless about, the wail of the starving and unemployed would cease, and the sweater would find no white slaves to drive into an early grave. Our second inquiry, "Watchman, what of the strikes?" will illustrate this, and help to show that it is not so much the work of nature as that of man that is to be held responsible for our commercial troubles. Ah, yes! "What of the strikes?" we may well ask. The existing coal strike is, of course, the most formidable one; but we must bear in mind that its predecessors have been many and aggravating. Each successive strike has made matters worse year after year, and the friction is consequently appalling. Miners and factory hands, coal, cotton, leather, iron, have reappeared in dismal succession, and we have to thank a so-called Liberal Government for giving security and legal support to those iniquitous combinations which, like the Miners' Federation, enable the malcontents to prolong the state of siege to the great loss of the whole country and the misery of thousands of women and children, who, while powerless to help, are incited by agitators to keep up the strain. Fifty years ago no strike funds were recognised by law, and so much mischief was averted. To-day those who work have to contribute a shilling a day to keep the idle ones, while they go and destroy the goods of peaceable and unoffending citizens. Instead of the miners' wages being lowered 25 per cent., they are only asked to give up that proportion of the rise of 40 per cent. recently accorded to them. If the miners are not satisfied with fifty shillings a week, let them exchange with or give place to the farm labourers, and accept eleven shillings for work above ground. They have no calls of position made on them, and are much better off than many an impoverished vicar and hard-pressed curate. No! we cannot blame the masters for holding their own. Coal is the motive-power for *all* machinery, and therefore the want of it places the whole country at a deadlock. We think that good service was done by the convictions secured by the proprietors of the Derwent Foundry, Derby, for intimidating their *employés*, and we cannot but ask whether the many successive bad seasons may not be intended as a judgment for the spirit of rebellion so rampant among us, and the protracted drought as a punishment for the protracted coal strike. "No coal!" say the miners. "Then no water!" says the overruling providence of God.

CHURCH NOTES.

IT is a little too early for a complete review of the Church Congress, but it may be said without risk of mistake that it has been in every way a successful meeting. Possibly the numbers attending have not quite come up to what was expected, though more tickets were sold than in any previous year, but the debates, for the most part, have been interesting and well sustained. The Bishop of Worcester's remark in his opening address, that if the Church Congress, as an institution, has done nothing else, "it has taken off the rough edge of party tongues," has been strikingly justified. It was impossible but that some feeling should be aroused by the discussion of such burning questions as that of Ritual, but there was at no time any danger, as the President put it on the occasion of Father Ignatius's ill-advised appearance, of the Congress becoming a House of Common. In the matter of mutual forbearance between men of extreme views there has been real progress. "Ten years ago," as the *Record* says, "either Lord Halifax's paper or that of Sir C. R. Lighton would have broken up the meeting."

AS was generally anticipated, the Evangelicals have come to the front in greater strength than, perhaps, at any previous Congress. The two Archdeacons who have lately undertaken the championship of Reformation principles, Dr. Farrar and Dr. Sinclair, were both prominent at Birmingham, and it cannot be said that the Protestant aspect of the Church has been insufficiently represented. It was a pleasant as well as an amusing incident when Canon Knox Little avowed his concurrence with every word that had fallen from Archdeacon Farrar upon public worship, remembering their recent paper war.

THE new Bishop of Honduras will be the Rev. George Albert Ormsby, M.A., vicar of St. Stephen's, Walworth, who has been nominated by the Archbishop of Canterbury to the See. The Bishop-designate is the eldest surviving son of the late Mr. Justice Ormsby, and was educated at Trinity College, Dublin, where he took Hebrew, Syriac, and Chaldaic prizes. He

has held the livings of Jarrow-on-Tyne and Rainton, in the diocese of Durham. For four years he was organising secretary of the Rochester Diocesan Branch of the Church of England Temperance Society, and is Early Morning Lecturer at St. Swithin's, London-stone. The living vacated by Mr. Ormsby's promotion is worth £600 a year gross, and is in the gift of the Bishop of Rochester. The population is between 6,000 and 7,000. Mr. Ormsby has held the benefice since 1885.

THE Rev. Ernest R. Ford has been chosen to fill the vacancy at the Church Training College for Lay Workers at Stepney, caused by the resignation of the Rev. Paul Petit, who has been chosen to succeed Dr. Deed as chief secretary of the Additional Curates Society. It is satisfactory to hear that the college has met with considerable success since its establishment by the S.P.C.K. in 1889. It began with seven students, and there are now twenty men resident under training for parochial work as Scripture readers and Evangelists. Mr. Ford, who was curate of St. Matthew's parish, Barnwell, Cambridge, from 1887 to 1891, has for nearly three years been working as sub-warden of the college.

IT was a subject of deep regret to all concerned that Dr. Dale was unable, on account of illness, to head the deputation of welcome to the Congress from the Nonconformists of the town. Canon Gore has been Dr. Dale's guest during the week, his "Lux Mundi" theology nothwithstanding. It is impossible to imagine Dr. Dale's predecessor, John Angell James, receiving into his house or wishing God-speed to one whom he would have deemed so unorthodox and dangerous a writer as Mr. Gore. But then it would not have been possible, fifty years ago, for a clergyman of the Church of England to produce such a book as "Lux Mundi." It should not escape notice that the Archbishop of Canterbury, in his sermon at St. Martin's Church, paid a delicate compliment to Dr. Dale's work as a theologian, which is nowhere more highly appreciated than it is in the Anglican Church.

FOR the first time there are to be Anglican Archbishops outside the British Islands. The dignity has been assumed by the Bishop of Rupertsland, Dr. Robert Machray, and the Bishop of Ontario, Dr. John Travers Lewis, in accordance with the desire of the Canadian Church, as represented in the synod lately held at Toronto. The question of giving the title of Archbishop to the metropolitans of colonial Churches has often been mooted. Many of the late Bishop Gray's friends were desirous that he should be called Archbishop of Cape Town, and some went the length of styling him his Grace. Not long ago, too, there was a discussion as to whether the Primate of Australia should not be called Archbishop of Sydney, but the step was deemed unadvisable. It is to be presumed that the new departure in Canada has been taken with the concurrence of the Archbishop of Canterbury, and if that is so we may probably expect to see the precedent followed before long in Australia and South Africa.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 30.—"Justification by Faith," Romans v. 1-11. Introduction: What a glorious declaration the Apostle Paul brings before our notice in this chapter. What a spiritual grasp and insight he seems to bring before us. It is a grand and glorious doctrine for fallen man. It is not hard to comprehend, it is not difficult to attain and realise experimentally. Paul knew its great efficacy and power; he gives to all nationalities its glorious and saving characteristics, for all was accomplished by our Lord Jesus Christ. We may notice a few practical lessons from this subject. 1. Faith in Christ's redemption. What love Christ must have had for sinners when man was yet fully under the curse of God, before there was any to pity and bring us to see our sad condition by reason of Adam's transgression. Christ came to die for us. Now we may be brought nigh to the Father, for Jesus brought us redemption. Therefore, how necessary and important that we come to Christ with penitence and faith in His salvation, which we surely need absolutely if we desire to be saved. Come to Christ with faith in His power to save you. 2. Christ's love for us. Notice the great love of Christ for us. He knew there was none to save. He loved us; He died for us. This inded demonstrated His love. John xv. 13, Romans v. 10. 3. Christ died for us. It is a great fact that Jesus died to redeem us from the curse. "There is no other name given among men whereby we can be saved."

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

4. Christ willing to save us. Jesus is willing to save the vilest. He is ready, and waiting to receive the returning penitent. He stands at the door and knocks. Will you open your heart and let Him in? Do not keep Him waiting. I should like if we could carefully read over the words of Holy Scripture on this subject and compare Scripture with Scripture; you will find it all the more conclusive and interesting, for you will then see wondrous things out of God's Word, not only on this subject but on all the great doctrines of Holy Scripture, when once you have tasted of the joys of the heavenly and saving powers of redemption, thus being filled with wisdom, and the grace of God will surely bring forth good fruit correspondingly. "By their fruits ye shall know them. A good tree cannot bring forth evil fruit." Thus you will notice our reconciliation to the Father will be pleasing in His sight; thus justification by faith in Christ is able to give us all we need. Oh, may we serve now the Lord Jesus; seek His friendship; seek His forgiveness and pardon; seek to bring forth good fruit! Christ will give you all blessings; in Him are all the treasures of grace and wisdom.

He saw me plunged in deep distress,
He flew to my relief;
For me He bore the shameful cross,
And carried all my grief.

—THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Amyatt-Burney, Rev. E. A., M.A., Vicar of St. Bartholomew's, Southsea; Rector of Carlton-in-the-Willows, Nottingham.

Baker, Rev. Richard Whittington, M.A.; Rector of Tellisford, and Rector of Farleigh Hungerford.

Biggs, Rev. Charles R. D., M.A., Fereday Fellow of St. John's College, Oxford; Fellow of St. Augustine's College, Canterbury.

Black, Rev. James; Chaplain and Naval Instructor to the *Ramillies*.

Cookson, Rev. Osmond, M.A., Vicar of Holbeck, Leeds; Vicar of Elmstead, Colchester.

Crompton, Rev. William; Licensed Preacher in the Diocese of Manchester.

Cropper, Rev. James, Vicar of St. Thomas's, West Ham ; Vicar of Holy Trinity, West Seaton, Workington, Cumberland.
Dalton, Rev. George W., D.D. ; Licensed Preacher in the Diocese of Worcester.
Dunlop, Rev. H. B.; Vicar of St. John's, Withyham, Sussex.
Ennor, Rev. Albert ; Rector of Crowmarsh-Gifford, Oxon.
Gildea, Rev. William, M.A., Vicar of Netherbury, Dorset ; Canon of Salisbury Cathedral.
Gray, Rev. Andrew Edward Phillimore, M.A., F.S.A., Rector of Wallasey, and Lecturer at St. Aidan's Theological College, Birkenhead ; Examining Chaplain to the Bishop of Chester.
Handyside, Rev. Arthur Ronald; General Preacher in the Diocese of Lincoln.
Harrison, Rev. Dr. John, Rector of St. Mary's, Wavertree; Honorary Canon of Liverpool Cathedral.
Holmes, Rev. Joseph, M.A., Vicar of Swineshead, Boston ; Prebendary of Brampton, in Lincoln Cathedral.
Hoyle, Rev. Charles C.; Evening Preacher at Christ Church, Newgate-street.
Hughes, Rev. John Rhodes, M.A.; Rector of Rempstone, Notts.
Jennings, Rev. William Thomas, Curate of St. John's, Gainsborough ; Vicar of Hutloft, Alford.
Jones, Rev. W. W., M.A. ; Rector of Woodbridge, Suffolk.
Keene, Rev. Rees, M.A., Lecturer of St. Bees College ; Organising Secretary for the Oxford Mission to Calcutta for the Northern Province.
Lancaster, Rev. G. H., B.A. ; Chaplain of Suez.
McConnell, Rev. Charles James ; Rector of Pylle, Somersetshire.
Milroy, Rev. A. W., M.A., Vicar of St. Mary's, West Cowes ; Vicar of Carisbrooke-with-Northwood, Isle of Wight.
Plater, Rev. Herbert, M.A.; Rector of Kirton, Notts.
Poole, Rev. Robert Blake, Rector of Ilton ; Rural Dean of Ilminster.
Randall, Rev. W. S., B.A., Chaplain to the Forces, Fourth Class ; Chaplain to the Forces, Third Class.
Ransford, Rev. Robert Bolton, M.A., Vicar of St. Jude's, East Brixton ; Chaplain to the Lord Mayor elect (Mr. Alderman Tyler).
Ratford, Rev. Isaac Herbert, Curate of Brereton ; Chaplain to the British Embassy at the Hague.
Ricketts, Rev. Richard Ernest, M.A. ; Vicar of Crambe.
Shelly, Rev. William, M.A., Domestic Chaplain to the Earl of Lathom ; Vicar of Holy Trinity, Keighley.
Shawcross, Rev. J. P., Curate of Holt-with-Little Witley, Worcester ; Incumbent at Chadwell-heath, Essex.
Shimield, Rev. W. H., Vicar of Haddenham ; Archdeacon of Stanley, Diocese of the Falkland Islands.
Spriggs-Smith, Rev. William John ; Vicar of Terrington St. John, Lynn, Norfolk.
Statham, Rev. W., B.A. ; Chaplain of Larnaca.
Stebbing, Rev. F. C., M.A.; Chaplain and Naval Instructor to the *Cambridge*.
Vaughan, Rev. E. J., M.A. ; Chaplain and Naval Instructor to the *St. Vincent*.

CLERICAL OBITUARY.

Forster, Rev. Henry Reginald, formerly of the 6th Dragoon Guards, at Camperdown, Victoria, Australia, on the 3rd inst.
Graves, Rev. Robert Perceval, LL.D., Sub-Dean of the Chapel Royal, and Vice-Warden of Alexandria College, at 1, Winton-road, Dublin, on the 5th inst.
Hays, Rev. John, M.A., Rector of Navenby for twenty-six years, Prebendary of Newton Painshall, in Lincoln Cathedral, at Navenby Rectory, Lincoln, on the 3rd inst., aged 69.
Hughes-Hallett, Rev. H. V., for thirty-five years British Chaplain at Bruges, at Bruges, Belgium, on the 2nd inst., aged 72.
Jowett, Rev. Benjamin, Master of Balliol College and Regius Professor of Greek in the University of Oxford, at Headley-park, Hants, on the 1st inst., aged 76.
Newnham, Rev. William Ord, Rector of Weston Patrick, on the 5th inst., aged 68.
Rodd, Rev. Henry Tremayne, late Vicar of St. Gwinear, and Hon. Canon of Truro Cathedral, at Falmouth, on the 19th ult.
Sale, Rev. Thomas Townsend, late Fellow of Christ's College, Cambridge, and for twenty-five years Rector of Anstey, Herts, on the 7th inst., aged 66.
Selwyn, Rev. William George, Priest, Assistant-Curate of the parish, at South Church, Bishop Auckland, on the 5th inst., aged 28.

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The Church of England Pulpit.

ONE HEART AND ONE SOUL.

By Canon H. SCOTT-HOLLAND.

Sermon Preached in St. Paul's Cathedral on Sunday Afternoon, September 17th, 1893.

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts iv. 32, 33.

ONE heart and one soul! We will remember it, dear people, yet once again, what we have recalled before together in this House of God—we who stand afar off that beautiful hour of gladness—we who have such a different tale to tell, who are wearied with long sickness and sundered by deep fissures, who are fagged and jaded and dispirited and beclouded! Let us even now in our distress yet dare to lift up our heads and look back, and remember for a moment at least that it was not always as it is with us. Once, long ago, in days cut off from us by centuries of blunder and of sin, just once, before the first lie, before the first quarrel, Christians knew how goodly and pleasant a thing it is, brethren, to dwell together in unity—one heart, no affections that pined in solitude and contempt, no wounded lives that crept out of sight because they were unregarded, no blind and cruel collisions, no secret venom that poisoned, no bitter friction that wasted—the whole body moved by a single heart, a heart that danced within them in its exultation! One pulse of happiness that beat in unhindered rhythm; one fount of brightness, and of confidence, and of joy, and of peace; one seat of warmth and glow and delights; one heart and one soul! No forlorn prayers; no praises interrupted and curtailed; no spiritual experiences smothered; no emotions choked; no spirits made pinched and mean by isolation and selfishness; no blundering and fanaticism! But one soul quickening the whole; one soul bending in one single act, a single worship, a single song, a single motion, that shook the whole house; with voices mingled, with lives fused as by a living fire; soul answering to soul as star to star; possessed by one spirit, the very bond of peace! One heart and one soul! So they lived; and, therefore, because of one heart and of one soul, holding all things in common, so that there was not among them one that lacked—not one—not one that had dropped out, not one within that little company, at least, that knew the miseries of uncertainty, not one given over to the insecurity of demoralising chances, not one left sick and starved and homeless and unclothed, not one broken waif or forlorn stray, not one that lacked! So it came—that perfect hour of happy peace, the hour that was to pass so quickly. Pass it must, even as the songs that broke out of heaven round the Saviour's birth were bound to pass away—those glad angel voices that told of glory to God in the highest, and of peace and goodwill to men—voices that, having sung that happy song, were so soon to retreat back into the silence, to reappear, not in glad greetings to wondering shepherds, but only in sad hours to minister to a lonely sufferer amid the blind stones of the wilderness, alone with the wild beasts, weary with long fasting, or to wipe the blood-sweat from His brow at that awful hour when the bitter cup, from which He Himself shrank, was set to His lips! So it was that those angels of the birth-song reappeared!

And as with the Master, so with the servants. Not in the swift gladness of an easy victory, but in the long agony of a penitential sacrifice, will the Church of the Crucified accomplish its mission. And this Book of the Acts is the story of how the gradual disclosure of her mission did, as a fact, break up her early peace. And that is, first, the comfort of the book. Just imagine our dismay if we had been left with no record of anything but of this delightful moment of realised bliss in Jerusalem, and could only bitterly contrast with that primitive glory our own shameful disunion, our own splintering controversies! We are spared so heart-breaking a trial. The Acts shows us how all happened; how sin entered; how pains and perplexities arose, even in the ranks of the Apostles themselves! And more than that. It shows us that this perfect peace was only possible at a moment when the Church had not yet entered upon the strain and effort of her real work in the world. It exhibits to us the limitations under which she attained, limitations which the forward movement of her mission was bound to overstep. Yet it was not a mere process of deterioration or of decay which brought it all to a dismal close. It was not that the Church simply dropped from her high estate, from her ideal purity, from her perfected condition, and sank to a lower level. Not that! That is not the story as it stands in the Acts. It does not tell us of a decline in that Jerusalem Church from love to selfishness, from socialistic harmony to the evils of private property, from orderly peace to disorderly quarrelling. Rather it shows how this idyllic situation was limited to the Church at Jerusalem, and that the disturbance, the jars, the troubles which followed so quickly, belonged to the Church's advance towards her vaster labours, towards her higher glory. She got into the rougher waters because she had launched her bark on deeper seas. She might have failures now

to record, and dangers to encounter; but for all that she was gaining more than she lost. It was the road of victory that took her to the wars! That is what the book of the Acts so vividly portrays; and in so doing, though it cannot justify the quarrels and the losses and the wrongs which were due to human weakness and human sin, yet it does justify that course which compelled the Church to go out from the midst of those pleasant Temple courts, does justify her refusal to enclose herself within her earliest borders, even though that refusal cost her the loss of that unrecovered hour when all were of one heart and of one mind, and had all things in common. That is what we are to see and apprehend, so that our regrets over our losses may not be sterile wails for vanished dreams, but rather as the stern sorrows of resolute warriors, who, however bitter are the tears for comrades slain and homes deserted, still for all that press ever forward towards the hope set before them.

That hour of unstained peace was, we see, limited to the Church of Jewish believers, while, as we said, the great drama of the Acts turns on the extension of the faith to the Gentiles. Let us try to see how and why Jewish belief in Jesus Christ should have realised itself in this form, while the Gentile Church showed so different a development. Christ really has a double aspect in His single historic person. By the same act—the act of His death—He closes one period and opens another. He ends the old, He begins the new. And both aspects are real, and we cannot be surprised if to the Jewish believer it was the first by which Christ appealed to him. The Messiah was come, and with Him the end; that was the primal thought that possessed him. The old dispensation had at last disclosed its final solution. Step by step it had been moving towards this climax; and through the long centuries the Jew had undergone his own peculiar discipline. He had worked out his task; he had verified in his typical existence that spiritual journey which all men must traverse in their approach to God—the journey through the law to the Gospel. So the outlines of the Jew's career have been permanently discovered, and fixed for all time; they will never change; and now the fulfilment of all this process is here, the whole is gathered up, consummated, on this side and by this road there is nothing more to be said or done. Nothing can happen from God better than the gift of His own Son! No fresh and higher word can be spoken than the word of the Father Himself. God, who had at sundry times and in divers manners spoken unto the fathers, hath in these last days spoken unto us by His Son. In these last days! That is the dominant note which rings in every speech of the Apostles in Jerusalem. They are those upon whom the ends of the world are come. History concludes with this act of God. It is absolute! All is over and done! They stand there on the edge of time—at its very brink—nothing now to wait for but the return of the Messiah, and then cometh the end! All their language, we know, is full of this; all their exultation crowns itself in this; and we, my brethren, have spoken together before now in this church of the truth which justified their assertions and their triumph. They were not mistaken, Christ is the close and climax of history. Christ is, we believe, the uttermost word that God will speak. Christianity must always claim finality for the revelation that comes through Him, that is the perfect image of God Himself. Quite true. And in the passion of this recognised truth the Jewish believers gave themselves up to realise the end. They drew together a church of the elect, of those saved out of this untoward generation, a church of the good, a church of the saints, out of which all evil should be expelled; and such a body, compact, unified, purged, exclusive, could pitch life at a very high spiritual level. It could spend itself almost unceasingly in prayer and in praise. It could count on a heroic and universal power of self-sacrifice. It could make magnificent moral attempts. It could assume that worldliness and falsity had become negligible qualities. Possessed as it was by one heart and one soul, it could well afford to have one purse. It will have all things in common—it will lay everything at the Apostle's feet—for what, indeed, had it to do with industrial or social interests? It is the end of all things, in the contemplation of which it is absorbed, and human society and human history and human industries have ceased to possess significance or to exercise any attractions. In unstinted charity they will all help one another; no one shall lack. A single family, a united household, they will be surrendered to the peace and beauty of concentrated beneficence! Daily in the Temple, or breaking bread from house to house, assembling in love-feasts, giving alms to the poor, eating their bread in singleness and gladness of heart—so they will wait, and watch, and pray until the heavens open, and He comes with clouds, and the restitution of all things will begin!

But, my brethren, there is another side altogether to all this. That very cross which closed the old law opened out for the Christ a way to a whole new world, a world outside the Jewish covenant, the world of the Gentiles, and that world is only at the beginning of its religious experiences. It has never yet been brought, as the Jews, under a connected and continuous spiritual development; it has never been gathered up into a massive and growing movement under the direct impulse of the Spirit of God. All its work, all its journey, lies yet ahead. Its preparation hitherto has been obscure, underground, partial; just qualifying it for taking this novel journey, but not carrying it anywhere along the road. For it all things are to be made new. It has got to begin at the very beginning; it has got to assimilate those spiritual experiences won for it by what the Jew so marvellously achieved;

and under those experiences, which form the cardinal convictions of all religions, it has got to bring a thousand thousand secular gifts and secular forces of which the Jew had hardly dreamed. Whole new worlds of art, of literature, of philosophy, above all of imperial organisation, of citizenship, of social and industrial progress, lie there outside, waiting for their reconciliation with God, waiting for their consummation in Jesus Christ! This world is but at the beginning; it has an infinite possibility of growth yet open to it. New nations are there in the background to rise and fall and rise again; and over all, and unto all, Christ's name is to be carried: Christ's redemption, sealing to them the fatherhood of that God who has made of one blood all the nations on the face of the earth, that all may realise their common brotherhood in His body, in His flesh, who died for all, that all might rise in Him. So vast, so glorious, so amazing a work is not to be done in a day. Christ has endowed for it all an end; but how far off that end must yet be before it be realised over this enormous surface, within this endless variety of life, along all the rich and fertile ortgrowths which have yet got to be developed. Christ is the *Alpha*, but He is not yet the *Omega*, and the alphabet has all to be gone through. How much to be done!

And so, as St. Paul's fervid eyes gazed out over this multitudinous earth, which his Master through his ministry claimed for Himself, it seemed to him as if it were all as yet enveloped in gross, unbroken darkness, that the day had yet to dawn, and the first ray of light to shoot up on the horizon. Nothing had begun; everything was to be done. How long before the day of the Gentiles began to sink down towards its last eventide, who dared say? Who could say anything but that a thousand years in God's sight were but as a day? And it is God's scale by which this day of the Gentiles will be measured, for whom these thousand years may pass in a moment, in the twinkling of an eye. Leave with Him the question when the end shall be. The one task, urgent, fiery, masterful, is how to begin. To begin! That is the call ringing in St. Paul's ears. Find some entry, however minute; press through any door, however thick the adversaries; touch this huge mass, somehow, somewhere; try all the gates; make a start; feel your way by hook or by crook; through perils and nakedness get your foot at least on the frontier! Set your leaven working in the lump; lodge it there; let the stir of the yeast start—we will see what comes of it! Begin, begin! So the flame burned in the heart of St. Paul—the flame of that woe which was on him if he preached not the Gospel.

And there is the contrast. The Jew stood absorbed in his Temple, in the amazement of having reached the end, the end of the law, the end of all his inner struggles, miseries, doubts, loathings—the end of all the cry of the Psalms, the end of all the agonies of the prophets; and to the Apostle of the Gentiles, tossed to and fro over the earth in the heat of the spirit by the wonder of that open mystery, it is but the beginning! A new world has begun, a new day has broke, a new hope has dawned, a new covenant is sealed, a new life has sprung into being, a new age is before us, a new battle is to be fought, and a new victory to be won. Behold, all things are become new! So intense the contrast between Christ, the end of the law, and Christ, the first-born from the dead!

And we can see the direct practical difficulties that followed from that contrasted outlook. The Gentile Church could not now be an assembly of perfected saints, a Church of the elect gathered out of an untoward generation into a realised unity of heart and life, set apart from active life as a spiritual community, daily in the Temple praising God, eating their bread in singleness and gladness of heart, having all things in common, waiting for their Lord to reappear. In St. Paul's view the Church had rather got to fling itself down into the throng of sin, into the hubbub and madness of the market-place, into the heart of those dreadful, devilish Gentile cities. It has got to plunge in, to lay hold, to wrestle, to war! It will seize on men and women crazy with passions and lusts. It will have runaway slaves to purge and redeem. It will have to battle for them against themselves, to be at the risk of hideous moral reactions and disastrous quarrels. Its converts will have all the unsteadiness, the headiness, the excitement, of novices. They will break out of their own control; they will have their heads turned; they will relapse into sin, and disappear, and return again. All their religious life has got to begin for them. That will be his Gentile Church, over whom his soul will go out in yearnings and warnings and beseechings and threatenings; in fear and pain and agony; in cries, as of a woman in travail; straining, striving, struggling; crushed by disappointments, wounded by betrayals; dying, as he said, daily; making himself all things to all men, if by any means he may save some. So he goes on to his mighty mission. No blessed peace, indeed, for him, no delightful eating of his bread in gladness of heart. No! but wars and tumults, and dissensions and wrath, and everywhere imprisonments and bonds. Not peace, but a sword! And yet it is with him that the real movement of Christianity is made. It is in him setting himself to the actual task laid upon him—a task that could not be achieved in the peace of Jerusalem, but which was the line of advance and was the road of victory. A victory, not a decline. That is the story of the Acts.

But though that hour of peace had to pass away, it was not in vain—not in vain, that they had lived together with one heart and one soul, and all things in common. It was not in reality a new social experiment that they were bent on developing in that Jerusalem Church. Rather for them—for those Jews—the day of social interests, of indus-

trial experiments, of secular organisations, was suspended, was closing. They were a religious community, gathered out of the wicked world, for whom secular affairs had ceased to be of practical concern, for whom religious motives dominated the run from horizon to horizon. No, we cannot see in them what form the Christianised state should take. If we want to know how the faith in Christ should adapt itself to secular concerns, how it should act on industrial society, we should turn, not to Jerusalem and the Jews, but to the Gentile cities—Corinth, Philippi, Thessalonica, Ephesus, and Rome—where St. Paul, in face of the majesty of the grandest secular organisation that the world had yet seen (the Imperial Government of Rome), is bent on building up the character of the Christian citizen, who, because he has a free citizenship on high with Christ in that Jerusalem which is above, is therefore bound to put that citizenship to proof in sight of his fellow-men, in harmony with the laws of honesty and righteousness and humanity and freedom and brotherhood. There it is, in these cities, that he is laying down the principles by which Christianity was itself to found a new society. There it is that he is commanding that, if any do not work, neither shall they eat; that with quietness they work, eating their own bread. There it is that we can watch him, handling all the secular relationships, bringing them under the law of Christ—fathers, children, husbands, wives, masters, servants, rich and poor. There it is that we can see him, battling with all sorts and conditions of men, sure that for all Christ has an answer. But that will be a long, tedious, painful process; the end cannot be rushed when this mixed mass is the material in which it is to be realised. At Jerusalem, one Ananias, one Sapphira, is fatal; they can only be cast out dead; but St. Paul's churches are to be full of Ananiases, full of Sapphiras, full of people who will yield and break into hypocrisies and lies if you demand too much at once. He has got to create a conscience in these people, to inspire the convictions of equity, of generosity, and self-sacrifice. No, not at Jerusalem is this attempted, with all its peaceful beneficence, but in the tumultuous storms of Gentile life. Not by the piety of James, but in the warfare of St. Paul!

And yet Jerusalem has its message—the message asserted and uplifted by all religious sacrifice of this world's goods. It secures the principle of the subordination of all property to spiritual motives; it announces that property has not the last word, that it occupies no final position, that it falls into a secondary place. There is a ground behind and beyond it where we can take our stand, and from which we can freely pass judgment upon it. There are moral planes, there are religious convictions, in the light of which it is itself a very little thing, and every heroic effort like that of the Jerusalem Church stamps upon the world's sorrow and pain, emotions, imaginations, these life-giving convictions; and therefore such an effort never loses its force. Always it is there with us to assert that it is more blessed to give than to receive, that those who are saints cling least to their private rights, that the power is not with the rich, that the battle of God is not with the strong, that He cares for the weak and the suffering rather than for those who have all that they desire, and that worldly prosperity and worldly success have nothing at all to do with that spiritual judgment, according to which souls are counted worthy in the sight of God at the last day. That is the austere voice—we know it well—that speaks out that Jerusalem peace, and that is the voice that speaks to us to-day. It has not dropped into the silence of vain regret; it has not passed away with that perished Church of Jewish believers. Nay, what voice should be louder lifted in our times? What message is more needed? Always the Church of God should spare some who have gathered together in knots in religious communities to reassert this ancient verity in our midst—to stand over against our toil for wealth, our commercial fever, our industrial preoccupations, and declare, by their vivid surrender of all that we hold so dear, the supremacy—the sole and imperative supremacy—over all economic and social life, of spiritual interests and of spiritual aims! If such communities do not directly assist us to solve social problems, yet at least they uphold the principles by which alone all social problems can be solved. They tell us plainly that we shall never find our way to industrial peace, never find our way out of the cruel conflicts we know so well, unless we bring into play those moral motives, those religious convictions, which lie behind the rights and interests of property, behind the naked mechanism of the markets, and which spring from that brotherhood which makes us all one in Christ Jesus. That voice at Jerusalem speaks not only to our social, but to our private conscience. It bids us at all cost, in face of all our own dusty labours, our fret and trouble and worldly noise, secure to ourselves within the recesses of the spirit an inner chamber, clean swept and pure, a safe retreat on the steps of God's temple, some white place in our lives, whence all greed and tumult are expelled, every Ananias, every Sapphira, every hypocrisy, every lie, are cast out dead—a white place where our salvation is already made good, is actually assured, and our soul is in actual communion with Jesus, and we have no sinful interests, and no interrupting struggles, but in singleness of heart and gladness of soul eat our bread at God's table, where God is all in all. Some such refuge, some such vantage-ground, where the battle is already won, where Christ is even now in possession, where the Spirit even now fills the House—secure that, fasten on that: recover it for yourselves on each Sunday that passes, in each Sacrament that you take. Wrench yourselves away then from secular passion. Be

sure that at least a start has been made in some small corner of your being, where you actually taste already the joy of the fulfilment of the peace of heaven. It will be no idle thing. Out from there will go the heat and the glow by which you will slowly gain to God's service the less tractable part of your life. According to the measure with which you have obtained purity of purpose at any one spot in your lives will be the precision and accuracy with which you will apply the mind of Christ to the fights and strifes and agonies you must wrestle with. Sin will go on in all other departments of your being, but you will not fear it if only there be somewhere this blessed home of the saints into which you may retreat, if only at certain rare and beautiful moments you do know what it is to be at peace with God, with all personal ambitions slain, and all life surrendered to the love that passeth all understanding.

THE PROMISE WITHOUT A MEDIATOR.

By the Rev. JAMES SILVESTER, M.A.

Sermon Preached at Englishcombe Church. Bath, on Sunday Morning, August 27th, 1893.

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not of one; but God is one."—Gal. iii. 20.

THIS is a short verse, but it is one very difficult to understand. In proof of this statement, it is sufficient to say that it has received several hundred explanations from various writers and commentators. It is a text which well illustrates the principle that to find out the meaning of any Scripture we must consider the context in which it occurs. The apostle in this place is contrasting the law of Moses with the covenant of grace; and he has said so much against the law as a means of justification, that it becomes necessary to shew that the law had its purpose. In fulfilling that purpose the law in no wise conflicted with the covenant of grace, but was, indeed, subsidiary to it. Thus in answering what might have been an objection, St. Paul confirms his general argument, that "no man is justified by the law" (ver. 11) but that, on the contrary, "we are all the children of God, by faith in Christ Jesus" (ver. 26).

It has been well remarked that the Apostle describes the law in its inferiority to the covenant of promise in four aspects:* (1.) It condemns sin, for "it was added because of transgressions." (2.) It was temporary, as a sacrificial and ceremonial system, for it was to be only "till the seed should come to whom the promise was made." (3.) It did not come direct to man, for "it was ordained by angels in the hand of a mediator"; and (4.) It was of the nature of a contract, for "a mediator is not a mediator of one," but of two or more persons. Now it is in these last two points of the comparison, that we shall find the explanation of our text.

1. *The law had a mediator, but the promise needed none.*—We read that in the day of the giving of the law on Mount Sinai when "all the people saw the thunderings, and the lightnings, and the noise of the trumpet and the mountain smoking," that they removed and stood afar off. "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die" (Ex. xx. 18-19). But the reference, more probably, is to the subsequent history of the divine transactions with the great Lawgiver in the Mount of God. The people of Israel had asked for one to stand between them and God, and they had their desire in the appointment of Moses, into whose hands the law was given. Summoned into God's presence, the prophet climbed the bare and rugged steeps of Sinai, and there under its wild peaks, curtained by clouds, the law is put into Moses' charge by the ministry of angels. Moses seems to refer to this scene in his great benediction in the 33rd chapter of Deuteronomy, where he says (ver. 2), "The Lord came from Sinai . . . with ten thousands of His saints: from His right hand went a fiery law for them." And that these angels were acting under the command of the great Angel of the covenant, even the Son of God, seems apparent from St. Stephen's testimony before the assembled Sanhedrim that Moses was "with the angel which spake to him in Mount Sinai"* (Acts vii. 38).

Thus we see how that the law was not given direct to men, and that, by reason of human fear and sin. But it was not so with the promise. That was given direct to Abraham by God. "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. xii. 3). That promise was many times repeated to Abraham, and St. Paul speaks of it in this chapter as "the blessing of Abraham come on the Gentiles through Christ Jesus" (ver. 14), even justification of life through faith in Him. The law as given through a mediator was between two parties, and those at variance, men being in a state of rebellion against God. But the promise belonged absolutely to Jehovah, who gave it, and it could only be received by the faith that He Himself inspired. And even so it is now. Sin needs a mediator, but the promise of life eternal needs none. Moses as a mediator is a type of the Lord Jesus Christ, the Mediator of the new covenant. He has, like Moses, received the law from God, but He has done more than this, for He has kept it perfectly and made the one perfect

* Bishop Lightfoot *in loco*.

* See Bagge on Gal. iii. 20.

sacrifice for the sin that it condemns. He has taken our manhood into the Godhead, and His people are one with Him. The sure mercies of David have been fulfilled in Him, and the covenant of grace which is by Him is ordered in all things and sure. And so the promise of eternal life is open to all, and only needs the hand and heart of faith to make it a living and an abiding reality. Christ the Mediator represents a world at enmity with God; Christ the Promiser represents a church united to Himself, as the bride to the bridegroom, the branch to the vine, the body to the head. O my brethren, enter into the enjoyment of the promise, humbly claim the closest fellowship with your Saviour, rejoice in the light of God. Stand not below the frowning heights of Sinai, awaiting the declaration of the law by the voice of some mediator. He can only tell you of a law which will convict you of sin but which cannot lead you into liberty, which cannot bring you salvation. Nay, rather ascend the mount of Calvary, and there behold your Saviour and your salvation, and enter on that service of the consecrated life wherein the law of God finds its highest and best fulfilment. Then like the Psalmist you will "run the way of His commandments because He has enlarged your heart" (Ps. cxix. 32). You will be "not without law to God, but under the law to Christ" and you will shew forth in your life those graces of the Spirit, "love, joy, peace, long-suffering, meekness, gentleness, goodness, faith, temperance, against which there is no law" (Gal. v. 22, 23).

2. Notice also from our text that the manner with which which the law was given implied some sort of contract, while the covenant of promise was perfectly free. "A mediator is not of one, but God is one;" that is to say, wherever there is a mediator there are two contracting parties, and so some sort of contract, covenant, stipulation or agreement between them. But God in giving the promise, made an absolute offer and therefore stood alone. The law conditioned its blessings, and so made peace and happiness for ever uncertain. Its language in the mouth of its great promulgator was, "It shall be our righteousness if we observe to do all these commandments before the Lord our God as He hath commanded us" (Deut. vi. 25), "This do and thou shalt live," is the covenant of the law as our Saviour Himself shews in His answer to the self-righteous lawyer (Luke x. 25-28). It is in effect a renewal of the covenant made with Adam in the garden of Eden, and whosoever is not prepared to render perfect obedience to all that the law contains must for ever renounce the hope of obtaining eternal life on his own merits. On the other hand "the promise by faith of Jesus Christ is given to all them that believe" (Gal. v. 22). God will have us no longer wait for the blessing, for it is ours. This is the message of the Gospel feast, "All things are now ready." This is the voice of Calvary's cross, "It is finished." This is the word of peace to every anxious soul, "Believe on the Lord Jesus Christ and thou shalt be saved."

"God is one," says the Apostle, and therefore in the work of man's redemption has not a second but is absolutely alone. It is therefore a true saying "that the Apostle's argument in this passage rests upon the truth of our Lord's divinity.* Our text excludes any mere human mediator such as Moses, or such as the priests of ancient or modern times, that thrust themselves between the soul and its God, and it implies that any plan for bringing sinners into the realisation of the promise must be of God Himself. And thus it has been in the evolution of redemption. Christ, the seed of Abraham and the Son of God, hath ransomed the forfeited inheritance. He has secured the fulfilment of the promise, and has opened the Kingdom of Heaven to all believers. And as for the law, though it cannot save us, yet it leads us to Christ that we may be justified in Him by faith, and may henceforth walk in newness of life to the glory of God.

"God is one." Yes, God has no double purpose, no change of mind.

> Changeless the way of peace,
> Changeless Emmanuel's name,
> Changeless the covenant of grace,
> Eternally the same.

The promise which in the days of hoary antiquity he made known to Abraham is the same to-day unto all and upon all them that believe. Only walk in the steps of Abraham's faith and you will find the joy of his heart. Only stumble not at the promise through unbelief, but like him be strong in faith, giving glory to God; then you like him, will see Christ's day, and seeing it be glad; you like him will be looking for "that city which hath foundations, whose builder and maker is God."

BY the resignation of the Rev. R. W. Fawkes, the valuable living of Christ Church, Harrogate, falls to the gift of the Bishop of Ripon.

AT the presentation made last week at Newtown to Sir Pryce Pryce-Jones, M.P., the Marquis of Londonderry made a stirring speech on behalf of the Church in Wales, ridiculing the idea that any four dioceses where the Church happened (if it was so) to be weak could be taken away from the rest of the Province.

THERE has just passed away Sister Charlotte (Miss Charlotte Hutchinson), who, trained at St. Thomas's Hospital and at Clewer, did a great work at Coatham, in Yorkshire, and the North Ormesby Cottage Hospital, near Middlesborough. She was perhaps best known as Superior of St. Lucy's Home, founded by Mr. T. Gambier Parry, near Gloucester, in connection with which was an orphanage. Sister Charlotte had great organising power, an immense capacity for work, and a fund of humour, while her disposition was intensely self-sacrificing and sympathetic.

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* Bishop Lightfoot *in loco*.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, OCTOBER 21, 1893.

THE CHURCH CONGRESS.

THE Congress just over at Birmingham has been attended by over 6,000 people who bought tickets. This is the largest number of recent years. Are Church Congresses becoming more popular? or was there any peculiarity about the Birmingham Congress which attracted people? A little of both, we fancy. There can be no doubt that the Church of England is taking higher rank every day as a powerful machine for working social improvement. When even labour leaders express a desire to receive its orders, this fact cannot be denied. In consequence much greater interest must be taken in the doings of the Church, and it is only natural that a Church Congress should be the means of focussing and developing this awakened interest.

And there were also special features of interest in the Birmingham Congress. It was the first held at Birmingham, a city which was never regarded as a stronghold of the Church, and it was presided over by the Bishop of Worcester, whose utterances on certain subjects have of late attracted considerable attention and created some controversy; and the subject of Reunion, which was uppermost at the Congress, had a great deal of attraction for many.

The question arises, What is the use of this particular Congress? What is the use of Congresses at all? Of course they serve no practical purpose, and they can come to no final conclusions. But the Birmingham Congress has been of much service. It has disclosed an amount of Church strength in Birmingham hitherto unsuspected. It has kindled much interest in lukewarm minds, and has forced the claims and privileges and practical advantages of the Church of England upon the attention of many who never before gave it a thought. All this is to the good. It has elicited a great many valuable expressions of opinion upon a great many topics. And if it has not brought reunion much nearer it has at least disposed of some of the obstacles to it, and it has shown that the gulf between Churchmen and the best and non-political sort of Dissenters is not so great after all. All this is of much service. And it is the kind of indirect service which is most valuable, and which can be performed with increasing success by Church Congresses. These yearly gatherings of Churchmen in different great towns are impressive functions, and direct attention, as nothing else can, to the character of the Church as no local and sectarian institution, but a national Church in the full sense of the word. People get to regard one particular clergyman as "their" clergyman, and in fewer cases they even rise to the contemplation of one particular bishop as "their" bishop. At a Church Congress they get an opportunity of enlarging this view, and of comprehending that every bishop on the bench is likewise theirs, and that every ordained clergyman, from a full-blown dignitary to a budding curate, belongs just as much to their organisation, and represents in his own person, not the alien worshippers at a strange conventicle, but a similar body to themselves, holding like principles and held by one bond of union. The clergy as well as the laity, sometimes need to learn this lesson.

Church Congresses have, in special ways, a valuable educating effect upon those who attend them. They prevent churchmen from shutting their eyes to the things that belong to their peace. The problems discussed, the questions introduced, the light thrown upon subjects which individual churchmen often disregard, all serve to open the mind, to dispel illusions, and to remind us that the Church of England, as a national institution, has work to do, and peculiar facilities for doing it. There the function of a Congress ends; having impressed truth and stimulated thought, it leaves to us resolution and execution.

SHE WILL SHAVE NO MORE.

CONSIDERING how America prides herself on being a free country, and on supporting the sex and all its works, it is surprising to read that they will not stand women barbers. "What is yours is mine, and what is mine is my own," is briefly what the U.S.A. laws concerning women's property say to the meek American husband, who cannot part with any property shared by his wife without her consent in writing. True, the law protects woman against her husband, but it cannot protect her against her own indignant sisters. Mrs. Polizzi, the woman-barber of Green Point, has long

been her husband's helpmeet; but she had to proceed lately against a gang of envious neighbours, who bombarded the shop with rotten carrots and fruit, and made her ill with fear. She did not, however, appear to prosecute in Ewen-street Police-court, to her counsel's dismay, perhaps having an eye to business considerations. Barber Polizzi appeared and said, "My wife is timid, and does not want to be made a martyr to her sex, though she believes the calling of a barber is an honourable one for women. It is jealousy, not principle, which has driven my wife from her chosen profession; but she had to back down, and now she will dress ladies' hair instead of shaving men's faces." What a tribute to women's strength in combination, even above the arm of the law. It is said the gentlemen customers are not so satisfied with Mrs. P.'s defeat.

CHURCH NOTES.

LAST week Diocesan Conferences were held at Wells, Gloucester, Southwell, and Lincoln. At Wells, Archdeacon Denison was to the fore, as vigorous as ever, and, on the motion of Prebendary Ainslie, a resolution was carried deprecating "any attempts on the part of Churchman to obtain aid from the rates for the support of Church schools." At Gloucester, the Bishop spoke out vigorously on behalf of the four Welsh dioceses of the province of Canterbury, and said that to desert them would be cowardly in the extreme. At Southwell, the Bishop expressed sympathy with those suffering from the coal strike; and at Lincoln, the Bishop's address was mainly taken up with the education question.

THE Rev. W. J. Richmond has for private domestic reasons withdrawn his acceptance of the Archdeaconry of Macclesfield, and the Bishop of Chester has appointed the Rev. C. M. Woosman, senior chaplain to the Mersey Mission to Seamen, as successor to Dr. Gore. He graduated at Trinity College, Cambridge, in 1879, and was ordained by the Bishop of Llandaff, and he has worked among seamen both on the Tyne and the Mersey.

CANON SHARP, who has been rector of Horbury for nearly sixty years, and is known as the Canon Carter of the North, had the satisfaction lask week of seeing a church at Horbury Junction consecrated by the Bishop of Wakefield. The preachers have included the Deans of St. Paul's and York and Canon Knox-Little. The last official act of Lord Wolseley at Aldershot was to attend the consecration, by the Bishop of Winchester, of the military church, the foundation-stone of which was laid by the Queen. Earl Beauchamp last week laid the foundation-stone of a new church at Worcester, the Bishop of Durham of St. Aidan's, Gateshead, and Lord Ashcombe performed a similar ceremony at Woodham, near Woking.

THE grand old parish church of West Ham has been reopened by the Bishop of St. Albans, after complete restoration. The Rev. C. E. Watney, after two years' work in the parish, is going out to the River Niger. The Church Hall was packed from end to end at a farewell meeting, when he was presented with a purse of money, a complete cooking canteen, and a medicine chest.

THE Bishop of Peterborough has subscribed £1,000, and the Duke of Rutland £500 towards increasing the incomes of poor benefices in the Peterborough diocese.

TYPHOID fever has carried off, two years after he took orders, the Rev. W. G. Selwyn, curate of Bishop Auckland, a grandson of the great Bishop Selwyn, who, after a distinguished career at Eton, and King's College, Cambridge, became private secretary to Sir Arthur Gordon (now Lord Stanmore), at Ceylon. He was one of the Castle students (commonly known as "Bishop's lambs"), and was ordained to the curacy of Bishop Auckland in 1891.

THE Bishop in Japan and Mrs. Bickersteth leave Liverpool for Canada on Saturday *en route* for Japan. It is understood that two new bishops will shortly be consecrated for Japan.

PROFESSOR JOWETT'S theological position has been less commented upon, since his death, than might have been expected, considering the odium which he, like his colleagues, incurred a generation ago as one of the writers of "Essays and Reviews." The Rev. E. C. Wickham has proved that the late Master's father was not, as some biographers have stated, an utterly obscure country clergyman, but a man of some literary ability, while he was at the same time a firm adherent of Evangelical doctrines. His son early abandoned the teachings of his youth, if he had ever cordially accepted them, and from a time to which the memory of Oxford men runneth not to the contrary had been known as pretty much of a Rationalist. The "free handling" of sacred subjects which the Essayists and Reviewers proposed to themselves was precisely the process which Mr. Jowett had applied to such subjects long before he produced his contribution to the joint work which brought him into so much disrepute with orthodox people.

A WRITER in the *Guardian* says with truth that Jowett's religious position was remarkable and hard to characterise. "He had a profound reverence for religious devotion as bearing fruit in practical life. He turned sharply once on an undergraduate who spoke slightingly of 'old-fashioned Evangelicals,' with 'I think in many ways they were the salt of the earth'; and Catholic devotion attracted him a good deal on its practical side. He sighed for what is impossible—a Church developing the practical spiritual life without insisting on theological doctrines and Redemptive facts. In the region of the latter he was profoundly sceptical." On the other hand, we are assured that he had no doubt about the fundamental ideas of religion. "He had no sympathy with scientific agnosticism, or the profound doubts which, apart from the revelation of Redemption, are raised in most thinking men's minds about the love of God. He thought you could trust the human heart not to abandon belief in God and His love, or human immortality."

THE total number of members' tickets sold for the Birmingham Church Congress was 6,392, in addition to 1,287 platform tickets for the working men's meetings. At no previous Congress have the tickets disposed of reached even 5,000, except at Manchester in 1888, when the number was over 6,000.

THE PARLIAMENT OF RELIGIONS.

THE Parliament of Creeds at Chicago, at which the Archbishop of Canterbury thought it unnecessary for the Church of England to be represented, is no doubt one of the most extraordinay events of an eventful age. It came to an end on September 27th without a single hitch, without a blot on the general feeling of brotherhood and harmony, after seventeen days of incessant sessions—a fact unparalleled in the history of the world, and certainly impossible twenty-five years ago.

No one who was present, and who witnessed like ourselves the huge Columbia Hall crammed like a beehive night and day for two and a-half weeks with hearers of all ranks, ages and opinions, can doubt that, in spite of empty churches at home, people are willing to listen when there is anything to hear. And no one could mistake the solemnity with which the American people regard this initial endeavour to federate the religious thought of the world. More than once Americans of the highest culture spoke to us of the Parliament, and with tears in their eyes, as "the most important religious event since the Coming of Christ." The school girls cried off their classes, the salesmen left their counters, the rich left their velvet homes to sit from morning to night listening to speeches good and bad, long and short, on every conceivable subject relating to religion, from the divinity of our Lord to arbitration and polygamy; and though the heat was tremendous, no one left the hall till the end of the session, and there were three sessions a day, including Sunday. That the Americans as a body are more thoughtful as well as more liberal, more solidly religious we had almost said, no one who has been with them in their homes can deny. Probably every creed, almost every sect, had some sort of representation at Chicago, and Buddhist, Brahmin, Confucian, Moslem, Jewish and Christian prelate stood side by side on a common platform, all robed in their official robes, intent on vindicating the triumph of brotherly love over religious antagonism, and to promote the cause of international peace. Not to seek the points of difference, but to emphasize the points of common sympathy, they came, nor was the Congress a mere mutual admiration association, for the heart spoke and truths were told, though courtesy was not forgotten. Some of the churches were represented by women. It is noteworthy that the *only church conspicuous by absence was the Church of England.*

"I do not understand," replied the Archbishop of Canterbury to his invitation last spring—and if his Grace had said no more it would have been all the better, for it was probably neither more nor less than the truth, but he did say more.—"I do not understand how that religion (Christianity) can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members, and the parity of their position and claims," etc. Did his Grace think that the religious discussions were wanted to adorn a booth in the World's Fair? or did he really not think at all? Anyhow, after his unfortunate utterance, courtesy discouraged the appearance *ex officio* of English clergymen. The Rev. H. R. Haweis was the solitary beneficed parson who dared to resist an implied command from a motive higher than courtesy, and deliver a semi-secular and sympathetic oration on Music and Religion. Meantime, Dr. Benson's affront was good humouredly received by the nation who from the first convened the Parliament in the most reverent and tolerant spirit, and the sneer disregarded by the millions of intellectual Orientals who look upon Christianity as the small sect, which numerically considered it is, and a sect of that sect as entirely unimportant; hence a jar was avoided.

A nobler view than the Anglican Primate's was taken by the Roman Catholic Church, which, of course, was fully represented. "I am the Good Shepherd," wrote Cardinal Gibbons in answer to the invitation, ". . . there shall be one fold and one Shepherd." "Nothing," said the Bishop of Vincennes, "justifies the violation of the precept of charity." Noblest of all was the quotation by that "poor heathen" the brilliant Swami Vivekinanda, from the "Bhagabat Gita," from which the narrowest Christian can learn a lesson—"*I am He that am in every religion like the thread which passes through a string of pearls.*"

Not the least remarkable event was the way in which the huge mixed audience received one splendid speech from the above accomplished Hindu, in which he hit the Christians as they appear to him in India very hard indeed. He showed how the skeleton of his religion resembled the skeleton of ours. He contrasted the effects of Christianity on our lives with the influence of their religion upon them, and if he held a brief, he was scarcely unjust. He had a calm, haughty face, precisely like the colossal heads of Buddha in Japan and India, and as he warmed in describing the very varied advice and inducements held out by Christian missionaries for purposes of conversion, many heads were hung, and again and again the light sprang into his face as he flashed round upon the many notable men and women on the platform. "Brothers and sisters in the Lord, the 'mild Hindu' refuses Christianity on such terms." "Leave the 'poor heathen,'" he cried out in a magnificent peroration, "to the religion of his fathers until your religion is honester than his, your commerce purer, until the 'religion of love' does not butcher her best men, and breed myriads of sentient creatures to bleed to death, and then eat—until your civilisation does not harbour twenty thousand prostitutes in a single city, and until your priests permit no desperate and homeless criminals to sleep nightly in your icy streets, to die in your streets, till you have no poor, till your men no longer cheat our men and debauch our women, till you practise the altruism you preach, till you keep your own laws. We may not be Christian, but we are consistent; we may not be enlightened, but we are true to our ideals. You say, 'Believe on the Lord Jesus and be saved.' We see what your Prophet has done for you. *Brothers and sister in the Lord, the 'mild Hindu' refuses salvation on these terms.*"

"*C'etait magnifique, mais ce n'etait pas la guerre,*" perhaps.

There was a dead silence when the "mild Hindu" sat down, and then a burst of applause, for the English conscience is sound, the English heart generous when roused by a noble rebuke and an appeal to justice and reason. In spite of some hard hits, the mutual temper and attention were admirable throughout the Congress under Dr. Barrow's able presidency, and it is to be hoped and believed that, in spite of the Primate's prohibition, Christians may have learnt something of the brotherhood of man from the great

Oriental faiths, whilst our Eastern brethren may have taken back with them to the ancient Oriental fanes some new perception of the fatherhood of the Christians' God, and the growing Christian desire to know and help, and not merely to make use of the members of alien churches.

Federation is indeed the note of the present day, co-operation the principle which is permeating the labour question, the prison-reform question, the woman question, and all moral and spiritual progress. It fills the very air. The public are trying to take larger views of the great scheme of creation, and seek the union of classes and nations, the relief of human and sub-human life and common suffering. If the clergy, who were meant to be the leaders of such movements, would recognise the magnitude of the work that wants doing at home, if they would realise the forces at work, the power of co-operation, the palpitating need and craving for new breadth and vitality in religion — if they knew, especially the country clergy, how increasingly they are regarded outside England as the apostles of indifferentism, even when their lives and their teaching harmonise, there might indeed be less apparent proselytism for a season. There would be less talk about "dissent" being "displeasing to our Lord," and more work to justify the public trust in them. There is a crying need for some federal system of action within and without the Church; for some organised raid on crime, vice, suffering, and disease, in which the physician for the soul and the physician for the body, together with the administrators of the law, may take part, hand in hand, as brother officers in one regiment, leaving a larger proportion of present church work, only fit for women, to be done by the woman. The prevention of sin, the rescue from sin, the penalty for sin, cannot be dissociated when we really mean to destroy sin. It will never be done except by joint action, and the heart to sink minor differences and small selfish motives, and pull together. It will only be done in the big towns. In many country parishes, or the country without parishes, talents are being buried, hearts are being eaten out, for want of generalship or for want of enthusiasm, or even for want of clear vision and understanding. Strength is being frittered in puny parish interests, and in making work where no work lies, whilst the thought, the organisation, the telling work of the world —telling in result not in personal aggrandisement and in tickling rich communities—is being largely left to be done outside the Church, by science, by Mrs. Bramwell Booth, by mission-girls of sixteen in drinking haunts,* by "dissenters" in fact. Too many English vicars are Dr. Benson's *in petto*, and through mere insularity neglect to identify themselves with the great movements of the age, and only "laze along." When the use and meaning of co-operation and brotherhood are as well understood in the Church of England as they are in the English army and navy, when there *is* in fact a Church of England, the pioneer spirit will rush to the front and make a way; the worm will come out of his slot and push behind, the forces in all denominations will be utilised and regulated in a common work, and Christians shall not have to hang down their heads before the castigation of a Buddhist monk.

* An extraordinary instance of such a girl's redemption of half-a-dozen roughs was told at the Parliament of Religions by a London missionary woman.

Reviews and Notices.

"THE EXPOSITORY TIMES" October, 1893. Edinburgh: T. and T. Clark.

THIS number contains an extremely interesting account of Wendt on the Self-witness of Jesus, by Professor Orr. Wendt's position is, practically, Unitarian, and we were interested to observe how, like Dr. Martineau, Wendt also is compelled to reject large portions of the Gospels. "He has," says Professor Orr, "to cut out in order to preserve the person of Jesus within the limits that he recognises. He has to prune down the sayings of John regarding the Sonship and the pre-existence, has to explain away the fact of the Resurrection, has to evaporate into a truism the sayings about the Second Advent and the claims of Christ to judge the world, has to put a weak and arbitrary sense on the passages connecting the forgiveness of sins with His death." This is very instructive; Unitarianism, in point of fact, has to write a Gospel for itself.

We have also received from Messrs. Nisbet and Co. the October number of *The Thinker*.

"THE EXPOSITOR." October, 1893. London: Hodder and Stoughton.

THIS is an unusually good number of the *Expositor*. Almost every paper is of value to the Biblical student.

Mr. Conybeare very ingeniously conjectures that Aristion, the master of Papias, was the real author of the last twelve verses of the Gospel according to St. Mark. What little evidence there is has been very skilfully brought together by Mr. Conybeare. But, after all, the amount of evidence is very little. One remark may be new to some of our readers, as it was to us. In verse 9 there is a varied reading, which perhaps represents originally τὸ ζ' δαιμόνιον. "The seventh devil was the devil of sexual irregularity, as we know from the Testament of the Twelve Patriarchs," says Mr. Conybeare.

Archdeacon Farrar has a very able paper entitled, "Was there a Golden Calf at Dan?" The Archdeacon answers, No; it is never either referred to or condemned by any of the prophets, except, perhaps, Amos; it is not likely that *one* calf would have been put alone anyway; even if it were, it would not have been put in the extreme north of the kingdom; and the mistake has arisen in 1 Kings xii. 28-30 by substituting הָאֶחָד for הָאֵלֶּה.

Moreover, there was, as the Archdeacon points out, an image known as Micah's "ephod" in Dan, and a priesthood tracing its descent to Jonathan, the grandson of Moses (Judges xviii.). Idolatrous ephod-worship was very prevalent; see the LXX. version of 1 Sam. xiv. 18.

But *the* paper of the number is Professor Roberts' on the proper rendering of ἐκάθισεν in St. John xix. 13. He pleads that the verb should be allowed the active sense here which it has elsewhere, and that there should be substituted for the flat, bald mis-statement that Pilate seated himself on the judgment-seat, the graphic, vivid, true translation, he seated Jesus thereon. Surely any one with the smallest historic instinct must unhesitatingly say that Professor Roberts is right. The fragment from the apocryphal Gospel

of Peter makes the very statement. And so translated, the scene stands out with a new and a terrible light! Pilate's effort to release Jesus; the fury of the Jews at the "King" so presented; the emphasis of the "Away with Him!" the meekness of the Divine Sufferer, are all made more intensely real. It is marvellous to us that the Revisers missed it. We are greatly indebted to Professor Roberts.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 31.—"Paul at Ephesus" (Acts xix. 1-12). Introduction: What a glorious fact that God's people may take courage under all adverse circumstances which they may be called upon to experience. Let such as may be called to pass through severe ordeals of afflictions. learn that God will teach, guide, and lead us into all truth, if we look to Him. His word is sure, and heaven and earth will rather pass away than His word:—

I cannot read His future plans,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

The great Apostle to the Gentiles practically and experimentally learned that in all his hardships, both by sea and land, among many enemies and opponents, in his promulgation of the Gospel of our Lord Jesus Christ, he knew in whom he believed, he fought a good fight, and endured to the end by giving up his life for the sake and testimony of our Lord Jesus Christ.

Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble at the brink
Of any earthly woe.

We may consider briefly a few lessons from this subject. 1. God will guide and direct in all things. In all matters, whether pertaining to this mortal state or things concerning the soul, we should ever look to Him that He may be our unerring guide. There are many that give very little heed in matters concerning their earthly avocations and duties. But it is important we should seek the help of God, that our minds may be thus brought in contact with Him who called us into existence, that He may be our leader and guide in all things.

Precious promise God hath given
To the weary passer-by:
On the way from earth to heaven
I will guide thee with mine eye.

2. God will guide into all truth. He guided Paul in a remarkable manner, and was with him and gave him great demonstration of this in the manner and way He led him. There are no mistakes by God; He is able to lead with unerring accuracy; but we must abide His word and follow Him:—

Safe within the fold He leads us,
He the Shepherd, we His own;
And as Him the Father knoweth,
Precious thought,—of Him we're known.

3. God will guide and give us wisdom. How important we ask God for wisdom to guide us over life's troubled sea, especially at the present time, when there are so many introductions and attractions of modern invention, even regarding religious questions, that we absolutely need that wisdom which cometh down from above to guide us with discretion and in accordance with the Holy Scriptures. There are many who are leaders at the present day whom I fear are not guided with the unerring wisdom from heaven. Thus they are, to a great extent, blind leaders of the blind. St. Paul was taught by the Spirit of God; thus in all his letters they demonstrate a keen philosophic interpretation of God's will with no uncertain sound. 4. God will help and comfort His people everywhere. What a glorious consideration that God can be present and with His people, no matter what geographical circumstances it may be, and no matter what nationality; for with God there is no respecter of persons, for He is the Father of all, from the meanest beggar that walks our streets to the Queen on the throne. What glorious news this is that earthly distinctions are no passport to the heavenly city. 5. God will supply every need; look to Him. History furnishes many conclusive demonstrations that God has supplied the needs and requirements of His people. They are not left disconsolate, and although they may apparently, according to the world's verdict, be forsaken, and exclaim, "Where is now thy God?" yet His people have been able to rejoice even in tribulation. Yes, even at the stake, when their poor bodies have been circled with the flames, yet they have exclaimed, "None but Christ! None but Christ!" God will comfort His people under all circumstances. Of this we have abundant proof in history and revelation, and also regarding ourselves as a nation. Of course there are times when, nationally speaking, there are things done and enacted which, I fear, are not as they should be, and, perhaps, not according to Christian principles and jurisprudence. Yet, the fact is unaltered that, under the most adverse circumstances in which God's people may be placed, even then God is able and can comfort His people. St. Paul experienced this and many others in Holy Scripture.

If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labour,
Many a tear.

May we thus cling to Christ, come what may, and thus bravely do our Master's will, and look, like Paul, for an imperishable crown. Yes—

Hold Thou my hand, that when I reach the margin
Of that lone river Thou didst cross for me,
A heavenly light may flash along its waters,
And every wave like crystal bright shall be.

—THOMAS HEATH, Plymouth.

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Young, Very Rev. Philip, Dean and Rector of Christ Church Cathedral, Nassau ; Rector of Stoke Dry, Uppingham.
Young, Rev. Samuel Martin, M.A. ; Licensed Preacher in the Diocese of Carlisle.

CLERICAL OBITUARY.

Hopwood, Rev. Frank Edward, Rector of Bury, and Hon. Canon of Manchester Cathedral, at Colwyn Bay, on the 10th inst., aged 50.
Terry, Rev. Douglas, at Bridport, on the 9th inst.

THE REMARKABLE CASE OF MR. THOMAS WAKEHAM.

Mr. Thomas Wakeham, 32, Wordsworth-street, Hove, Sussex, writes, April 17th, 1893 :—"Two years ago I consulted you respecting my case, which you will remember was a very severe one, namely, lumbago, constipation, and extreme nervous debility. I am very happy to inform you that since wearing your Electropathic Appliances I have been a different man altogether. I have never suffered one day's illness except an attack of influenza, whereas before I was continually laying up off and on. I may add that I do not require any medicine whatever, so you see I have a lot to be thankful for."

Thousands of men and women in all parts of the world have been relieved in a similar manner. Call, if possible, and send at once for pamphlets, which may be had post free on application to the Medical Battery Company, Limited, 52, Oxford-street, London, W.

IMPORTANT TO LADIES.

Delicate ladies who are troubled with Internal Weakness, Hysteria, "Weak Back," Organic Disorders, or ailments peculiar to their sex, should call at the Electropathic and Zander Institute, 52, Oxford-street, London, W., and avail themselves of a free personal consultation. Experienced ladies are in daily attendance, who will furnish callers with the fullest information regarding the wonderful curative properties of Mr. Harness' world-famed Electropathic Belt Appliances and Treatment. Those who cannot call should write at once for a new medical work for ladies only, entitled "Ladies' Ailments," and they will then know how to speedily cure themselves without physic. A copy of this interesting brochure will be sent (under cover) to any address, free by post, on application to the Lady Superintendent, the Medical Battery Company, Limited, 52, Oxford-street, London, W.

A COMPLAINT OF FASHIONABLE AND BUSINESS LIFE.

The disease known as Nervous Exhaustion is to be found very much more frequent in towns than in the country—in intelligent and cultured people than in the lower classes of society. Still it is also to be noticed in those centres where daily privations are added to the hard necessities of insufficiently remunerative work, and thus increase the chances of exhaustion ; it is, moreover, observable among workmen physically over-driven through the special conditions of night work. Briefly, wherever the struggle for existence is keen, and wherever it is carried on with all the refinements of civilization, there we find the disease develop and make progress.

"Young people from high schools, who are placed at the head of large factories or important businesses, and who weary the brain by combinations of figures ; those who speculate on the Stock Exchange, risking their whole fortune from one moment to another ; and those who pass their nights in unrest or in debauchery, often become victims to this affection " (CHARCOT). "Again," says BOUCHUT, "it is the complaint of the ambitious, who desire too quickly to achieve success, and that of men of letters absorbed in work or in meditation ; it is, finally, one of the results of the fever of modern minds carried away by the thirst for gain and material enjoyment."

A great number of methods of treatment have been tried in vain by sufferers, but there is only one method that gives reliable results—it consists in restoring to the nervous system by means of its natural stimulant electricity. It is a disease of business life and fashionable life that is only too well known, and sufferers should remember that no institution in the United Kingdom is so ably equipped to combat the disease as the Medical Battery Company's Institute, 52, Oxford-street, London, W. ; and that no appliance can compare with Harness' Electropathic Belts for the alleviation of nervous and organic disorders.

The Church of England Pulpit.

CHURCH WORK: ITS METHODS AND AIMS.

By the ARCHBISHOP OF CANTERBURY.

Sermon Preached before the Birmingham Church Congress, at St. Martin's, Birmingham, on October 3rd, 1893.

"He went not as at other times to seek for enchantments, but he set his face toward the wilderness."—Num. xxiv. 1.

NO sculptor's hand has yet been nerved to eternise in marble the poet's vision of the Prophet

taking his stand,
His wild hair floating on the eastern breeze,
His tranced yet open gaze

following the

Giant forms of empires on their way to ruin.

No painter has risen to conceive the features and expression of such an one as Balaam. But three of our greatest philosophic preachers, and our greatest word-painter of Scripture, have each in their own unique fashion penetrated at least some of the secrets of that almost inconceivable character. Almost inconceivable for surely one dramatist only has ever lived who could really have traced all the windings of a spirit so lofty and so depraved, through light so intense, and through shadow so deathly. This was a man who would not for lucre or for influence disobey his conscience, yet laboured to corrupt his conscience. He saw the good and the blessing of goodness, yet longed and strove to transfer that blessing to the evil, and "paltered with eternal God" for leave so to bestow it. He saw that the endless victory must rest with the children of God, and he yearned to attain to it through a death like theirs; yet he set himself to defraud God of His children, and His children of their God, by the fiercest temptation of their flesh.

Such a man's confession of faith is more impressive than any martyr's. In the teeth of all his avarice, and all his lust of power, and all his willingness to break the vessels of mercy, to wreck souls and destroy bodies, he confesses unfalteringly what is good. He confesses what is strong. He marks unerringly where it is that the goodness and the strength of God's world are embodied and enshrined:—

God bringeth him forth out of Egypt:
He hath, as it were, the strength of the wild ox. . . . .
He shall eat up the nations . . .
Blessed be every one that blesseth thee.

By these magnificent marks he knows Israel—the Church of God—by its redemption, its silent power, its catholic reign, its universal blessing. He sees those marks upon the fugitives' camp below him. "He went not as at other times to meet with enchantments, but he set his face towards the wilderness." Who would not weep for him? For a short space, in his wild tempestuous tramp from altar to altar, he did not go out to meet the disbanded, wandering, lonely powers that were "walking through dry places, seeking rest" in just such a soul as his; but he looked with a still, entranced, yet open gaze towards the desert, where, with its little central tabernacle of wood and curtains and skins, and its simple sacred ensigns, lay, in orderly lines of mere tents, the Church in the Wilderness. He looked and he understood. Their history, their order, their progress thus far, in spite of all their sin, was the assurance of their future. "Balaam lifted up his eyes, and saw Israel abiding in their tents, according to his tribes, and the Spirit of God came upon him."

Many a man of to-day may look out on the world and be reasonably troubled and divided by what he sees. With a spirit wholly unlike the spirit of Balaam, with a pure conscience and an earnest will, he may wish nothing but that good should prevail, and yet be uncertain, at least for a time, as to which of several causes he may most wisely favour or follow. He looks on the Church; he sees much division, selfishness, blindness. He looks on the world; he sees so many good things in progress, so beneficial, so well worked; the politics of the day so concerned with social problems—and those politics not religious. He doubts whether to surrender himself to the material advance of men, to their visible well-being, and to take no interest, or even an adverse one, in that which claims to embody the spiritual.

To the modern watcher, as to the ancient one, "enchantments" present themselves—not evil spirits indeed—but fair forms which offer to do more for the mind of man and for his happiness than is to be found in all the practices of religion. What miracles has chemistry wrought and electricity! What a power the capitalist and the financier wield! What is so worthy of the highest mental application as the life of politics? What has religion to show comparable to these things? Her miracles of art belong to the past as do her miracles in the forming of the nations; she does not draw genius into her service as once she did; she is not affecting the heathen world as she did when temporal power was on her side; and as for the very characters of religious people, are they so much higher than all others?

The world's strength comes out every day in contrast with the Church's. Why should not the reasonable man go out to meet with what is so beautiful, so strong, so enchanting in short, and

turn his eyes away from the poor pilgrim that is struggling on through the wilderness.

How can any—how can I look on this strong city of the Midlands and not feel the enchantment? How was it growing when I knew it for fifteen years of happy days near it, and all the keenest interest of school life within it. The dark haze of countless industries ever hanging over it, pierced by spire and dome, and the solemn music of its great hall, and the noble roofs from which the look and memory of penetrating, scholarly wisdom and aspiration will never be parted. Ever so long ago we were citizens of no mean city.

How was it growing then with its intense interest in the affairs of the nation. How has it grown with unceasing public spirit until in constitution and in fabric it stands a new city.

And is not all this very good? And are the powers that so work, enchantments? The answer is, we may make them so if we will. And under certain conditions they are. Under other conditions they are the outworks of the Kingdom of God, and may represent to us nothing but the kingdom; the true royalty of this world on its way to become the kingdoms of our Lord and of His Christ.

We read the other day of two great statesmen, contemporaries of our own, the steersmen of England and France; we read how "Each had a profound and half-scornful sense of the comparative triviality of even the most important affairs with which they had to deal." Not that they withdrew one effort of thought, one particle of devotion, from the diplomatic and political intensity with which they served their commonwealths; but there was one pervading thought with each of those men, more serious than the most serious reality besides. It was the ever-present sense of God in history.

To them (and I trust to us) the history of the Church is much more than the internal history of any limited bodies so called. We see the Church working far beyond its own borders and outlines, as they could be mapped by any mortal hand. We see the spirit which is in it from Christ touch and move and animate those who do not love it, and who disown it. There is an atmosphere of the Church, which is blown abroad and breathed by circles far away from the centre.

And so with that beloved Church which is holding one of her free festivals of thought and speech this week, a festival which bids us look before and after. Any open-eyed man who looks from the high "watcher's field" can see what she is, and read her story. Is she perfect? No. Has she never murmured, never looked back to Egypt, never doubted, never fallen under temptation, or known the day of provocation, or the day of strife? She has erred, it may be, in all these things. But does that make any difference as to her being Israel? Did it make any such difference in old Israel? She has sinned, she has suffered, she repents, there is atonement for her, and she advances still. She has had her own marvellous deliverance from Egypt. If Pharaoh seeks to overtake her, it will be the ruin of Pharaoh.

Every evil she has been through, every peril has its keen lessons not only for her, but for all. They are welcome to them. She has attained a larger notion of unity than was ever in the world before. Schools that rise in her now, however sharp their watchword rings at first, sink back into her and enrich her. Every independent line of truthful faithfulness has been seen to be a ray from the Father of Lights.

To the same open-eyed watcher (Christian or not Christian) it is not matter of controversy, it is matter of sight, that the real struggle lies still between the principle she represents and the principle represented by the Roman Church. Only the other day a learned and travelled observer commented shrewdly on how, in spite of keenest diplomacy, the English principle is visibly prevailing East and West. The issue is a great one. It includes the whole question of what the Scriptures are to be to the world and Church of the future. The power of the Bible is the thing that is really involved. It is on her missions also that the formation and existence of national Churches turns. And it is on her method of dealing with oppressed and overshadowed Churches that the resurrection of the whole East through the revival and purification of Eastern Christendom depends.

At home. It is on the faithfulness of our Church that the whole religious dealing with the poor, and with those next to the poor, hinges. The poorest regions, thank God, are almost wholly left to us; our young men can live and work in them in the spare hours of their professions; women's whole lives be vowed to them; our richer parishes can take our poorer into partnership; labour is given for love which no gold mine could purchase; we can invade them with a trained army recruited from themselves. They are ours, if the rich but realise what the poor are to them even selfishly; and how much more if the doctrines of "unselfishness" and of sacrifice continue the new progress they have begun to make. What has to be made up is terrible; what accumulates in a single year is terrible; but it is our Church which has entered on the task. Thus the World's interests through heathendom, the Nation's interests through its poor populations, but no less the highest interests of religious science, are vested in the Church of England. The present field of religious science is criticism. Till criticism has been carried farther, many great questions pause for their final answer. For learning and for intrepidity, and for reverence—the three essentials of true criticism—we look to the school of Jerome, even as it lives

here and now. Our scholars have not been afraid of German method; they have studied it and applied it, but they have brought also a reverent sympathy into the study of literatures and peoples —a reverent sympathy, without which no record can be interpreted, still less the living, mighty, burning heart of Israel, to which the oracles of God were committed.

Again, we should be either unjust or blind if we failed to recognise the beautiful work which has been done at our doors by Scottish and other Protestant divines, and (even as to the deepest doctrine of our faith) close at our own side here in Birmingham. We find a revelation in those facts. We see a blessedness of unity beyond our power of expression. And then we modestly ask, What has the modern Roman to set beside this library of living theology? There is no doubt that this is strengthening strongest minds, and yet penetrating with its rills of comfort into far humbler regions of doubt and wistfulness and sense of need. The old divine learning of the Catholic Church has no successor unless it be here among us.

It is in no spirit of pride, it is in an abashed humility of crushing responsibility, that "we see our calling, brethren." We are bound to reckon out what the English Church at her present standing-point is charged to proceed with. Your own city to-day has not lightly conjured up these new scenes within itself. Why have you brought us all here, but that this time something serious, something real, something solid is to come of it—some energy to be born of reflection.

It thus becomes of first moment that we realise the character and temper of mind essential not only for head-workers but for the whole Church as working together with God. It is absolutely essential that there should be one true tone pervading all the energisings of the whole Church. Men the ablest, men the wisest, men the most diligent, cannot, isolated and unsympathised with, discharge the work which was committed to all. To all. He breathed one spirit upon all—all the Disciples in that upper room.

I shall venture to name three characteristic seals which must be imprinted on every work of our Church.

1. The temper of this hour is advertisement, self-publication, willingness to be paraded. No Christian work can be brought to good effect in noise and glare. The layman denies himself who denies that he has a place and work in the Church. We best see how little works can be done quietly if we mark how very quietly great works can be done. I will not invent a description to suit my meaning. I will take an historian's estimate of how two English statesmen, father and son, did their work in their great Elizabethan day:—

> The very ease and noiselessness with which, through their management, this nation took up its new position . . . . and passed safely through . . . most critical phases of its existence, have blinded men to the difficulty of the problems these men had to solve; and have equally blinded them to the industry, prudence, forethought, and moderation which provided for all contingencies and anticipated every difficulty.

We have reason to thank God that this is a kind of character which our Church has ever fostered and rejoiced in in the past. May no changes, no difficulties, no struggles against depression, lead us to self-assertion, or even to "apologia." May the English Churchman never forget that these are to be his graces—industry, prudence, forethought, moderation, noiselessness.

2. A second badge of Christ's. A seal for His Church's forehead. The stamp of unworldliness. The Church becomes the net cast into the world's sea; becomes the growing cornfield. Then, says Christ, she is for a while no more pure but mixed, and must be.

We may not break out from her. We may not begin rooting up. It is futile to attempt it. That brings a thousand losses. Still, no reproofs of breathing, living men are so appalling as the reproofs of the Pharisees. Yet these were not godless men. Not men without zeal for things divine. They were nothing but deeply, worldly religious men.

Now the world is Christianised. And we are ready to forget that, the moment it takes place, it means that much Christianity is external. We forget that there will always be a world, Christianised or not, to which we must be crucified like Christ, and the world crucified to us. We feel the world to be a reality, a power whose good things are delivered to us, as Canaan was to Israel. The Church becomes an element in the great world, not a witness against it. An element which gilds the world with peace, with beautiful worship. One part of the Church gives man a tradition to walk by concurrent with the very Gospel. Another silences much teaching that is offensive to leading men and to the power of the purse. Another makes a single dogma, and another makes a historical animosity, into a whole religion. And the world returns its complaisance and its animosities by smilingly withdrawing the Gospel from the young. All are sure marks of worldliness, all alike. And we cheat ourselves if we determine to read these tokens of Babylon in any one Church. No self-deceit more fatal. No reformation, no separation, no separation from separation will eradicate these marks of Babylon. Not the smallest sect is free from the worst symptoms.

There is no cure for worldliness but an unceasing struggle against the world-spirit. But it is a struggle to be waged first in hearts if ever it is to triumph in councils. We are said to yearn for unity; unity would come rapidly if we yearned as much for unworldliness.*

* See Auberle on the Revelation, 3rd section, ch. ii. 2, Development of Church and World in History.

"3. Lastly the third mark for our hearts to take is sincerity. I do not mean merely what has been well said that "Leaders should be men who fear to speak an insincere word and fear nothing else." In the Church rank and file must be sincere too. In political life many scruples are waved away, many high aims despised, many truths, many grave facts ignored.

We may lament it, but it is only by party that policies are worked out, and the compacting of a party demands the sacrifice of the purest ideals. But in the Church that may not be. Even in order to gain for the Church the fullest strength of a party her members may not be called upon to make that sacrifice. That he has a conscience to listen to, is to be kept before every man, and it is only by the development of individual ideals that the great achievements and conquests of the Church have ever been made. The self-surrender of a man or woman to one great vision has founded everything that has been noblest and saintliest in her. In the politician such surrender to a vision would be a crotchet; the ruin and breaking up of his party.

But if the Church cannot assert herself as a party in the country because of the forsakings and the adoptings, the trimming of politics and the compromises and the insincerities which would be involved, what shall we say of the formation and fostering of parties within the Church itself? Alas! the uncharities which here appear and are flagrant, and are justified in language more bitter than the world uses, are a daily violation of the first law of Christ. One knows what one is sacrificing when one casts one's lot in with the whole Church for the sake of charity. One has no idea of what one will sacrifice before the end if for the sake of our party we begin with sacrificing charity. There is no half-way house to stay in. The sincere independence which comes from the sincere adherence of each to Jesus Christ Himself, will make us far stronger in God's hand for God's great purpose for the whole world than any discovery of a watchword.

That glorious purpose seems to our eyes (if we may humbly say it) to spread out before this century three nearly boundless fields. The exhausted soil of heathenism; the wilderness of the poor; the rich-rewarding harvest lands of Scripture. For what diversity of genius there is opening here. There seems, too, to be three tempers, or qualities, which, if they animate our Church, will plant all our forces to the best advantage. Quietness amid extreme activity; unwordliness, which alone uses the world's gifts to lasting purpose; sincerity, which relies on the presence of Christ as stronger than all the combinations of party.

To some the opposite seems a wiser and a wider recognition of "things as they are." Keep within bounds, but for quietness read impressiveness; for unworldliness take policy; for sincerity take diplomacy.

The Church in her long history has felt the spell of those great instruments and used them—impression, policy, diplomacy—to the full. She has known the spell, the excitement, the success. They are attractive still to the eager Churchman. They are full of romance, and brilliance and enchantment.

Be it so. We will go no more out as at other times to meet with enchantments. We set our face towards the wilderness.

"THE THINGS WHICH EYE HATH NOT SEEN NOR EAR HEARD."

By the Rev. G. JANNINGS, M.A., Rector of Warmsworth-cum-Edlington, Doncaster.

Sermon Preached in Thorne Church, Yorkshire, on Sunday, September 3rd, 1893.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for Him that waiteth for him."—Isaiah lxiv. 4.

THE Apostle St. Paul evidently had an eye to this passage of the prophet Isaiah in the second chapter of his first Epistle to the Corinthians, where he says, "But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." It will be observed that these words, which profess to be a quotation, being prefaced by the phrase "as it is written," do not correspond exactly, but only in a general sense, with the words of Isaiah. The reason is that the quotation is made (as is usually the case when the Old Testament is quoted in the New), from the Greek Septuagint version of the Old Testament Scriptures and not from the ancient Hebrew. The Septuagint version—so called from the Latin word *Septuaginta*, which means seventy, because seventy learned men were said to have been engaged in the translation of it—is a Greek version of the Old Testament Scriptures made between two and three hundred years before Christ, for the use of the Hellenistic Jews, *i.e.*, those Jews who spoke the Greek language and had lost the knowledge of the ancient Hebrew. This fact—I mean that it was thought worth while to take so much pains and trouble to translate the Scriptures from Hebrew into Greek—shows how highly the word of God was valued, even in that early age. After quoting the text as it is rendered in the Septuagint version of the prophet Isaiah, the Apostle goes on to say, "But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." And no doubt the spirit which was given in such abundant measure to the great Apostle of the Gentiles, did

enable him to realise far more fully than we can hope to do, the surpassing excellence of the things which shall be hereafter—the glory and happiness which will be the portion of the true believer in a future state. That this was really so—that the great Apostle had, I mean, a clearer perception than ordinary Christians can expect to have, of the supreme blessedness of the inheritance of the saints in light, we may gather from the language which he uses elsewhere, as, for instance, when he says in his Epistle to the Romans, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But although it be true that the things which God hath prepared for them that love Him are more fully revealed to men since Christ came than they were to holy men of old, than even to those who, like the prophet Isaiah, spake as they were moved by the Holy Ghost, it is still true that the things which God hath prepared for them that love Him, will surpass all that we can imagine or desire—that "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."

And when we try to think of the things which shall be hereafter, it may perhaps sometimes occur to us that all will be so different and strange, so unlike anything that we have been accustomed to here on earth, and this idea may possibly have a disheartening and depressing effect upon our minds.

But granting that all will be new and strange, will it not be a strange delight to find ourselves immortal, to feel that mortality has been swallowed up of life. What a delightful and inspiring thought it will be to reflect, this blessed and glorious state in which I now find myself, is to last for ever. That relentless tyrant, death, the King of Terrors, as he is often called, will never again have dominion over me. He is the last enemy, and his power is now for ever destroyed. And what a joy it will be to know and be assured that we shall never again be parted from those we love. And they who will be with us there, who shall be accounted worthy to obtain that world and the resurrection from the dead, will be such as are fitted to call forth our deepest affections. We shall have the constant companionship of the angels of God who have never fallen from their allegiance, and of the saints of all time—the society of many whom we have known and loved here on earth, their faults and failings done away, their loveableness having become more loveable, and their virtues perfected. What imagination, again, can conceive the glory of the spiritual resurrection body. How great will be its beauty and its power! How glorious its freedom from the possibility of pain, of sickness or infirmity, of fatigue or decay! How glorious, too, to be able to move with rapidity and ease, perhaps on angel-like wings, from place to place!

How greatly, too, will our knowledge and our powers of comprehension be increased. Here there are many things hard to be understood, which perplex and puzzle us. Here we know only in part, but when that which is perfect is come, then that which is in part shall be done away. Here we see through a glass darkly, but then face to face, and shall know even as we are known. And above all, there, in that blessed place, there will be no evil heart to battle with, no temptation to resist, no liability to fall into sin. What a joy this will be to the redeemed and ransomed soul! Here the sense of sin does not greatly trouble us, because we are so slow to perceive its bitter and evil consequences; but there we shall be better able to understand how irretrievable would be the loss, if sin were unrepented of and unforgiven. The consciousness that temptation will no longer harass us, that sin will never again defile us, will be one chief element in the happiness of the redeemed. Raise our expectations, however, as we may, the reality will far exceed them all, for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."

But the truth is that we think of these things far too seldom and too little. We do not comfort ourselves, as we might do, under our cares, disappointments, and troubles, with the hope of good things to come. We are, for the most part, so absorbed with our worldly pursuits and pleasures, that the things of a future life rarely enter our minds.

No doubt the fact that we are unable to form any very definite conception of our condition in a future state has a natural tendency to disincline us to think very much about it, not to mention that things visible and tangible, and the various interests and occupations of this life are constantly forcing themselves on our attention. But although we are unable to form any very clear notion of the things that shall be hereafter, it is something to be assured that they will exceed all that we can desire, and we are distinctly charged to "set our affections on things above, not on things on the earth," which must surely mean that we ought to live mindful of death and of eternity, and that we are to have a view to that world which is alone eternal and unchangeable, believing that God's gracious promises will be more than fulfilled, and that although it doth not yet appear what we shall be, yet that when Christ appeareth, "we shall be like Him because we shall see Him as He is." So that to set our affection on things above is not to be trying to picture to ourselves the things which shall be hereafter, which indeed we cannot do, for it hath not entered into the heart of man to conceive them, but by setting our affection on those qualities, by cultivating that temper and disposition of mind which will make us "meet to be partakers of the inheritance of the saints in light." Whilst then

we settle it as a fixed principle in our minds that the things which God hath prepared for them that love Him do indeed exceed all that we can imagine or desire, we are not to think that we do well to cultivate a spirit of dreamy abstraction from the things of this mortal life. No! The best way of preparing for a future state of blessedness is to try to discharge faithfully, and in the best manner possible, the duties of our several stations. This life is our school of discipline in which we are to prepare for the great future which awaits us beyond the grave, and the plainest proof that we have an eye to that great future, and are living and acting with a view to it, is that we are trying, by the help of God to overcome our known faults and besetting sins, and that we show kindness and love to those around us, especially to those who belong to the circle of home, and are connected with us by the ties of affinity and blood. A husband or wife, *e.g.*, who tries to be forbearing, affectionate, and kind—a son or daughter who tries to be helpful and useful in the house, and to save their parents anxiety and trouble—a master who is just and considerate towards his servant—a servant who tries to do his duty faithfully and conscientiously, who takes care of his master's property as he would do if it were his own, "with goodwill doing service as to the Lord and not unto men, doing the will of God from the heart"—all these are in point of fact setting their affection on the things above, and great will be their reward in heaven, such as "it hath not entered into the heart of man to conceive." Not that our poor and imperfect virtues can entitle us to so great a reward, for "we have all sinned and come short of the glory of God, and are justified freely by His grace through the redemption which is in Christ Jesus"; but the serious and earnest endeavour to do our duty may be taken as a proof that we have not received the grace of God in vain, that our Christianity is something more than a mere profession, that we are Christians not in name only but "in deed and in truth." We injure the cause of religion, we wrong our own souls, when we make a profession of religion which we do not endeavour to carry out in practice. As our great national poet says:—

> If our virtues
> Did not go forth of us, 'twere all alike
> As if we had them not.

It is our duty, we are commanded, to "let our light so shine before men that they may see our good works," not that *we* may be glorified, but that men may be led to "glorify our Father which is in heaven." For nothing more clearly proves that God is our Father and that we are His children, than that those who are the inheritors of a sinful nature should learn to hate sin, to love goodness, and to hunger and thirst after righteousness. Nothing does so much to convince the world of the truth and beauty and power of religion, as the sweetness and gentleness of those whose hearts the grace of God has touched,

> They shine like Moses in the face,
> And teach our hearts, without the rod,
> That *God's* grace is the only grace,
> And all grace is the grace of God.

And when the horrid suspicion sometimes flashes across our minds (the work, no doubt, of Satan, the great emissary of evil, the enemy of God and man), that it is too much to expect that the puny inhabitants of this little planet should be destined to live for ever, and that the Son of the ever-living God should have allied Himself with creatures so insignificant, it may serve as an antidote to the poison which the arch-enemy would fain instil into our minds, if we reflect, that the holy lives which have been lived through faith in the Lord Jesus would have been lived in vain; that the sufferings which martyrs have cheerfully endured for His sake would meet with no reward; yea, that the perfect life and the self-sacrifice even unto death of Jesus Christ Himself, would be of none effect, if there be no future life in store for the children of men. In such a case there can be no such thing as truth or justice anywhere. And since it is impossible to conceive of a God existing who is otherwise than true and just, the doctrine of the existence of a God must stand or fall with the doctrine of the immortality of man.

We are told that this is a sceptical age, that many of our foremost men of letters and of science are unbelievers, and the bold language which is held in some of our best-known periodicals would seem to justify the assertion. But certainly it may be said that there never was an age in which unbelief had less of reason on its side. The discoveries which recent years have witnessed, the application which has been made of the subtle forces of nature to the service of man, should be sufficient to convince us, that in the spiritual, as well as in the material world, there are wondrous things yet to be revealed. To quote the words of a writer in one of our best-known magazines, "Where the surprising march of invention and discovery will ultimately lead it is impossible to conjecture; what phase our planet is to present when it shall have been a little longer under their influence cannot be conceived. Fire and water! Electricity and steam! What bewildering ideas are ever connected with their mighty names! We involuntarily confess that the science of electricity is for the future, that steam is in its infancy; we know next to nothing of them, yet how gigantic are the swaddling-clothes of these infant giants! Every day, however, is extending our knowledge of them, and opening up startling revelations of their characters and tendencies." *

And if this be so, if things on the earth are so grand and wonderful, if God gives to men here

* Blackwood's Magazine.

below such wisdom and power, shall we not believe and shall we not rejoice in the belief, that He has indeed prepared good things in heaven for them that wait for Him.

Let us pray God to raise our expectations, and to increase our faith, that we may be made partakers at last of those things which "eye hath not seen nor ear heard, and which it hath not entered into the heart of man to conceive."

IT was announced on Saturday last that the Bishop of Hereford had not been at all well during the past few days, and had been compelled to keep to the house. He was announced to preside at an important Church meeting, but he wrote apologising for his absence, saying that he had been ordered by his medical adviser to remain indoors.

THE Bishop of Bedford has been visited at Folkestone by Mr. Vere Nicoll, his medical adviser, who finds that he is slowly but steadily improving from the effects of congestion of the brain which he had at Buxton in August. The rest necessary after such an attack prevents him from resuming any of his duties for at least three months; and at the same time his general condition presents no cause for undue anxiety. —*Times.*

ST. DEINOL'S Theological and General Library at Hawarden will be open as a place of study and rest, according to rules drawn up by Mr. Gladstone (pending the formation of the trusts), early in January, 1894. For rules and cost of accommodation apply to the rector, Hawarden. There are about 25,000 volumes, and those will grow in number. The library is at present a temporary iron building near the parish church. A convenient house close by will afford board and lodging at a moderate rate.

THE Bishop of Winchester presided at a largely attended meeting at Farnham on Thursday, the 19th inst., when Canon Hoste, who has been rector of Farnham for eighteen years, and is leaving for Meonstoke, was presented with a purse of about £300 and an album containing the names of over 600 subscribers, comprising all classes of the community. Referring to the unique advantage of the parochial system of the English Church, the Bishop warned his hearers against losing it before they knew what they were doing. There was no clergy in the world who surpassed in knowledge, ability, and diligence those of the great body of the English Church.

THE Rev. Henry Evington has, according to an announcement in the *Record*, accepted the Archbishop's offer of one of the new Japan bishoprics. "The other clergyman upon whom the Archbishop's choice had first fallen felt himself unable to accept the appointment. It is hoped, however, that the second Bishop's name may shortly be announced." Mr. Evington graduated at Pembroke, Oxford, in 1873, and after being at the C.M. College at Islington for a short time was ordained in 1874, when he joined the Japan Mission of the C.M.S. at Otaka. "Mr Evington has always commanded the entire confidence of the Home Committee and of his colleagues, whilst there is reason to believe that his acceptance will give pleasure to Bishop Bickersteth, to whom he has been examining chaplain."

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, OCTOBER 28, 1893.

MR. GLADSTONE'S LETTER TO MR. BLAKE.

EVERY marvel of invention that the world can show is said to be visible at the World's Fair at Chicago. It has remained only for Mr. Gladstone to produce his letter to Mr. Blake as the *couronnement de l'œuvre* His letter opens with an expression of satisfaction that Mr. Blake has undertaken to attend the gathering on behalf of the Irish people and their representatives. At present the Irish people and their representatives are divided into three sections and three sub-sections, all bitterly hostile to each other. They are :—

1. The Parnellites, a small and compact group of nine members, representing the extreme party in Ireland.
2. The McCarthyites or anti-Parnellites. For the purpose of convenience we may subdivide this section under the following heads :—
   - *a.* The Healyites or Ultramontanes.
   - *b.* The O'Brien and Dillon party.
   - *c.* The McCarthyites proper, including Mr. Sexton's following.
3. The Loyalists, who, by some unreasonable obstinacy, are the only political body in Ireland which remains undivided and steadfast in its opposition to the policy of the other parties.

Which of these does Mr. Blake represent? The Parnellites repudiate him; Messrs. Dillon and O'Brien would certainly decline to acknowledge him; Mr. Healy's men could never be represented by any one save only the patriot whose name they bear. Therefore Mr. Blake, it may fairly be assumed, is the representative, not of the Irish

people, but of section 2, sub-section *c*, of the Irish people.

L'appetit vinet ne mangeant. Evidently Mr. Gladstone had this truth in his mind, if we may judge by the liberal scale on which he proceeds to satisfy the digestion of the trans-Atlantic admirers. He says :—"After seven years of close and sustained struggle throughout the country, a House of Commons was elected last year, which has passed, after eighty-two days of debate, a Bill for conferring on Ireland the management, through a freely elected Parliament, of her own domestic affairs ; and then, at the close of next week, the Bill will be rejected by a majority of the House of Lords." The two misstatements, in the opening sentence of the above paragraph, are redeemed by the prophecy, pregnant with truth, which brings it to a close.

Mr. Gladstone, emboldened by the certain and immediate fulfilment of his prediction that the House of Lords will throw out the Bill, continues in the prophetic vein : "We shall know, the people of Ireland will know, the world at large will know, and even the House of Lords will know, that this rejection will mean no more than a dilatory vote." As a matter of fact nobody knows anything of the kind ; what everybody does know, however, is that, without any dissolution, Home Rule can never be passed into law ; and that Mr. Gladstone dares not face a General Election, being advised that his defeat is assured. The audacity, however, with which he forecasts the future, sinks into insignificance when he turns to the present, and turns his back upon the past, in the following paragraph :—"You are about to address Americans, who, in all ranks and in all parts of their magnificent country, have shown an active and almost an universal sympathy with Ireland, and more especially Irish-Americans, through whose energies and inextinguishable affection for Ireland has been effected the most remarkable oceanic migration ever known in the history of the world." Without these words it would be difficult to credit even the Prime Minister with sufficient ignorance of the present state of affairs in America, or, to give him his just due, for his power in ignoring the events of the past twelve years. The native-born American has little or no sympathy for the Irish-American, and would strongly object to be associated with him, either in a letter to Mr. Blake or elsewhere ; he is perfectly indifferent to Mr. Gladstone and his Irish policy alike, except in so far as he lives in hope that the establishment of Home Rule will be followed by a general exodus of the Irish from the United States, to battle with their compatriots on the field of plunder in the Emerald Isle. The energies and the affection of the Irish-American are so well known that it hardly seems necessary to refer to them, though to others less gifted with forgetfulness than Mr. Gladstone, their methods of demonstrating their love seem too much akin to that of the pious planter, who was wont to instil religious enthusiasm into his negroes with a cowhide and a ratan. Apart from such historical trifles as the Phœnix Park murders, and the dynamite explosions in London, the best evidence of the esteem in which Mr. Gladstone held the Irish-Americans, until the time when he discovered that their support was essential to the Gladstonian Government, is to be found on the pages of the Statute Book, where the Explosive Act, directed against the dynamiters, and the Aliens Act restricting the return of these gentry to the United Kingdom, bear eloquent testimony to the light in which Mr. Gladstone viewed their efforts before he found Salvation in Home Rule. If, however, Mr. Gladstone's memory is short, that of the Irish-Americans is long, and while they despise, they can well afford to laugh at the compliments of the statesman who formerly denounced them so bitterly, and now extols their affectionate disposition, and marvels at the facility with which, under the beneficent dispensation of cheap fares between Cork and New York, they pass to and fro between Ireland and America.

From this we pass, at once, to a comparison of the improvement in Ireland since the beginning of the century to the second reading of the Home Rule Bill. It is difficult to see why Mr. Gladstone should be at the pains to affirm this. Nobody, so far as we know,, has ever been concerned to assert the contrary ; but Mr. Gladstone has, perhaps unconsciously, but very justly, led us to the inference that the aforesaid march of progress and prosperity will certainly become a retrogade movement should his pet scheme ever become law. How far this advance on the part of Ireland is due to Mr. Gladstone he alone is competent to decide. The late Mr. Parnell was wont to attribute it to his own ingenuity in combining Home Rule with the land agitation. The physical force party, fortified in their belief by Mr. Gladstone's avowal that the Clerkenwell explosion rendered the disestablishment of the Church possible, are given to assert that dread of themselves has forced England to take heed to Irish wrongs. The sober-minded economist, who observes that throughout Europe a similar change for the better has taken place, holds that national causes, aided by increased means of communication with the markets of Great Britain, and the removal of vexatious commercial restrictions upon Irish products, has done more to effect this desirable change than any political nostrum. And, lastly, the peasant in the west of Ireland, whose reverence for Mr. Gladstone is limited, dates his prosperity from the advent of Mr. Balfour's schemes for the development of railways and fisheries. With respect to the change of opinion in England, upon which the Prime Minister dwells so complacently, we have only to say, that had

England known as much of his Home Rule scheme before the dissolution as she does now, the result of the General Election would have been very different. It is a significant admission on the part of Mr. Gladstone, that the majority in England stand in the way of his measure; and it is as comforting to us as it is as disquieting to him, for we know that every day his scheme is being exposed throughout the country, and that not only in England but in Scotland there is a steady growth of public opinion against his proposals. Mr. Gladstone closes his letter with the expression of a pious wish for the future conduct of the Irish nation. What better justification of his sanguine hope can there be than the spectacle of the Irish Parliamentary party divided against itself, and the divisions divided against each other? What better guarantee of their capacity to govern themselves than the fact that they are even now unable to agree upon so simple a matter as the conduct of the *Freeman's Journal*, or the disposition of money which has been lying for years to their credit in a Parisian bank? What better proof of the toleration with which Parnellites, anti-Parnellites, McCarthyites and Healyites are likely to treat one another, than the vituperation with which each section assails the honesty and ability of the others. An old Irish song says that "Dreams always go by contraries." Verily, Mr. Gladstone's dream of Home Rule would seem to be the embodiment of this article of the Hibernian creed.

THE PARISH COUNCILS BILL.

MR. JOSEPH ARCH has been reported in an Essex paper to have referred at Earls Colne to the above Bill, and to have bitterly attacked the clergy. "He said the charities had been used to proselytise the cunning old woman and the idle, drunken man. The man who could pull the longest face, and the old woman who could best tell the parson tales and slander her neighbour, had the charities; but the honest, industrious Nonconformist who dared to go to chapel with his wife and children on a Sunday, had no charity. The biggest humbug had the fullest portion. He assured his hearers he was telling the truth, as he knew from experience."

A few words may suffice to deal with this kind of public address. 1. We ask, if the charities of parishes had been used to "proselytise the cunning old woman and the idle, drunken man," where did these parties come from? If "proselytised" by parish doles, whose disciples had they been? Surely not those of the parish clergyman, or else how proselytised by him? And if they were proselytised by the clergyman were these the products of Nonconformity? What sane shepherd of a flock would care to gather in such scabby sheep? Surely they would infect the fold unless they got a plentiful dressing with moral "corrosive sublimate." 2. Then after a further photo of "the man who could pull the longest face, and the old woman," the prize slanderer and mischief-maker in the parish, carrying off the doles, Mr. Joseph Arch adds, "but the honest, industrious Nonconformist who dared to go to chapel with his children on a Sunday, had no charity." Well, we stop and think a moment. Do such usually want extraneous aid? But suppose they may want such, are the doles usually of such an amount in parishes that every one that is poor, or say, needy, or on the border grounds, can have a divide, without reducing each item to an atom? And further, may not the intended recipients be specified in the terms of the bequest, in such wise as to exclude all but church-going people from its benefits. Here, then, are two limits, viz., inadequacy in amount of doles, and restriction of the recipients. 3. "Thus," adds Mr. Arch, "the biggest humbug had the fullest portion." Of what, we must ask? Is it of talk, "of tales, nay, of slandering a neighbour," viz., the wretched parson. On him falls all the wrath, all the venom, all the vitriol. Wales is doomed as a section of the Established Church, and so the English parson is prepared for doom next.

But anyone who consults the returns in the *Record* newspaper, must see that the churchwardens are mostly associated in the distribution of these doles in parishes, nay, often act alone, and what care they for "the cunning old woman or the idle, drunken man," when there are more candidates than crumbs. 4. The distribution of alms and doles is the most thankless of all Church officers' duties. Early we read of "the murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Yet in those blessed days "they had all things common." How? In no other way but by voluntary contribution of what was in each one's own possession. We have not yet heard that the vicars and their wives are like Annanias and Sapphira. Yet, when doles are limited in amount and in destination, what is to be done? They must be either cut up into worthless fragments by compulsory division among all comers, or else the old ones cut off; or else, again, more doles must be given by those who want them for those they think worthy of the like and needing them. Now, which of these methods does Mr. Joseph Arch advocate? Is it the Christian one of adding to the amount to make it equal to the demand? Not a thought of this can be gathered from his address to the meeting at Earls Colne. What then does he drive at? Why, at a compulsory extension of the area of relief, that is, of those to be relieved in the parish, and this in the teeth of the two restrictions named. If this is Christianity, it does not look very like the apostolic specimen of it. If this is humanity, it does look rather too much like the humanitarianism of the socialists of France and Germany and elsewhere, who held property to be robbery, and therefore to be robbed. Did Mr. Joseph Arch never hear of the man so impressed with the charity sermon, that he borrowed five shillings from his neighbour, put it on the plate, and never repaid it. To be charitable at another man's expense amounts to what one cares not to put in words. But there is more of political fishing than of genuine fair play in all this, in view of an approaching general election.

It is hoped that "honest and industrious Nonconformists" will not take these remarks with any other result than to quicken their sense that "charity begins at home." In towns, at least, they pay their preachers, as a rule, so as to make them comparatively well off. And, much to their credit, this is so; but would it not also further redound to their credit to

create doles in the country parishes for whom they count their own. And is not anything at all more creditable for Nonconformity (so far as it is Christian and non-political) than charity, to the detriment of the pockets and stomachs of others? St. Paul has given a guiding on this subject. He writes: "Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth." Yes, here is the *rationale* of the whole affair on the positive and negative sides, viz., Christian honesty, industry, economy, and then charity. And not first defamation, then dishonesty, then bullying, then charity. This latter sort or series is a complete inversion of the Christian order of action and impulse, and a mere relapse into heathenism. But then we live in the Gladstonian era, the essence of which consists in buying votes by robbing charities, churches, and secular properties. Alas! for the Eighth Commandment in England till better times. The word "defamation" just used is to be taken in the constructive or inferential sense. Mr. Arch may have witnessed something like what he so spitefully colours up, but then it ought to be made known whether the conditions above alluded to did not operate on the doles in question. And further, this way of arguing is grossly inconsequential, and as such pointedly injurious. It is concluding "from the particular to the universal." And surely as "one swallow does not prove a summer," so *one Arch* does not complete *a circle* of proof.

CHURCH NOTES.

THE Parish Councils Bill is being discussed by the Bishop of London's wish in all the ruridecanal chapters of the diocese. The representatives of the rural deanery of Kensington had the measure under consideration on the 20th inst. The feeling of the meeting seemed to be that the Bill should not be opposed by Churchmen as a whole, if due security be afforded that it will not prove a disendowment scheme in disguise. This we believe is the general opinion in the diocese, so far as it has yet been made known, and it is one which will commend itself, we should think, to Churchmen all over the country. But if the Bill is to pass this year, it must be made perfectly clear that it will not touch Church schools and parish rooms, whatever may be its effect upon dole charities.

THE Liberalism of modern Oxford has been conspicuously illustrated this week in connection with the opening of Manchester College, which has been founded by the Unitarian body. At the luncheon on the 19th inst. there was a very considerable sprinkling of Dons, including some heads of houses and clerical professors. Nobody was surprised, we daresay, to see Canon Fremantle there, or Professor Cheyne. From Archdeacon Denison's point of view, the latter, at any rate, is hardly more orthodox than Dr. Martineau.

IT is satisfactory to note that the Lincoln Diocesan Conference has added its voice to that of Bath and Wells against a resort to the rates as a means of supporting Church schools, affirming that "the true policy" was that of redoubled energy, redoubled determination, redoubled self-sacrifice on the part of Churchmen to maintain the schools. That is really the true policy, although the *Guardian*, in recording the resolution, pours cold water upon it in such remarks as these:—"If it turns out that Church schools can be maintained on their present footing we shall be equally pleased and surprised. We only hope that the confident expectation expressed in the Bath and Wells Conference does not rest on an exaggerated estimate of lay liberality."

THE question of Re-union does not seem likely to drop with the Church Congress. The *Church Times* treats it, of course, from its own High Church standpoint, but sensibly, and in a friendly spirit nevertheless. "No one," it observes, "can read the address of Dr. Dale to the Church Congress, or the paper of Mr. Moule read at the Congress, without feeling that the spiritually-minded Evangelicals and Dissenters have more in common with us than appears on the surface, that they are coming to understand us better, as we hope we are coming to understand them better, and that misunderstanding is the chief cause of our differences."

THE vicar-designate of the new church of St. Peter about to be erected by the Duke of Devonshire at Eastbourne is the Rev. Hampden Gurney Jameson, who has been senior curate for many years of St. Saviour's in that town. Mr. Jameson's first curacy was in a London parish, that of St. James, Norlands, and for a short time he was beneficed in the city of Lincoln, but was compelled by reasons of health to leave the Midlands for the South. He is married to a sister of Miss Bayley, better known to novel readers as Edna Lyall.

THE Rev. W. Hay Aitken, who since his mission in the City has been conducting another at Dulwich, has arranged to hold a third at St. Martin's-in-the Fields from October 28th until Navember 13th.

WE are glad to learn that Canon Curteis is able once more to resume work. He preached at the Savoy on Sunday morning last.

THE Rev. John Henry Wynne, S J., whose death from an apoplectic seizure has just taken place at Beaumont College, near Windsor, in the seventy-fifth year of his age, was the third son of the late Mr. Charles Wynne-Finch, of Voelas, Denbingshire, and Cefn Amlwch, Carnarvonshire, by his marriage with Sarah, daughter and eventually co-heiress of the Rev. Henry Hildyard, of Stokesley, Yorkshire. He was born in March, 1819, and educated at Christ Church, Oxford. He was afterwards elected a Fellow of All Souls' College; but he threw up his fellowship on becoming a member of the Roman Catholic Church. He subsequently joined the Jesuits. The Pope conferred on him the title of a Docter of Divinity of the Roman College.

THE Vicar of All Saints', Margaret Street, has always something to say worth attending to in his annual address to his parishoners. Mr. Allen Whitworth touches this year upon the question which has lately been so prominent. With regard to differences within the Church, which cannot be overlooked, he urges upon Churchmen to make much of the unity in which they are all bound together. "Let nothing," he says, "be allowed to break the sacramental unity of the Church, the focus of which is to be discerned in the Holy Eucharist. We all deplore the breach of communion between the English and other branches of the Church. Let there be nothing like a breach of communion, even within the Church of England itself. Wherever we go, through the length and breadth of the land, we find our English Church and the services of the Prayer Book. Let it never be said

that we cannot join in the service unless it be arranged according to the use which we love." Wise words, which it is to be wished might be heeded by partisans on all sides.

THE new secretary of the Church Pastoral Aid Society is the Rev. John Barton, vicar of Holy Trinity, Cambridge, who succeeds the Rev. J. L. Cohen. Mr. Barton, who is exceedingly well known to Cambridge men, has held the benefice from which he will now retire for sixteen years. He was previously for some years in the service of the Church Missionary Society in India, and four years Principal of the Cathedral Missionery College at Calcutta. The vicarage of Holy Trinity, which is hardly a prize, in the pecuniary sense, is in the gift of the Rev. A. Peache.

THE Rev. Andrew Wilson, of St. Mary's, Edgehill, Liverpool, is one of those few unwise clergymen whose proceedings make reasonable Churchmen regret that bishops have not a little more power of summary jurisdiction. It seems that a gentleman named Barton, who, as well as his wife, was brought up a Dissenter, wished to worship in the Church of England, and to have his first child baptised in her communion. He presented himself accordingly with the sponsors, a few Sundays ago, and asked that the child might be christened. Mr. Wilson, however, peremptorily refused the sacrament, on the ground that the parents had not been confirmed, and they had to leave the church with their child unbaptised. The facts, which we gather from the *Liverpool Post*, appear to be entirely undisputed. The case was brought before Bishop Ryle, who wrote to Mr. Wilson on the subject—in what sense we may easily conjecture, but the letter has not been published. It would seem, however, that Mr. Wilson still declines to baptise the child, and a further letter from the father to the Bishop was answered by the diocesan solicitors with the intimation that the only remedy is a prosecution under the Clergy Discipline Act, to be initiated by the aggrieved parent. We do not learn from the correspondence whether Mr. Barton is a parishioner or not of the clergyman by whom he has been so strangely treated. If he is not it may make a difference to the clergyman's legal obligation, but none whatever to the character of his action from a higher point of view. Mr. Wilson's ideas of the way to win back "separated brethren" to their mother Church are, we should hope, peculiarly his own.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 32.—"The heavenly inheritance." (2 Peter iii.) Introduction.—We notice in this epistle a glorious delineation of the coming of the blessed Lord and Saviour Jesus Christ. This chapter gives us the position of the saint and sinner, of the prepared and unprepared, and the necessity of being fully prepared and waiting for the Master. There are four things we may notice briefly, that our minds may be brought to meditate on this subject. 1. God's love and salvation for us. 2. We should walk worthy of our profession. 3. This is not our abiding rest. 4. There is a home eternal for the faithful. 1. God loved us very much. This is demonstrated by the great gift of His Son, for while we were yet sinners Christ died for us. He was not willing that we should perish. He pitied us and was willing to bring us hope, joy, and salvation.

Here I rest, for ever viewing
Mercy pour'd in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

2. How important that we, after what God has done for us, walk worthy of our profession; that nothing that we may do should be inconsistent, and grieve the Saviour who has done so much for us. Let us try to walk in all things so that we need not be ashamed. May our walk and conversation bring us many blessings and make us meet for the heavenly inheritance.

There's peace and rest in Paradise,
In weary hours we say;
And oh that we had wings like doves,
That we might flee away!

3. We must remember that this is not our rest. The Christian is looking forward to a glorious inheritance with saints and angels, and above all to see Jesus face to face. This is, indeed, a glorious hope. None but the children of God can look forward to such a bright expectation. This is not our rest.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

We should consider that our soul longs for a different rest from that of this mortal state. Jesus only remained for a season until all things were accomplished in the great mission He came to complete for our redemption and salvation. His kingdom was not of this world. If it were, then would His servants fight. He is gone back again, and He is ever living to intercede for us, and prepare a place for us.

The kingdom that I seek
Is Thine, so let the way
That leads to it be Thine,
Else I must surely stray.

4. The home of the child of God and the faithful is eternal, the blessedness of the inheritance of the saints will be unending. There is much to try us in this mortal life. But all sorrow, pain, and separation will be for ever unknown in the blissful regions of paradise,

Where the pleasures never cloy,
Where in Angels holy joy
Thy redeemed their powers employ,
Bring us, Holy Jesu.

Ah! how often we are ready to murmur over our difficulties and trials, yet, when we consider what Christ endured for us to give us a glorious inheritance in heaven, how insignificant are our light afflictions, for if we bear patiently with them and faithfully endure to the end, they will work out an exceeding and eternal weight of glory. Look what our fathers, and saints, and martyrs, endured for the sake of this inheritance, and the testimony of the Lord Jesus Christ. Thus all these things go to demonstrate how we should steadfastly endure a good profession throughout our earthly pilgrimage, ever looking to the glorious example set before us by our Lord Jesus Christ.

All our days direct us
In the way we go,
Lead us on victorious
Over every foe.

Bid Thine Angels shield us
When the storm clouds low'r
Pardon, Lord, and save us
In the last dread hour.

THOMAS HEATH, PLYMOUTH.

PREFERMENTS AND APPOINTMENTS.

Bartlett, Rev. Philip, M.A.. Vicar of Christ Church, Lancaster ; Honorary Canon of Manchester Cathedral.
Barton. Rev. John, M.A., Vicar of Holy Trinity, Cambridge ; Clerical Secretary of the Church Pastoral Aid Society.
Bater, Rev. Alfred Brenchly ; Lecturer of Warrington Training College.
Bentley, Rev. William ; Perpetual Curate of Brushford, Devonshire.
Brodhurst, Rev. Charles Cyril, B.A.; Public Preacher in the Diocese of Exeter.
Collin, Rev. Bicknell John, Curate of Seascale ; Chaplain at Tuberg, in the Black Forest.
Davies, Rev. Thomas, B.A., Curate of Llanfairisgaer ; Curate-in-Charge of Llanddanielfab, Anglesey.
Ellison, Rev. J. H. J., M.A., Vicar of St. Gabriel's, Pimlico ; Commissary of the Bishop of Natal-Maritzburg.
Gibson, Rev. Arthur Charles, M.A. ; Rector of St. James's, South Elmham, Suffolk.
Hodgson, Rev. Evelyn Gisborne, M.A. ; Vicar of New Mill, Huddersfield.
Hodgson, Rev. Francis Roger, M.A. ; Public Preacher in the Diocese of Exeter.
Hughes, Rev. J. C. ; Chaplain at Luzern.
Kay, Rev. Samuel W., Curate of St. Leonard's, Middleton ; Vicar of Marston, near Leamington.
Lindon, Rev. T. A. ; Chaplain at Turin.
Macpherson, Rev. H. C. R. ; Vicar of Isle of Grain.
Mahony, Rev. Henry, late Curate of St. James's, Carlisle ; Deputation Secretary of the South American Missionary Society.
Nunns. Rev. Robert Augustine Luke, B.A. ; Vicar of Wherstead, Suffolk.
Paget, Rev. H. L., M.A., Vicar of St. Pancras ; Commissary of the Bishop of Natal-Maritzburg.
Rogers, Rev. Herbert Goodenough, M.A., Vicar of St. Thomas's, Salisbury ; Vicar of Stockton, Wilts.
Salmon, Rev. W. B., M.A., Missions to Seamen Chaplain for the Port of London.
Statham, Rev. S. P. H., B.A., Chaplain to the Forces, Fourth Class ; Chaplain to the Forces, Third Class.
Sutton, Rev. Alfred, M.A., Vicar of Bridekirk ; Rural Dean of Maryport.
Tatham, Rev. Francis Henry, M.A., Vicar of Wing, and Rector of Grove, Bucks ; Rural Dean of Ivinghoe.
Tattersall, Rev. Robert William, B.D. ; Vicar of Merton, Oxon.
Thorne, Rev. Henry Arthur, Assistant-Curate of St. Michael's, Swanmore, Ryde, Isle of Wight ; Rector of Wootton, Canterbury.
Wicksteed, Rev. J. H., M.A., Vicar of Pocklington ; Vicar of Bexley, Kent.
Winning, Rev. W. ; Vicar of Warter, Yorkshire.
Winnington-Ingram, Rev. E. H., M.A. ; Rector of Ross, Herefordshire.

CLERICAL OBITUARY.

Baker, Rev. J., M.A.. Rector of Neen Solars and Milson, at Church Stretton, on the 20th inst., aged 76.

Cowper-Johnson, Rev. William, M.A., Hon. Canon of Norwich Cathedral, at 83, Newmarket-road, Norwich, on the 16th inst., aged 80.

Meade, Rev. John, B.A., formerly Rector of Newton-Purcell-with-Shelswell, at Buckingham, on the 22nd inst.

Prest, Rev. Edward Henry, M.A., at Barnard Castle, on the 18th inst., aged 37.

Sandford, Rev. William, late Vicar of Bicton, Shrewshury, at Port Hill, Shrewsbury, on the 18th inst., aged 66.

Sims, Rev. Herbert Marsh, for forty-two years Rector of Hinderwell-cum-Roxby, at Hinderwell Rectory, on the 22nd inst., aged 72.

Smith, Rev. Thomas Tunstall, for over forty-two years Vicar of the parish, at Wirkworth Vicarage, Derby, on the 21st inst., aged 82.

Villiers, Rev. Charles, twenty years Rector of Croft, Yorkshire, at Bournemouth, on the 15th inst., aged 63.

NERVOUS EXHAUSTION CURED BY WEARING HARNESS' ELECTROPATHIC BELT.

If, on the first feeling of brain or nerve fatigue sufferers would obtain one of Harness' Electropathic Belts, they would be taking a most important step towards the renewing of their health. Brain and nerve exhaustion is, thanks to the exceptional conditions of modern life, the excitements and daily fatigues of which speedily bring in their train over-excitability of the system, the disease of the age, and the symptoms are better understood in the present day than they formerly were. There is no institution in the United Kingdom so ably equipped to combat this disease of business and fashionable life as the Medical Battery Co.'s Institute, 52, Oxford-street, London, W. Harness' Electropathic Appliances are most valuable, and sufferers are strongly recommended to entrust their cases to the fully-qualified Officers of the Company.

A LADY CONSIDERS THAT HARNESS' ELECTROPATHIC BELT IS WORTH ITS WEIGHT IN GOLD.

Miss E. K. West, Outwell, near Wisbeach, Cambs., writes, April 10th, 1893 :—"I was living at Mapleton, Edenbridge, Kent, when I purchased an Electropathic Belt, and I must say I did not think it would do me any good, as I had spent pounds and had tried nearly every remedy without avail. I had suffered from pain at my waist for two years and eight months, and was afraid to eat. Now I eat anything and no matter what, it does not give me the least pain. I cannot sufficiently thank you for the benefit I have derived from wearing the Belt, and now, I am glad to say, I am better and stronger in every way, in fact I have not felt so well for years as I do now. You can make any use you like of what I write, as all my friends are so pleased to see me so well. I feel I cannot say enough in favour of the Belts, as I think they are worth their weight in gold."

All in search of health are strongly recommended to call and avail themselves of a free private consultation, or write to the Secretary of the Medical Battery Company, Limited, 52, Oxford-street, London, W., for a pamphlet and list of testimonials.

WELL-KNOWN MEN AND WOMEN

have made public their views as to the merits of this curative appliance ; in fact, the Medical Battery Company, Limited, are in a position to show that the patients who wear and approve of Harness' Electropathic Belt do not belong to the ignorant and uneducated classes, but include Dukes, Earls, Countesses, Marquesses, Lords, Cabinet Ministers, Ambassadors, Members of Parliament, Baronets, Knights, Judges, Bishops, as well as Barristers, Solicitors, Clergymen, Officers in the Army and Navy, the Press, Physicians, Surgeons, Men of Letters, and all classes of society. The Company are the sole proprietors and manufacturers of this far-famed curative appliance, and that the public may thoroughly understand and appreciate their *bonâ-fide* character, they invite all comers to inspect their Institute, 52, Oxford-street, London, W., where the Electropathic Belt may be scientifically tested, and unsolicited testimonials and Press notices originating from all quarters of the world may be examined. The fully-qualified physicians and surgeons of the Company may be consulted daily, gratis, personally or by letter, on all matters relating to health and the application of curative electricity.

The Church of England Pulpit.

THE TEACHING OF A PICTURE.

By Ven. J. M. WILSON, M.A., Archdeacon of Manchester and Vicar of Rochdale.

Sermon Preached in Rochdale Parish Church on Sunday, August 27th, being the day after his return from an excursion with forty of his congregation into Belgium.

"After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried in a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." —Rev. vii. 9, 10.

THE Book of Revelation is, I suspect, but little read by many of you. It is not read at school; it is unfamiliar, difficult. But I am not sure whether in the past it has not done more to educate people's minds, and fix their aspirations, and even determine their opinions about the after-life and the meaning of heaven, than any other book in the Bible. There are several reasons for this. One is that the book is so extraordinarily picturesque and vivid. Everything in it is described as something seen; it is a vision; and as far as words can paint what is imagined, we have in word-pictures placed before the eye of the mind the hopes, the dreams, and the teaching of St. John about things in heaven and earth. The book is not a treatise, not an argument, not a sermon, not a narrative—it is a picture, and as such it appeals almost to the eye, and certainly to the imagination of every one. It has had, therefore, great power in moulding popular theology, and in determining the imagery of many of our hymns.

Our forefathers knew the value of thus appealing to the eye. In the Middle Ages, painted windows, picturing the scenes of our Lord's life and the final Judgment, conveyed teaching to thousands who could not read. Pictures in churches were common, as they still are abroad. Art sprang up to supply such pictures; Art was consecrated to religion. Churches themselves, by their architecture, are a teaching by the eye. All ritual, all ecclesiastical dress, is a teaching by the eye; and such teaching by art and ritual, by architecture and picture, has, as a fact, sunk very deep into the heart of Christendom, and none has sunk more deep than that teaching which is taken from the Book of Revelation, which is itself a word-picture.

One such lesson I have been asked to speak of this evening, and I shall try to bring it before you, not by a picture, but, as best I can, by the description of a picture, representing a vision in the Book of Revelation. This picture several of us were looking at a few days ago in the cathedral of St. Bavon at Ghent. I there gave the substance of what I shall say this evening. You will understand that by describing the picture I am but describing the vision of St. John as it was interpreted by two great Flemish artists, John and Hubert Van Eyck, five hundred years ago.

It was the custom to place in mediæval churches, behind and over the altar, a great picture of some sacred scene; and five hundred years ago the brothers Van Eyck were requested to paint such an altar-piece for the cathedral of Ghent, then one of the greatest cities in Europe.

The picture is divided into an upper and a lower half, and each half consists of a large centre panel, and two smaller side panels, which can fold over and cover the centre panels. In the upper half, the centre represents our Lord in glory, seated on a throne, with the crown of martyrdom at his feet. He holds up the right hand as if blessing the world. Everything that the painter can imagine of manly beauty, strength, and dignity, and glory, is thrown into this representation of that face and figure. Those who have seen and understood it are never likely to forget it. It is a help to our own weaker imaginations, just as we find other pictures of sacred art fix and define and purify our thoughts. At the side of the throne stand John the Baptist, His great spiritual forerunner and herald, and the Virgin Mary, His mother after the flesh. In the side panels are choirs of saints in heaven and worshippers on earth chanting His praise. The grouping is such that everything leads the eyes upwards to the centre and presiding figure. Christ as King and Lord of all; Christ in heaven above, when all is put under His feet; this is plainly the leading thought. We are bidden to look forward in hope to the day when all the world shall be the kingdom of Christ, and He shall be Lord of all; we are taught that even now Christ is King, though we see Him not. It is necessary to keep this in mind when we turn to the lower half of the great picture, which is of far greater variety and interest. The lower half must be, to some extent, interpreted by the upper.

The lower half also consists of three panels; of these the subject of the centre is the worship of the Lamb. It illustrates the text I have taken, and with it many other texts and visions. We read verse after verse of the Book of Revelation as contributing some thought, some touch to the picture. There is the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"; there is the "white-robed host that have come out of great tribulation, and have washed their robes and made them white in the

blood of the Lamb." The worship of the Lamb is not one scene only in the book, it is the thought underlying a large portion of the book.

How has the painter tried to bring this thought in the mind of St. John before the eyes of the beholder? I will try to describe it. The scene is an undulating meadow, rich in flowers; it is bounded by clusters of flowering trees and shrubs, with broad lanes of lawn between them. Over them, and partly hidden, are seen towers and walls, like the towers of convents and churches of some ideal city, reposing amid woods. In the distance are seen blue hills and valleys, and rich gentle slopes and pastures. All is overspread by the sky, which shows bright light in the horizon. But there is no sunlight on the foreground or the distance. There is a gently diffused light coming from one knows not whence. One recalls the passage, "The city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof."

Such is the general landscape. In the centre, on a slight eminence, is an altar, draped in red, and upon it is the Lamb standing. "I looked," says the Apostle, "and lo! a Lamb stood on the Mount Sion, and with Him an hundred, forty, and four thousand, having His Father's name written in their foreheads." A stream of blood wells forth from His heart into a crystal chalice placed on the altar. The altar is surrounded with angels in adoration, holding the cross and nails and other instruments of His passion, and waving censers of incense before Him.

Four large groups of figures next arrest the eye; they are placed around the altar, but at some distance from it. In front, on the left, are kings and knights, and merchants and burghers, some standing, some kneeling, all in wrapt adoration, all gazing on the central mystery, all robed as on earth. On the right is a similiar group of apostles, and popes, and bishops, and abbots. Behind, standing like the other two groups on the flowery meadows, is a group of men on one side, the saints and martyrs and confessors; and on the other, of women, with palms in their hands, and advancing towards the altar; white lilies grow around them. In the centre of the foreground is a fountain, from which a stream of clear water flows through the meadow in a bed of jewelled pebbles.

Such is the centre panel, a miracle of execution, of extraordinary beauty and richness. In the two side panels we have pilgrim groups approaching—on one side of crusaders and burghers; and on the other St. Christopher, followed by hermits and monks.

And now, if we imagine ourselves standing before such a picture, as some of us stood last Wednesday, let us think to what we shall direct our eyes and our thoughts. The first point that arrests the attention of everybody in this, as in most pictures, is the mechanical detail of the painting: how lifelike are the faces! how brilliant the colouring! how marvellous the painting of the fur, or the armour, or the jewels, or the angels' wings, or the flowers! This is the ordinary remark that one hears. This is what the guide loves to dilate on. With this I have nothing to do. The question for us, as we stand before it, as it should be the question for every student, whether of a picture or of a vision in the Bible, is, "What did the writer or artist mean to teach?" Has he a message for us? Is he one of those gifted, inspired souls, who saw the inner truth of things, and strove to reveal it with his pen or his pencil? We, too, must try to see the truth. Now we know that St. John, the writer, was such an inspired soul; and Van Eyck, the painter, is the interpreter of St. John. Let us, then, think what we may learn from this vision of St. John, as interpreted by this painting that I have described.

I do not profess that I or any one can exhaust the meaning of such a vision of St. John. I believe, on the contrary, that I can only see part; but this is what I see: Christ is the true King. Part of the meaning of this phrase is that He has revealed the character which alone is godlike, and which alone can finally bear rule on this earth. His reign is as yet far off. He is in the heaven, and we are on earth; nevertheless that final kingdom of Christ, that dominance of the Christlike in us, is the object of our faith and the goal of our efforts. This is what is meant by the human Christ, with the crown at His feet, presiding in glory over all. We, too, must "die to live."

And the lower half represents the same supreme lesson from Christ's life which we on earth have to learn. It is the lesson of self-sacrifice. Our Lord is spoken of in the Book of Revelation as the Lamb, in order to bring out this one aspect of His work; that He gave Himself, withholding nothing, not even His life, out of His love for the world. As we gaze on the Lamb, with the red blood from His heart pouring into the chalice, the thought is not that Christ appears in heaven under the form of a lamb—this would be grotesque; the picture teaches that the life of God on earth is a life of utter self-abnegation; that Christ when on earth lay down His life, and that thus alone can the highest life be entered on. Central in the picture stands the Lamb, with the cross and nails and the scourge, to remind us of the sacrifice of the death of Christ. Round Him are the angels who adore and understand the mystery. This is the secret of heavenly life, fully understood by heavenly natures alone. But converging from all sides are the groups of those who have more or less attained to the comprehension of the heavenly mystery. These are those who have washed their robes and made them white in the blood of the Lamb, and this means those who in their various lives have purified their wills and passions by living for others as Christ lived. The blood of the Lamb is, in other words,

the symbol of the temper which in its love will withhold nothing that can help another to bear his burden. Here there are all the varied assemblages of earth, men and women, kings and priests, burghers and hermits—all may come, all are pressing forward to approach the mystery of redemption through self-sacrifice, of life through death. And the flowery slopes and meadows, and the crystal stream, and all the exuberance of beauty, is, in the painting as in the vision itself, the symbol of the beauty and joy of a life in which love is the central principle.

The scene, then, in the lower panel is not heaven; it is a glorified earth, earth purged from all that makes it a scene of struggle, and strife, and sin. The figures in the scene are not departed saints in heaven, but representatives of living men and women, who have sought and found, or are still seeking and finding, peace in this imitation of Christ; in a life of giving up, not of grasping; a life of love, of bearing one another's burdens. Not by one path only, but on all sides do they come to the knowledge of the mystery of life; not one profession only, but all professions, are there represented as drawn to Christ.

This, or something like this, is, to me at least, both the teaching of the picture, on which so many generations have gazed, and this is the teaching of the Book which has been studied for so many centuries. I trust that this picture, and the explanation I have given of it, may help as to realise—(1) that the sacrifice of Christ is the type of all self-sacrifice; and (2) that it is the central revelation of the nature of God, and therefore the ideal of man, that Christ came to give; and, lastly, that it may help us to remember the promise of beauty and joy that shall spring up around our path when we set ourselves thus to seek and to find Christ, and to bring our lives into conformity with His.

THE CULT OF THE MODERN DIANA AND THE INTERCESSION OF SAINTS.

By the Rev H. G. BONAVIA HUNT, Mus.D., Incumbent of St. Paul's, Kilburn.

Sermon Preached in The Foundling Chapel, on Sunday, July 16th, 1893.

"All with one voice about the space of two hours cried out, Great is Diana of the Ephesians."—Acts xix. 34.

ONCE set a mob going with a fullmouthed popular cry, and it will be somewhat difficult to allay the excitement. These people had been worked up to this cry by the artifices of one Demetrius, who was in fear for his trade and livelihood. He had hit upon a very good device, because as a matter of fact, no one likes his religion to be attacked, no one cares to have the object of his worship decried or insulted; and these people in crying out "Great is Diana of the Ephesians!" were, after all, in the right so far as they were concerned. It is a great mistake to insult people about the object of their worship, however mistaken they may be. It is wanting in manners, it is wanting in morals. Nay, that is not the right way. They knew nothing more, these people of Ephesus; they hardly knew the why or the wherefore of all this tumult, though they took part in it enthusiastically; and so, when the town clerk of Ephesus came to them, and threw upon their enthusiasm the cold water of his legal explanation of the position, they very quickly quieted down, and so far as they were concerned there was an end of the matter—"When he had thus spoken he dismissed the assembly." Now the spirit of opportunism would very likely say to this, "Here was clearly an opportunity lost; why was not St. Paul suffered to go amongst the crowd and to reason them out of their superstition, not by taking it away altogether, but by supplying in its place a better and a higher worship? Had not St. Paul before this spoken to the men of Athens, saying, 'I find amongst you an altar which you have dedicated to the worship of an unknown God: whom ye therefore thus ignorantly worship, Him declare I unto you'? Might not St. Paul have said something of the same kind to these Ephesians?" Would not our Roman Catholic brethren have said, "Now, there is a great deal that is right and proper about your worship; the spirit of reverence and of adoration of a higher power is a spirit to be cultivated and to be honoured, and not to be repressed; but, come, instead of your Diana, we will give you another Virgin Queen, we will give you our blessed Lady, and instead of worshipping a false God, a deified thunderbolt, we will give you a real personage, and you can make your supplications to her, and ask for her influence with the supreme power whom ye call Jupiter; and, for the matter of that, it is a pity that your lovely handicraft should be interfered with, and the prospects of trade spoiled, so you can go on, Demetrius, and your fellows, you can go on making your silver shrines, only instead of making them for Diana, you can make them for the Virgin Queen." The spirit of opportunism is not dead in religious matters any more than in matters social and political.

But now, suppose we were to ask these Ephesians what it was that they worshipped, they would say, "We do not worship that material form which was sent down from Jupiter, but we worship the goddess whom that image represents; we pay reverential homage to the image on account of that great power, that goddess of health and of purity whom that image symbolises. We are not the idolaters you are pleased to deem us; we simply make use of the symbol which Jupiter has miraculously granted us, in order that we may, by our sacrifices and by our prayers, propitiate that great Diana, our Lady of Ephesus."

There appeared, a few days ago, in a well-known weekly paper which devotes itself to the reproduction of sermons by contemporary preachers, a sermon by the Archdeacon of London, preached at St. Paul's Cathedral, on the subject of the Intercession of the Saints. It was a most able and instructive discourse, dealing with the Scriptural and patristic evidence on this subject, but there was one aspect of the question which, no doubt for want of time, the Archdeacon did not deal with, and it is an aspect which will commend itself, I think, to most ordinary minds. It is this: To what kind of being do we address our prayers, in the belief that those prayers will be heard? Now, again and again, I have had this difficulty brought to me: "You say, God hears my prayers when I pray to Him?" Most certainly. "And He hears the prayers of millions at the same moment of time all over the world?" Certainly He does. "I cannot realise that; I cannot realise to myself how He can attend to my particular wants and prayers, and in the same instant of time, and continually, listen to and attend to the individual wants of millions upon millions of my fellow-beings, perhaps not only in this world, but in countless others. How do you explain this?" My answer, and I think the answer of most ministers, is that God is our Maker, He is the Supreme Being of the universe, He knows everything that He has made; and a necessary attribute of the Creator is, first, His omnipresence. He is everywhere, He dwells on high, He dwells in the deepest depths. We cannot escape from His presence, He dwells amongst us and in us; every fibre of our body, every inmost recess of our soul, is known to Him because He is present in it. And to that omnipresence there must of necessity follow the other attribute of His omniscience. He knows me far better than I know myself. He knows what I really need far better than I do, and He is able to supply my need by ways and means which I know not; only when I pray to Him I set in motion that great power which I cannot understand myself. And He, being omnipresent and omniscient, is able to exercise that supreme faculty of what I may call universal concentration, able to give me, to say the least, as much concentrated attention as any individual person here is able to concentrate upon another individual; and that concurrently and consecutively He can give that concentration to every being that He has made. Well, you will say at once that that is a power which can belong only to one being, the Being that has made us, and if He has that power, certainly I fall down before Him in prayer with the fullest persuasion that He is able to attend to me as well as to the other myriads whom He has made.

The cult of our Lady of Rome presupposes that she has this supreme faculty of universal concentration. There are millions upon millions taught to call upon her to use her influence with the Most High, in order that the Most High may grant the supplications of these millions. We then must presuppose that if she is to attend to these prayers she must have that same gift of universal concentration which alone we can attribute to the Supreme power of the Universe, the Maker of all things, the keeper of all souls.

And so I am confronted immediately with a great and insuperable difficulty. How can I believe that a person, however sinless, however pure, equal it may be to the highest archangel in Heaven, can exercise this supreme faculty, and that it is extended not only to the blessed Virgin Mary, but also to the blessed saints of God in Paradise, those who are sleeping the sleep of the just? I fear that I am wronging these, our fellow-servants, to attribute these powers to them; and, especially, to assign them to the blessed Mother of our Lord is to sully the pure humility of God's lowly handmaiden, whom certainly all nations should bless, but bless in her true character.

Now, what is the reason why some people have been shouting lately in a certain quarter of this city for far more than two hours, "Great is Diana of the modern Ephesians"? The reason is this, that we are, if possible, to be caught in the same snare, and to be brought again to the same kind of captivity, which our forefathers had in the generations that are past; and what chance is there of that being achieved? I am constrained to fear that we run the chance of having many of our brethren ensnared in that superstition by our own remissness; by our own neglect—I would almost say the dishonour—of the great saints of God. If we were only true to the teaching of our Church—and the great Canon Melville, some forty years ago, was obliged to remind the people of his generation of the same thing—if we were only true to the teaching of our Church, and did really true honour to those blessed saints of old, who have set us the example of humility, of patience, and of splendid courage amidst all perils and temptations of the world, the flesh and the devil, my friends, there would be less chance than there is now of Rome introducing again amongst us the cult of the worship of the Virgin, and the intercession of saints. For, they remind you, "we ask for each others' intercessions, do we not? Why should we not say, 'Brethren, pray for us,' to those saints of God who are in the rest of Paradise? If they can hear us they are certainly not worse for the purpose than my Christian brother and sister on my right and on my left." But I know that there is this fundamental difficulty, that they have not that supreme faculty of which I have spoken, and besides that, after all, death is a bridge, although it may not be a gulf, and the bridge between us in that respect is a long one. "Not divided, but yet awhile departed." Nay, brethren, let us rather honour than adore. Wor-

ship, as you know, has various relative senses. We worship the memories of those heroes of old who have made our country what it is to-day. Do not tell me that I am not to worship the memory of Saint Charles George Gordon; and if I am to worship the memory of a saint of God such as he was, why should not I worship the memory of the blessed mother of the Lord? Why should not I worship in the same sense, that is, render reverential homage to the memories of those great apostles who were the foundation of our Church, Jesus Christ Himself being the head corner-stone?

Brethren, if we take this position we are invulnerable, our fortress is impregnable, but so long as we neglect the teachings of our own beloved Church we are placing ourselves in a position of danger lest there should be that revulsion of feeling which, like most reactions, lead into opposite extremes of thought.

One word more. Those who play with popular emotion play with fire. We may, by rousing the passions of a mob, effect what we desire to effect, but, alas! we do not know where it may end. The town clerk of Ephesus was able to put an end to that momentary excitement, but there are those in these days on one side and on the other who may revive that old spirit of heat and do a great deal of harm amongst us, harm to the cause of true religion.

Dear friends, we have another adversary, a worse adversary than all. We have an adversary who seeks to dethrone the very God of gods from the heavens, and give us a negation to take His place. Brethren, let us unite Church with Church in all which those Churches agree upon, on the basis of the three great creeds, but, beyond that, let us not budge one inch; let us take our stand on the Bible, which, after all, is the word of the unalterable revelation of God. Let us beware of that insidious notion of the development of doctrine which Rome, in common with quite opposite sections of thought, is trying to graft on the Church of God to-day. Let us remember that in quietness, and not in shouting, in quietness and in confidence shall be our strength. Like our great Master, we will not strive nor cry, nor lift our voices in the streets, but we will quietly, by our lives, proclaim the evangel of peace and good-will, trusting in the blood of the Cross, and going to the one mediator between God and man, Jesus Christ, our Lord, our Model, our Teacher, our Saviour.

We are informed that Lord Selborne will contribute an original article on Tithes to Mr. Nye's "Illustrated Church Annual," to be published by Griffith Farran, & Co. Among other contributors are Mr. J. G. Talbot, M.P., Alderman Philips, Dean Butler, and Archdeacon Emery, who is writing the story of the Church Congress from its beginning.

THE UNCONSUMING FIRE.

By the Rev. ANGUS M. MACKAY, B.A.

Sermon Preached in St. James's Episcopal Church, Aberdeen.

"He looked, and, behold, the bush burned with fire, and the bush was not consumed."—Ex. iii. 2.

During their bondage in Egypt the knowledge of the true God had evidently quite died out among the Hebrews. God's appearance to Moses at Horeb was, therefore, nothing less than the starting-point of a renewed revelation; and the light which the parable of the burning bush casts upon the nature of God has been broadening and brightening from the time of Moses down even to our own age. Let us seek this morning to understand something, at least, of what is meant when we are told that God is as a fire that burns but does not consume, and we shall find, I think, how striking a simile this is, and how wonderfully it bodies forth the nature of God, as He has been unveiled to us in these latter days.

First, then, *God reveals Himself as the fire which burns, but does not consume in the world of matter.* To the careless eye it seems that the fire of decay is for ever burning up and destroying the material things we see around us. But science teaches us that this is quite false, and that there is no such thing as destruction possible in God's universe. You may grind a stone to the finest powder, and dissipate it to all the winds of heaven, but it is not in your power to annihilate the finest atom of it; it is conceivably possible to gather together all the infinitesimal fragments, when the weight would be found to be exactly what it was before its cohesion was destroyed. You may take a piece of solid iron, and heat it till it becomes first soft as wax, and then fluid like water, and next is changed into vapour; but by so doing you only alter its conditions—you cannot destroy the least particle of it. The pool of water when the sun has dried it all away is not non-existent, it is only expanded into mist, it becomes part of the cloud which anon will descend upon the earth in the shape of rain. The tree which, after standing for centuries, slowly dies and crumbles beneath the withering finger of decay, though it disappears from the visible universe, is not really destroyed; in the shape of carbon, and silica, and of various gases, every particle of it is as certainly in the universe as ever it was, and will be worked up anew into flower and pebble and living thing. And so it is as regards all that is to be found in God's material creation. You have, doubtless, most of you read Faraday's popular lecture on the burning of a candle, by which he shows that when the candle has burnt to its socket, and apparently been annihilated altogether, every particle of its constituent elements can be gathered together again,

and weighed and measured. Well, that candle is the universe in little. Not all the forces that man can bring to bear can banish a molecule of matter from existence. Forests may crumble into dust, mighty rivers may be dried up and disappear, the everlasting hills may change their shapes, suns may burn out, and stars vanish from the sky—all these things may happen, and have happened in the course of the ages; but matter does not and and cannot vary in its amount. Whatever is, is to all eternity; that is a fact as well ascertained and as clearly proved as any fact can be. And now I ask you to remember this, that the material universe is a revelation of God, and, in a sense, is God. St. Paul tells us that "the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity"; and elsewhere he declares that "of God, and through God, and unto God are all things." So that when Goethe makes Nature sing:

> Here at the roaring loom of Time I ply,
> And weave for God the garment thou seest Him by;

and when Tennyson asks:

> The sun, the stars, the seas, the hills, and the plains,—
> Are not these, O soul, the vision of Him who reigns?—

they are but putting into poetic form that which is a distinct truth of revelation. And if the material universe is thus a manifestation of God, science has made it abundantly evident that the fire which burns, but does not consume, is the aptest possible symbol by which its nature, and the nature of the God who made it, could be set forth to men.

And then, in the second place, *God reveals Himself as the fire which burns, but does not consume amid the play of forces that are in the world.* The latest and almost the most important of the foundation truth which science has discovered is what is known as the Conservation of Energy. It is now an established truth that force, like matter, is indestructible, and that it is a fixed quantity in the universe. To the uninstructed mind it seems that energy is always being not only dissipated, but destroyed; but this is just as impossible as that matter should be destroyed. It may be latent, as heat is in coal; it may change its direction or its manner of manifestation; it may reveal itself as heat, or electricity, or magnetism, or cohesion, or chemical attraction, or animal energy; it may pass from one of these forms into another, so that it may be difficult to trace it through all its disguises. But the fact remains, surely established, that the amount of force in Nature can neither be increased nor diminished by anything man can do. When the blacksmith strikes his anvil till his arm grows weary, the force expended is not lost, it has simply changed its form from animal energy into heat, as is proved by the anvil growing hot. Or take another instance: the energy residing in the steam which drives our locomotives and our machinery existed in the form of heat in the glowing fires which created the steam, and before that it lay for centuries latent or hidden in the coal which was dug out of the bowels of the earth; and, earlier still, long, long ages ago, it manifested itself in vegetable energy, for what is now coal was once living forest; and earlier still, it was manifested in the heat of the sun, which was taken up into the growing trees, so that, in one sense, the light and heat which our fires give forth are just, as Kingsley said, the sunbeams which have been for ages imprisoned and hoarded up for the use of man. And while we can thus trace backward the force which drives the engine, we can follow it after it has done its work. It is neither lost nor destroyed. It is dissipated into the atmosphere in the form of heat, and will perhaps next manifest itself in an electrical form, in the tempest which rends the air and wraps the heaven in flame. All this is not mere conjecture. Just as it can be shown by delicate experiment that the candle which has burnt to its socket is still in existence in its every atom, so it is shown by the dynometer that force never is and never can be lost. There is always the appearance of the annihilation of energy; there is never the reality. Force also resembles the bush which Moses saw — it is ever burning, it is never consumed. And when we remember that all energy, as all matter, comes from God, and is a manifestation of God, we perceive how truly the vision which Moses saw was a symbol of the nature and the mode of operation of the great "I Am" who creates and sustains all things. Brethren, what comfort there is in the realisation of this great truth, revealed to Moses and to us, that there is unity amid all diversity, persistence amid all the ebb and flow of the visible universe! Once truly grasp this truth, and we shall no longer be moved to melancholy by the fact that "change and decay in all around we see." We shall be able believingly to say to God, in the words of Emily Brontë's wonderful hymn—

> Though earth and man were gone,
> And suns and universes ceased to be,
> And Thou wert left alone,
> Every existence would exist in Thee.
>
> There is no room for death,
> Nor atom that his might could render void:
> Thou, Thou are Being and Breath,
> And what Thou art may never be destroyed.

But I pass on to remark, in the third place, that *God may fitly be symbolised by the bush which burned with fire, yet was not consumed, in the sphere of life.* Life, we know, comes from God; His is the Spirit which animates all living things; in Him we live and move and have our being. In fact, He is the Life, we are told; it is only when He letteth his breath go forth that the face of the earth is renewed, and men and the lower animals are created. And of life we may make exactly the same statement as we have made of matter and of

force—it is indestructible ; it may change its form and its mode of manifestation, but it cannot be annihilated and destroyed. Life, too, in this universe seems to the uninstructed mind to burn to the socket and go out ; there seems to be such a thing as death ; but in sober truth we may well accept the poet's dictum that

> There is no death ; what seems so is transition.

Nature herself gives us a hint of this. In autumn there seems to be final decay and dissolution ; but it is only life disguising herself and going into hiding. Spring shows that there has been no real diminution of the vital forces in our world, but probably rather an increase. I grant that Nature in this matter gives us *only* hints ; she gives us no such unassailable proof of the indestructibility of life as she gives of the indestructibility of force and matter. Rather, at first glance, she would seem to show us that the *individual* life *can* be destroyed. Tennyson asks—

> Are God and Nature then at strife,
> That Nature lends such evil dreams?
> So careful of the type she seems,
> So careless of the single life.
>
> "So careful of the type?" But no.
> From scarpéd cliff and quarried stone
> She cries, "A thousand types are gone ;
> I care for nothing, all shall go.
>
> "Thou makest thine appeal to me ;
> I bring to life, I bring to death ;
> The spirit does but mean the breath ;
> I know no more."

No ; the analogy of life with force and matter does not hold good if we confine ourselves to the physical universe. The individual atom of matter and the individual force can be traced after they have disappeared. Not so the individual life ; its place in this world knows it no more. But this, my brethren, does but point us to the fact that there is an invisible or spirit world which we cannot get at by our material senses. For the analogy of Nature will not let us for one moment suppose that life can really be annihilated. If science teaches one thing more clearly than another, it is this: that unity underlies all Nature's operations. If matter cannot be destroyed, if force cannot be destroyed, we may feel certain also that neither can life. If it is objected that we cannot see what has become of the soul after death, it is a sufficient reply to say that neither could men in Moses' time have known what became of material substances when they were burned with fire and disappeared from all human cognisance. Thus Nature and reason point to that very truth which the Bible makes known to us—that there is an invisible sphere as well as a visible, and man is the link between the two, and at death he passes from the one to the other. If force assumes such various shapes, and is seen now as animal energy, now as the subtle electricity, and anon as light and heat, and yet retains its identity through all, what is to hinder us from believing that the life of man may now be clothed in the human body, and be limited by time and space, and later on may enter into that spiritual state of which, in our present existence, we know so little? Nay, be sure, brethren, that life, too, is like this wondrous sight which Moses saw ; we seem to wither away like the grass, and to pass into nothingness ; but it is only in appearance ; all life is like the bush which burned with fire, and yet which was not consumed. We may truly say of the righteous, in the words of Scripture : "In the sight of the unwise they seem to die ; and their departure is taken for misery, and their going from us to be utter destruction ; but they are in peace . . . for God has proved them and found them worthy for Himself."

And then, lastly, *God reveals Himself as the fire that burns but does not consume in the workings of His providence.* This vision would teach Moses, and should teach us that, in spite of appearances to the contrary, there is permanence underlying God's purposes and will, and the love which informs those purposes. Moses may have heard of the promises made to Abraham, Isaac, and Jacob concerning their descendants, that they should become a great nation, and should be a blessing to all the world. How had God kept His promises? The Israelites for centuries had been degraded and ill-used as hardly any nation before or since. Would it not seem that God had changed His intentions and had forgotten to be gracious? But no ; it was in appearance only, as the bush seemed to burn but was not consumed. And now at last the time had come which was to explain the past and make glorious the future.

So has it often been in the history of our world. Thousands of years intervened between the promise of the Messiah and His appearance on our earth, and never did the world seem in a more hopeless state than when Jesus came, bringing life and immortality to light. Often did it seem as if the Divine energy which was to save and regenerate mankind had spent its force, and was, so to speak, burnt out only to be succeeded by darkness. But, whatever appearances may be, the fire of God's love can never be quenched any more than the nature of God can suffer change. It burns on in the hearts of saints and martyrs, and though it may seem to destroy them, and they may die at the stake, or their lives may appear to be thrown away—as Gordon's life seemed and Bishop Hannington's—yet it is not so really. It is only a repetition in these latter days of the vision Moses saw—the bush burning with fire and not consumed.

And let us take this for our comfort in the future. Let us believe that God's will is unchangeable, and, at the very moment of seeming frustration, is completing itself. Exercise this faith with regard to every question that perplexes you. It is

not the will of your Heavenly Father that one of earth's little ones should perish; He willeth that all men should be saved and come to a knowledge of the truth. Believe that He will have His will! If it is written that "our God is a consuming fire," it must be a fire that consumes only the chaff, only the evil in men. This is the meaning of all sorrow and discipline on earth, and I believe it will one day be seen to be the meaning of what we speak of as eternal punishment; so long as there is a spark of good left in a bad man the fire of God's love will burn, but not consume. Believe that God's purpose will not be frustrated in the accomplishment of "that Divine far-off event to which the whole creation moves!" And believe, meanwhile, that

> Nothing walks with aimless feet;
> That not one life shall be destroyed,
> Nor cast as rubbish to the void,
> When God shall make the pile complete!

THE Bishop of Southwark and Lady Barbara Yeatman have left Dartmouth House for Italy for six weeks, accompanied by their daughter and Lady Charlotte Legge.

A CABLEGRAM just received announces the fact that Mr. Thomas J. Lipton has obtained the highest and only award for teas in the British Section at the Chicago Exhibition, also the highest award for coffee and coffee essence.

IT was to be expected that some trouble would be experienced in filling the Rev. E. A. Stuart's place at St. James's, Holloway, and so it has turned out. The vicar of Islington has asked (probably among others), the Rev. W. H. Stone, of St. James's, Hatcham, who would be as good a successor, perhaps, as is likely to be found, but has been met with a refusal. So the post is still open.

A CHANGE has been made in the conduct of the services at St. Peter-le-Bailey, Oxford, which synchronises with the appointment of the Rev. the Hon. W. Talbot Rice to the vicarage. The choir has been surpliced, and the Psalms are in future to be chanted at the morning service. The change is not due, however, to the new vicar, but to a resolution of the Church Council in the parish, with the view of meeting the wishes of the congregation, more particularly of the undergraduates who attend.

IT having been stated that the Church Army had sold a Mission-hall to the Congregationalists, we are requested to state that it is totally untrue. The authorities of the Society can only imagine that the rumour is based upon the fact that a small hall, formerly used by the Church Army under the direction of the vicar of the parish, in a Lancashire town, may have passed into the hands of a Congregational body. With this transaction the executive of the Church Army has nothing whatever to do. A new labour home has been opened by the Church Army in Stockport, commodious buildings having been specially fitted up to accommodate twenty-five inmates. The authorities of the Church Army are desirous of obtaining an honorary oganising secretary for the diocese of Lincoln, from which post the Rev. E. Bailey-Churchill is retiring.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 4, 1893.

ANTI-ENGLISH.

IT is a curse laid upon the Radicals that every expression of anti-English or unpatriotic sentiment in this country should arise from their ranks. The party of progress evidently has a disinterested aversion to all possibilities of progress elsewhere.

The South African trouble is no exception. Really the case lies in a nutshell. Lo Benguela, the Matabele king, is an astute and unscrupulous savage, master of twenty thousand warriors who scorn any useful occupation, and live entirely by plundering the unhappy Mashona, in whose land they are intruders. They do not stop at plunder, but claim the right to kill, for amusement or for practice. In fact, Lo Benguela considers Mashonaland to be a kind of preserve, in which he hunts human quarry at his own will and pleasure. Naturally these proceedings have brought him into collision with the English colonists, whom he does not love, though he has not molested them. That is, not them personally, but we have it in evidence that he has entered their townships in pursuit of his prey, that missionaries have seen their converts slaughtered in the very precincts of their church, and colonists have found their native servants shot down in their streets, and speared on their very thresholds. Finally the Matabele precipitated matters by firing on Imperial police in the execution of their duty on Imperial territory. Only one thing remained to be done, to break the power of this savage and bring him to his knees. And immediately this was begun, a wail of protest was heard among the Radicals, having for mouthpieces, Mr. Labouchere, the *Daily Chronicle*, and the *Daily News*. The reason no man can say.

Sympathy with oppressed nations ought to have made these anti-patriots espouse the cause of the Mashona not the Matabele. We take it there can be no reason but opposition, pure and simple, to any actions of Englishmen which tend to carry on the traditions of our Empire.

To Mr. Labouchere the Chartered Company has long been a bugbear, probably for private reasons. Nothing its officials can do is right, and the fact of the Company attacking him, no matter why, would alone make Lo Benguela a martyr. But Mr. Labouchere is a free lance, who exists only to amuse, or to disgust. He has no following, and his words are not weighed. With the more or less official Radicals the case is different, and the virulence with which the *Chronicle* has attacked the English policy is quite unaccountable. Stories not worth the paper they are printed on, unvouched for, uncorroborated and flatly contradicted, are served up over and over again, while the evidence on the other side is coolly ignored. Every traveller, every official, everybody who has the least acquaintance with the Mashona and the Matabele, tells the same story. The history of Lo Benguela and his merry men is plain for him who runs to read; and even if, from time to time, isolated cases of wrong-doing on the part of the colonists had occurred, the facts of the case would not be altered. Actually they have not occurred—at least there is no evidence that they have—and we have no right to assume it; and not even a Gladstonian Radical, we should imagine, would be found to maintain that the development of a rich territory, larger than France, should be indefinitely postponed to accommodate the bloodthirsty propensities of a murderous savage. Not even the Nonconformist conscience would be tough enough to stand a prolongation of Lo Benguela's forays, or to propose that we should wait until the Matabele, having killed all the Mashona, trekked off to fresh woods and pastures new—this is their little way—and left our children an unoccupied territory.

Certainly the Radicals will reap no political benefit from their extraordinary proceedings. Even the British lion does not like his tail twisted over much, and Mr. Gladstone and his friends have suffered that pastime to be carried rather far lately. Evil communications corrupt good manners. The alliance with Mr. Healy and his fellows has, one would suppose, sufficiently degraded what was once a great political party: if Lo Benguela is to be added, even Mr. Healy may be expected to kick.

THERE is a tradition, it is said, that an Islington curate can never hope to become an Islington vicar. The Rev. W. E. Haigh, vicar of Holy Trinity, in that parish, has, however, broken through it. He has appointed his own curate, the Rev. A. O. Smith, to the vicarage of St. Andrew's, Thornhill Square, in succession to the Rev. A. J. Bridgman, who has accepted a living in Sussex.

CHURCH NOTES.

IT is impossible to make more than a cursory eference to the numerous diocesan conferences which have been going on this week. The Parish Councils Bill has been everywhere under discussion, and the feeling is everywhere the same—that the Bill should not be opposed as a whole, but that a firm resistance must be offered to those enactments which threaten Church schools and parish rooms, and withdraw the administration of parish doles from the hands of the clergy and churchwardens to which they have been entrusted by benefactors, in order to place them under the control of the parish councils.

THE Archbishop of Canterbury has discussed, in the course of his quadrennial visitation charge, a great variety of topics. He spoke with wisdom on the question of rate aid to denominational schools. While admitting that the claim put forward by many Churchmen to receive such aid is founded on justice, the Archbishop sees clearly that it is useless to press it, inasmuch as assistance from local rates will never be granted, except at the price of admitting local rate-paying control. The Archbishop contends, however, and it is difficult to see how the contention can be resisted, that it is an iniquitous thing to rate voluntary schools for the support of their rivals.

WE are sorry to learn that the Archbishop of York has been unable to preside at his diocesan conference owing to illness caused by a chill taken as he was driving over the bleak northern moors. There appears to be no reason to apprehend serious consequences. The Bishop of Hereford, whose illness was reported recently has been better, but was unable to be at the diocesan conference on the 27th ult., and is confined to his bed. A favourable account is given of the Bishop of Bedford, though it will be some time before he is able to resume work.

WE regret to observe from paragraphs in the daily press that whilst proceeding to Finchley Parish Church to preach a harvest festival sermon, the Bishop of Marlborough was robbed of a gold watch, chain, notes of a sermon, and a purse containing a large sum of money.

THE Bishop of Nottingham was driving from Sleaford to Hackington on Saturday morning, when his carriage was overturned and fell into a deep dyke. The Bishop sustained a serious shaking and shock to the system.

THE Dean of Rochester has, it is stated, accepted an invitation to give a course of lectures early next year in America on "English Life of the Past Forty Years." The *Manchester Guardian* adds that Dr. Hole intends to devote part of the proceeds of his tour to the restoration fund of Rochester Cathedral and the remainder to local Church work in America.

THE Church of Ireland has undoubtedly sustained a great loss in the death of the venerable Archbishop of Armagh, which was reported a few days ago. It will be difficult, if not impossible, to supply his place from the ranks of the present Irish Episcopate. The earnest and eloquent Archbishop of Dublin is perhaps the most likely choice, but Lord Plunket, with all his great abilities, would hardly command the universal confidence inspired by Dr. Knox. The Bishop of Derry, who would be an excellent choice on most

grounds, may possibly be regarded as too old for promotion, though he is hardly seventy. Lord Plunket is sixty-five.

THE title of the new South African bishop, Dr. A. H. Baynes, is Bishop of Natal-Maritzburg. The Bishop took his departure from Southampton on the 28th ult., accompanied by Archdeacon Baines and other clergy. Dr. Baynes has appointed as his commissaries in England the Rev. H. L. Paget, vicar of St. Pancras, and the Rev. J. H. J. Ellison, vicar of St. Gabriel's, Pimlico.

THE new Canon of Manchester, the Rev. Philip Bartlett, has been vicar of Christ Church, Lancaster, for twenty-one years. The canonry to which he has been appointed is worth £600 a year. The value of the living which Mr. Bartlett has vacated is about £400, with a house. It is in the gift of trustees.

MR. GLADSTONE'S son-in-law, the Rev. Harry Drew, has, it is announced, been offered the Crown living of East Farleigh, in Kent. The net value of the living is £500 a year, and the population is about 1,500. Mr. Drew, who is a Keble College man, has been ten years in orders, but has never held preferment.

A MEETING of the parishioners of St. James's, Norlands, was held on the 28th ult. for the purpose of setting on foot a memorial to the late vicar, Dr. Arthur Williamson. The Archdeacon of Middlesex will preside. No appointment has yet been made to the vacant benefice.

THERE is nothing special to notice in Mr. Armfield's statistics of the September ordinations. The candidates numbered 193 in all, of whom 139 were admitted to the diaconate, and 54 to the priesthood. One hundred and twenty-two candidates—that is to say, more than 63 per cent.—were graduates of Oxford or Cambridge. The number ordained is larger than in September, 1892, or 1891.

CHANCELLOR ESPIN delivered a judgment two or three weeks ago, in the Chester Consistory Court, which was generally regarded as a sanction to the practice of prayers for the dead. The question arose in regard to an inscription in the church of Odd Rode, asking for the prayers of the faithful on behalf of a deceased person. The inscription has been modified, in accordance with the Chancellor's suggestion, and no opposition has been offered to it in its amended form. Chancellor Espin took occasion, however, to state his views on the subject at length, admitting that he gave his decision on the spur of the moment. He holds that, as the Church of England does not sanction prayers for the departed in her formularies for public use, it is not for a court of first instance to establish their legality. Incidentally, he mentioned in support of his argument that a bequest for prayers for a testator's soul would be void by the common law of England as superstitious. If he is correctly reported, the Chancellor quoted the late Archbishop Longley as having sanctioned prayer for the departed by consecrating, when he was Bishop of Ripon, the Church of St. Saviour, at Leeds, in which there was an inscription asking the prayers of worshippers "for the sinner that built it." The incident in question really proves nothing as to the Archbishop's views, as everyone who has read Dr. Hook's biography must be aware. "The sinner" in question, as a correspondent of the *Times* points out, was understood to be Dr. Pusey, who was then alive, and lived for many years afterwards. The case would only be to the point if any bishop whose attention had been drawn to the inscription had allowed it to remain after Dr. Pusey's death.

THE Rev. Andrew Wilson, Vicar of St. Mary's, Edge Hill, who has been severely, but, as we think, not too severely, criticised for his refusal to baptise the child of Dissenting parents, who announced their wish to conform, has offered an explanation. He states that he did not refuse to baptise the child, but only to accept the sponsors proposed. It was therefore for the parents to procure others who were not open to the objection that they had not been confirmed. Possibly the objection is valid in strict ecclesiastical law, but to insist upon it in the circumstances cannot be considered discreet.

A RETREAT for laymen is announced to be held at St. Paul's Cathedral. It will begin on Saturday, the 25th inst., and extend over the following Sunday. Canon Scott Holland will conduct.

THE Bishop of Norwich began a series of engagements in Ipswich by distributing prizes and certificates, on Saturday afternoon, to pupil-teachers and scholars who had passed with distinction the examination in religious knowledge which was held in May last by the Diocesan Board of Education.

BISHOP BROMBY, replying to a leading member of "the committee appointed by the Norwich Diocesan Conference," who asked him to state his opinion "how best the religious education of children attending board schools can be improved," wrote:—"I am afraid that, if the board-school system be accepted by the nation—as seems likely, if the friends of the voluntary schools continue in their present apathetic mood—all religious teaching will be, sooner or later, prohibited by Act of Parliament. We must not be deceived by present concessions. 'Timeo Danaos.' What is, as a stroke of policy, allowed to-day, may be, and will be, withdrawn to-morrow. The Church's duty is to demand that the rates pay to all schools alike for the best results, whether elaborated in a board or voluntary school, so following the universal rule of commercial purchases. The religious instruction given in the latter will soon influence for good the teaching of the board school, and preserve to them at least the minimum of religious instruction which they now impart. To answer your inquiry more directly 'how the religious education of children attending board schools can be improved,' I think that the system pursued by the Tasmanian Government (I was for two years President of the Council of Education) is the wisest. The ministers of religion, or those deputed by them, are permitted to draft into class-rooms children of parents who desire for them systematic religious instruction. In England, as long as the majority of masters and mistresses go forth equipped from our training colleges, the religious instruction would naturally, to a large extent, be left in their hands. But if we allow our voluntary schools to be absorbed, or perish by inanition, the training colleges, which are the true nurseries of religious influence, will. I feel sure, soon follow their fate, and be swept away by the incoming wave of a democratic secularism. The proposal to demand a just share of the rates will secure the co-operation of the Roman Catholics and those few Dissenting bodies who would not sacrifice the blessings of a religious education to the paltry jealousies of their own communities."

WAITING FOR A RECTOR.

By Eleanor F. Cobby.

The people of Meon Stoke—a village lying along the green and lovely valley of the Meon, and about twelve miles from Winchester as the crow flies—are awaiting the advent of a rector.

It is the first time for sixty-one years. The aged and venerable man who for that long period filled the office died in July of the present year, and is laid to rest beneath the shadow of the church, where the echo of his voice still lingers, with the gentle and beautiful wife, his life-long companion, who went before him to the light of God.

With the death of the Reverend Charles John Hume a link is snapped between this generation and the far past, for he was born two years before the century, and could therefore remember by personal experience how England felt when the first Napoleon was trampling upon Europe, and when Wellington was girding up his loins to fight that desperate duel which we call Waterloo. He was a young man in the very prime of life when the Catholic Emancipation Bill passed, and he was a very old one, lying on the brink of the grave, when the Archbishop of Canterbury gave his celebrated Lincoln judgment. This thought is a very suggestive one, and now that our Protestant and venerated rector is taken from us we look forward with inevitable anxiety to what shall follow his demise.

The parish, taken in the mass—there are Agnostic units—is divided into Evangelical Church people, Primitive Methodists, and a muster of the Salvation Army. It will, therefore, be easily understood that we await the future rector with various phases of anticipation.

It is, however, a great satisfaction to know that Canon Hoste, of Farnham, the Bishop's choice, is coming to us with a high reputation and the love of the people from whom he is about to separate. Let us hope he will be Protestant as well as progressive, and not go quite so far as Bishop Thorold does in ideas of concession to aggressive Ritualism, or perhaps it ought to be called incipient Romanism.

"We must be prepared to make further concessions," were the Bishop's words in referring to the decision of the Primate. But it seems difficult to make "further concessions" without also making it very plain that Latimer and Ridley were burned alive through an unfortunate mistake, which a little explanation from Dr. Benson—had he lived in those lurid times—might have set straight. We do not refer to Hooper, because he was a Dissenter at heart, and Cranmer was a victim to the private revenge of Queen Mary.

On the whole, we hope our new rector will tread in moderate paths. How far, how very far, the Church of England has drifted since his predecessor was appointed in the year 1832! She was Protestant then; she is honeycombed now by the insidious doctrines of Rome, so that the ground sounds hollow beneath our feet. She was divided then into two principal parties, the old High Churchmen—who represented, to our mind, more than any other, the Establishment as Queen Elizabeth and Burleigh designed it—and the Evangelical clergy, who preached from her pulpits the doctrines of the orthodox Dissenters.

But now she has many divisions. The "high and dry" Churchmen of former days are almost extinct, and their place is occupied by the advanced guard of the Ritualists; while the Evangelicals—perhaps a little narrow in opinion, and sometimes too anxious to keep things and feelings, men and women, in traditionary grooves, to be in full touch with the spirit of an age which is questioning all tradition—has fallen back and has lost, and is losing, post after post.

But a new and remarkable party has arisen in the Church, which may be subdivided, speaking loosely, into Broad and Moderate Churchmen; and this party has a future before it. It is extensive, powerful, and enlightened, and though somewhat blind, in its noble-minded toleration, to the stealthy undermining of Rome, the hour will probably come when, blind no longer, it will unfold the long furled banner of the Puritans, and struggle for religious liberty against that spiritual despotism which is creeping over the horizon.

We agree with an eminent historian in thinking how great is the crime of persecution in the sacred name of religion. We entirely agree with the honourable justice of the present day, which demands that to every fellow-subject, whatever his creed, shall be accorded the full rights of the citizen. But it is one thing to tolerate, it is another to favour; and it has grown very much the fashion to keep Protestant Dissenters out in the cold, while Roman Catholic Nonconformists are patted on the back and led to front seats.

Reviews and Notices.

Books Received.

"The Revelation of St. John the Divine." With Notes, Critical and Practical, by Rev. M. F. Sadler. George Bell and Sons.

"The Old Law and the New Age." Nine Addresses, by Rev. R. J. Fletcher, M.A. George Bell and Sons.

"St. Augustine, De Civitate Dei, XI., XII." Edited by Rev. H. Gee, B.D., F.S.A. George Bell and Sons.

"Cambridge Sermons." Collected and edited by Rev. C. M. Prior, M.A. Messrs. Methuen.

"Barabbas; a Dream of the World's Tragedy," by Marie Corelli. Messrs. Methuen.

"The Expositor," November. Messrs. Hodder and Stoughton.

"The Expository Times," November. Messrs. T. and T. Clark.

"The Thinker," November. Messrs. Nisbet.

"Home Words," "The Fireside," "Day of Days," "Hand and Heart.

"Pall Mall Magazine." G. Routledge.

Suggestive Outlines for Lay-Workers and Teachers, for Pulpit and Desk. No. 33.—"The great invitation" (Rev. xxii. 8-21) Introduction. John, who was banished to the isle of Patmos for the Word of God, and the testimony of Jesus Christ, had revealed to him transcendent revelations; he saw wonderful things of the heavenly glories, which enraptured his soul and carried him beyond the things of this transitory state. The things which were seen and revealed made John fall down and worship the angel that showed him these things. But he was not to do this, for he was only a fellow-servant. John was not to worship him, but to worship God. This proves that God alone must be worshipped. Angels and glorified saints, however illustrious, must not be

adored and worshipped; none but God must be worshipped, for there is none beside Him. We notice in this portion of Holy Scripture—1. A general invitation—"Whosoever." There is not a particular class called, but "whosoever" will give heed, no matter what position, character, or nationality. The invitation, then, is a general one. God is no respecter of persons. The invitation is one of the greatest importance, coming as it does from the King of kings. It is something great when there is an invitation from an earthly monarch; but when the invitation comes from our Heavenly King it is infinitely greater. 2. The great gift. What is the gift? The Spirit of God, the great gift of His dear Son. There is no gift to mortals to be compared with this; we all need it, we cannot do without it. If we lose this free gift, what will become of us? How shall we escape if we neglect so great salvation? How shall we escape if we turn a deaf ear to this invitation, and consequently refuse this infinite gift offered to us, for it is our life. The refusing of this gift will necessarily herald a fearful destiny hereafter :—

Sinner, come, ere thy doom
Shall be sealed for ever;
Now return, grieve and mourn;
Flee to Christ the Saviour.

3. The free blessings given to those who come. There is no time to delay; this may be the last invitation. The last invitation will come, must come. Then, if you still are in your sins, it will be too late: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (verse 11). Jesus will come soon; we cannot tell the time: "And My reward is with Me, to give every man according as his work shall be." The time is short :—

Sinner, come, while there's room,
While the heart is waiting;
While the Lord, by His Word,
Kindly is inviting,

How important that this invitation should be heeded. Now! This is the accepted time :—

Come, ye sinners, poor and wretched,
This is your accepted hour.
Jesus ready stands to save you,
Full of pity, love, and power.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "In Me ye shall have peace." I have redeemed thee. "I am the Way, the Truth, and the Life."

We thank Thee for redemption,
So rich, so full, so free,
That Thou hast brought salvation
To all who trust in Thee.

THOMAS HEATH, Plymouth.

PREFERMENTS AND APPOINTMENTS.

Ashley, Rev. George Edward, M.A.; Prebendary of Norton in Hereford Cathedral.
Aylward, Rev. Augustus Frewen; Chaplain of Blaby Union Workhouse.
Barcer, Rev. Alfred, M.A., Curate of Anlaby, Hull; Vicar of Burton-Fleming-with-Fordon, Hunmanby, Yorkshire.
Bell, Rev. J.; Chaplain to the Earl of Strafford.
Bentley, Rev. W. M., formerly Vicar of St. Cuthbert's, Thetford, Norfolk; Vicar of Brushford, Devonshire.
Bidder, Rev. Henry Jardine; B.D., Vicar of St. Giles's, Oxford; Vicar of St. Sepulchre's, Holborn.
Bourne. Rev. Robert, B.A., Rector of Ashingdon; Rector of South Fambridge, Essex.
Bowen, Rev. John M., M.A., Curate of Christ Church, Preston; Incumbent of St. Jude's, Preston.
Bridgman, Rev. Arthur John, M.A., Vicar of St. Andrew's, Islington; Vicar of Bishopstone, Sussex.
Claye, Rev. A. N., M.A., Vicar of Brigg; Chaplain of the Workhouse.
Farrar, Rev. Eric Maurice, M.A., Curate of St. Margaret's, Westminster; Vicar of St. Thomas's, Coventry.
Glennie, Rev. Herbert J., M.A.. Curate of the Parish Church, Leeds; Perpetual Curate of Holbeck.
Graham, Rev. Thomas, M.A., Vicar of St. Bride's, Liverpool; Vicar of Southborough, Tunbridge Wells.
Hammond, Rev. C. E., M.A., Vicar of Menheniot, Cornwall; Honorary Canon of St. Rumon in Truro Cathedral.
Hewetson, Rev. W., Curate of Aston; Association Secretary Church Pastoral Aid Society for the East Midland District.
Hill, Rev. John, B.A., Chaplain of Shipston-on-Stour Union; Vicar of Hartwell, Northants.
Housecroft, Rev. T., M.A., Vicar of Wickham Market, Suffolk; Rural Dean of Wilford.
Ingles, Rev. David, M.A., Vicar of Witham; Honorary Canon of St. Alban's Cathedral.
Jenkins, Rev. Richard Bowen, M.A., formerly Vicar of Aberdare; Rector of Llangoedmore, Cardiganshire.
Jones, Rev, Griffith Hartwell, M.A., Rector of Nutfield; Assistant Diocesan Inspector for the Diocese of Rochester.
Knowles, Rev. Thomas, M.A., Vicar of Christ Church, Cockermouth; Vicar of Christ Church, Penrith.
Lee, Rev. W. B. Dowell, M.A., Senior Assistant-Master of Camberwell Grammar-school; Head Master of Deythen Grammar-school.
Macray, Rev. W. Edward, M.A., Senior Curate at Dudley Parish Church; Consular Chaplain at Pernambuco.
Mason, Rev. John E. S.; Chaplain and Naval Instructor to the *Howe*.
Molineux, Rev. Arthur Ellison, M.A., Vicar of Caversham, Reading; Vicar of Minster, in Thanet.
Morgan, Rev. Walter Giles, Curate of St. Luke's, Bath; Vicar of Fandenhall, Norfolk.
Ord, Rev. John, late Rector of St. Saviour's, Chichester Jamaica; English Chaplain of Versailles, France.
Parker, Rev. Thomas Brownbill James, B.A.; Vicar of Biddlesden, Bucks.
Pollock, Rev. Charles Richard, Organising Secretary A.C.S., for Dioceses Lichfield, Hereford, Gloucester, and Bristol; Rector of St. Petrox-with-Stackpole Elidor, Pembrokeshire.
Rayson, Rev. William, M.A.; Prebendary of Pratum Majus in Hereford Cathedral.
Sergeant, Rev. Frederick, Curate of Holy Trinity, Richmond, Yorkshire, and Mathematical Master of Richmond Grammar-school; Head Master of the Church of England Grammar-school, Melbourne, Australia.
Sims, Rev. William Edward; Rector of Wembworthy, North Devon.
Smith, Rev. Alfred Owen, Curate of Holy Trinity, Cloudesley-square; Vicar of St. Andrew's, Islington.
Spencer, Rev. Arthur John, M.A., Vicar of Christ Church, Chelsea; Vicar of Eye, Suffolk.
Symonds, Rev. William Henry, Vicar of Idle, Yorkshire; Vicar of St. Paul's, Derby.
Ward, Rev. Herbert Marlow, M.A.; General License in the Diocese of Peterborough.
Webster, Rev. R. C. M., M.A.; Sub-Dean of the Chapel Royal, Dublin.
Whitaker, Rev. G. H., M.A., late Fellow of St. John's College, Cambridge; Honorary Canon of St. Petroc in Truro Cathedral.
Wilmot, Rev. John James Tall, M.A.; Rector of North Litchfield; Vicar of Winterbourne Earls-with-Winterbourne Dauntsey, Salisbury.
Young, Rev. Daniel Eliott, M.A.; Vicar of Hambledon, Oakham.

CLERICAL OBITUARY.

Gray, Rev. Joseph Henry, M.A., Rector, at Keynsham Rectory, on the 28th ult., aged 79.
Shadwell, Rev. A. T. W., Rector of Little Ilford, on the 26th ult., aged 73.

The Church of England Pulpit.

OUR CHURCH'S WORK AND ITS REQUIREMENTS.

By the Ven. F. W. FARRAR, D.D., Archdeacon and Canon of Westminster.

Sermon Preached before the Birmingham Church Congress, at St. George's Church, Edgbaston, on October 3rd, 1893.

"And who is sufficient for these things."—2 Cor. ii. 16. "Our sufficiency is of God."—2 Cor. iii. 5.

An event like the gathering of the Church Congress should be no idle parade, no mere occasion of vague self-congratulation and conventional harangue, but a contribution to high and serious ends. Its object should be that all who attend it should go away wiser, better, more full of zeal, more full of love; should go away humiliated indeed by the sense of the inadequacy and unprofitableness of all our poor endeavours, and impressed with the awfulness and immensity of the work which God has assigned to us, yet encouraged by the influence of wise counsels and holy examples; inspired by the certainty that the rich blessing of God is never witheld from prayerful, faithful, well-directed labours; animated by the conviction that, while the tasks assigned to us immeasurably transcend our unaided powers, they are not too stupendous for those who labour in union with, and in reliance upon, the promised aid of the Spirit from on high, whose grace is sufficient for us, and whose strength is made perfect in weakness.

My subject, then, shall be the Work of the Church, and the object of my sermon, if God refuse not His blessing, shall be to deepen in all our hearts the sense that "the day is short, the work abundant, the labourers remiss, the reward great, the Master presses;"* so that, as the ancient Rabbis said, "We should be bold as leopards, swift as eagles, bounding as stags, brave as lions, to do the will of our Father which is in heaven."†

1. The work of the Church;—but no word is used more vaguely and in more dangerously indeterminate senses than the word "Church." It has different connotations, and many controversies would be obviated if men were careful to define the particular sense in which they are using it. The word itself, derived probably from Κύριος ("Lord"), witnesses at once to Him Whose we are and Whom we serve. In the broadest of all its meanings it includes the whole city of the living God, as well in heaven as on earth—the innumerable company of angels and the spirits of just men made perfect:—

> One company we dwell in Him,
> One Church, above, beneath,
> Though now divided by the stream,
> The narrow stream of death.

Whenever, as in our Creeds, it is used in the abstract it is as unlimited in extent as in the sole passage of the Gospels in which Christ so used it;* it is coextensive with the whole kingdom of God; it means all the separate branches in the one true vine; every member of that body of which Christ is the head; all the separate living stones in the one spiritual temple. It means all who are "very members incorporate in the mystical Body of Christ, which is the blessed company of all faithful people;" it means all congregations of true Christian people, wherever they may be, scattered throughout the world; it means all of the many folds, which are under the one Shepherd, in the one true flock; it means "the Body of Christ, the fulness of Him Who filleth all in all."

2. But, in speaking of "the work of the Church" to-day, we naturally and rightly limit the sense of the word. Though we would never arrogantly and exclusively confine the sense to the members of one organisation—for this would be to violate the essential spirit of the large, free Gospel of Christ; though the work to be accomplished is the work of the whole Church of God in all its branches; though we acknowledge, with joy and gratitude, the earnestness and the success with which many who are not of our fold are furthering among us the kingdom of God, we shall be thinking mainly to-day of our own beloved Church of England. We admire, we rejoice in, we would fain be stimulated by, all that has been done for Missions, for social amelioration, for saving lost souls, by holy and earnest men in every other religious community. Rome sent her Father Damien to the lepers of Molokai, and has many a self-denying, saintly worker in India, in China, and in Africa. The Nonconformists have their martyr of Erromanga, and sent to India such glorious missionaries as Carey the shoemaker, and Marshman the bookseller's apprentice, and Hunt the agricultural labourer, and Moffat from the market-garden, and Livingstone from the weaver's loom. It was to the £13 2s. 6d. subscribed by poor and nameless Baptists in the chapel at Kettering, at which the world laughed with such utter scorn, that we owe in no small measure the modern

* Pirke Aboth. II. † Pesachin. f. 112. I.

* Matt. xvi. 18. In Matt. xviii. 17, it means primarily the local community. It occurs in no other Gospel; but "kingdom of God" many times.

revival of the missionary spirit. It would be mean to deny, and impious not to thank God for, the work which has been done, and done with blessings, by English Christians, who are not members of our Church, in the rescue of Christ's neglected little ones; in uplifting from the slough of despond thousands of the most seemingly outcast; in making fine colonists of youths who at home would have grown up to be the retributive scourge of the society of which they have been the helpless victims; in preaching the Gospel—in the tongue and with the methods which they can understand—to the poorest of the poor. Christ assuredly has blessed, and Christ will crown, this noble work of theirs. Were we, even for one moment, to depreciate, to minimise, to carp at, still more to ignore it, we should be displaying a spirit utterly alien from that of Him Who chose neither the priest nor the Levite, but the scorned and heretical Samaritan, as the example of the fulfilment of God's law. But to-day we are confining our thoughts avowedly to that pure and reformed part of Christ's Catholic Church which is established in these kingdoms that this our English nation may become ever more and more a wise and God-fearing people.

3. And here, in our own fold, let us try to trample out at once and for ever the ignorant and fatal error, so often repudiated, yet still almost engrained into our popular phraseology, that by the Church we exclusively, or even preponderantly, mean the clergy. Where the Church has come to be confounded with the clergy—where the laity have resigned their own sacred responsibilities into the hands of the clergy—the result has been a strong clerisy, but an impotent Gospel; a priesthood arrogant, corrupt, usurping, a people torpid, ignorant, and base; an outward service gorgeous and imposing, but hearts far from God. Such a Church is as a field in which the flaunting poppies have choked the golden corn—a glistening sepulchre, but full within of dead men's bones and all uncleaness. It is the sort of Church so often denounced in the burning pages of the Prophets and of the Gospels—a Church wherein mint, anise, and cumin were tithed, but righteousness, mercy, and truth were obliterated; wherein Pharisees wore the bluest of fringes and the broadest of phylacteries at the very moment that Christ smote them with His most terrible invective; wherein, to their own deadly shame, all they could say of the multitude on whom Christ had compassion, was that "they knew not the law and were accursed." Such was the Church whose Temple swam with the blood of tens of thousands of Paschal sacrifices on the very day on which its priests had murdered Him in Whom all sacrifices for sin were for ever done away. It is the constant lesson of history that a Church may be robed in gorgeous vestments, in golden temples; and yet, like the legendary Solomon, may be standing there magnificent but dead. "A shipwreck," says the Bishop of Derry, "is not less a shipwreck because the captain flaunts a showy flag." Never, never forget that the clergy form but a small fraction of the Church: they are 20,000, you are 20,000,000. Most earnestly would we entreat you to bear in mind that you cannot discharge your obligation to God and man by proxy; that you cannot devolve on the shoulders of us the few the solemn, sacred, eternal duties of you the many; or fulfil by the agency of a class the requirements for which every one of you will individually be held responsible. You, you are the Church. You, you have been made kings and priests unto our God. Ye are "a chosen generation, a royal priesthood, a holy nation, a peculiar people." No Church distantly approaches what it should be, what Christ would have it be, until, not the clergy only, but every member of the same in his office and ministry is labouring for the advance of Christ's kingdom. Will the clergy only run the awful risk of hearing the words, "Inasmuch as ye did it not to one of the least of these my brethen ye did it [not unto Me"? Was it the clergy only whom Christ taught to pray, "Hallowed be Thy name, Thy kingdom come, Thy will be done,"? or rather, are not those prayers, involving as they do the pledge of our urgent daily duty, reduced to a disastrous mockery unless we each of us, individually—not in conventional semblances, not only by the gifts, which we cannot possiby miss, of here and there a shilling to the offertory, and now and then a guinea to a hospital—but to our fair share, to our full possibility, by personal sacrifices, with personal self-denial, are making every effort in our power for the teaching of the ignorant, the consolation of the wretched, the reparation of intolerable wrongs? Every one of us is bound to take his share in the promotion of truth, in the debellation of error, in the undoing of the heavy burden, and letting the oppressed go free. Are we doing this? Many smooth voices may tell you that we are; but which do you wish me to do this morning—to praise you, to flatter you, to lull you with soft and silken euphemisms into the pleasing slumber of contentment with your own efforts, or rather to deepen the shame with which we all should feel that we are unprofitable servants? Which do you wish me to do, to vaunt, as is so often done, the work, the devotion, the saintliness of the Church, or to make us all tremble lest He who walketh in the midst of the seven golden candlesticks should say to us as He said to the angel of the Church of Laodicea, "I know thy works that thou art neither cold or hot; . . . . because thou sayest, I have need of nothing, and knowest not that thou art the wretched, and miserable, and poor and blind, and naked one?" Which do you wish me to do, to extol the immense munificence of our national charities, or to become perhaps your enemy by

telling you the truth, that in comparison with our national accumulations, those vaunted charities are, for the large majority of us, not the proof of our munificence, but the measure of our meanness? I do not deny—I would thank God and take courage for such improvements as the two great religious movements of this century—the Methodist revival, and to a much smaller degree the Oxford movement—have brought about. I will not pause to inquire how much of their impetus has spent itself in shibboleths and services, leaving behind it a hollowness as deep and as disappointing as the Prophets of Israel found in the two reformations of Hezekiah and of Josiah, which only taught so many to trust in outward ceremonies and in lying words, saying "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these!" If the Church of England were sitting in the dust of humility and persecution "with her hair about her ears," we might deem necessary the words of eulogy and encouragement; but not such is her language or her attitude, and the message I am bidden to deliver is that, looking at the state of things on every side around us; looking at the utterly inadequate work accomplished in preaching the Gospel to all nations; looking at the enormous and deplorable alienation of the working classes from the most sacred ordinances of religion; looking at the growing indifference of the wealthier classes to Sunday observance and many ancient sanctities; looking at the awful contrasts between stupendous wealth and starving poverty; looking at the foul slums of great cities which, as Lord Shaftesbury said shortly before he died, were "never more dreadful, because never more full of moral death;" looking at all "the sons and daughters of misery, and the waste places fertile in sorrow;" seeing how deplorably ineffectual and half-hearted has been the little more than nominal combat of the Church against drink; observing in our journalism and literature the widening spread of an avowed agnosticism; seeing how many of our writers and thinkers have more or less openly spurned all belief in the supernatural—seeing all this, and many more signs of the times as dark and evil as these, I for one am in no mood to express contentment with our acquiescence, or to daub tottering walls with untempered mortar. Rather is the burden laid upon me of saying that I, a humble and unworthy presbyter in the Church of God, am not cheerful, that I am not content, that I cannot echo the language of soft self-congraulation. Rather are we driven to say that, if the Church of England is to rise above a commonplace ideal; if she is to do her duty before God; if she is to incur no guilt for the torn and wandering flock, scattered over the darkening hills; if she is in truth to earn the eulogy, "I know thy works, and love, and service, and faith, and thy patience, and thy works, and the last to be more than the first;" she must lay her mouth in the dust and implore God from the valley of dry bones that the breath may "come from the four winds and breathe upon these slain that they may live."

4. It seems to me that there are two urgent needs of our Church at the present day. We want Prophets, we want Saints. We must pray to God that He will raise up true prophets and great saints among us, if we are to be as the purifying salt of earth, as enkindled and shining lights in the world, as a city set on a hill; if, to the fulness of the need we are to—

> Rise to the height of this great argument,
> And justify the ways of God to man.

i. We want Prophets among our twenty thousand teachers; we want Voices amid the confused and feeble echoes; voices of God amid the commandments of men.

But, perhaps you will ask, What is this to us? Can we be prophets? I answer Undoubtedly we can. Not, it may be, great prophets—not Isaiahs, not Elijahs, not even Malachis—but, if we have nothing of the prophet in us, if our poor sermons barely ripple the glassy surface of convention, instead of, sometimes at least, lashing the stagnant waves to storm, our words will be of small avail. Do we not pray that, after the example of the great Forerunner, "we may constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake"? God never manifests Himself to cowards or to self-seekers. To search for truth as for hid treasure, caring nothing whatever, by comparison, for custom, or tradition, even if it has been indurated by ceuturies of error; to confront iniquity, however difficult and painful it may be, and to bear all that comes upon us in the hard path of duty—that is to share the prophet's spirit. And something even it is, if not being prophets, we at least are not found among their persecutors. For only think how many priests and preachers have been among those who hated God's truest messengers. The histories alike of the Old and New Dispensation show us how impotent are mere orthodoxy and legalism to regenerate the world. Who bitterly derided Isaiah? Who smote Jeremiah on the cheek and thrust him into the stocks? Who called the Christ a Samaritan, and said of the mighty Baptist that he had a devil? Were they not priests and Pharisees, and have not those who in all ages since, from the days of Wiclif to those of Whitfield, have persecuted the saints of God, been men who "seemed to be religious," not all of whom merely walked in "the cloke of profession doubly lined with the fox-fur of hypocrisy?" If, as our Article says, the Churches of Jerusalem, and Antioch, and Rome have erred, so has many another Church erred, and one sign of their error has been to trust to their professions and slay their prophets. That has ever been the lot of prophets. The progress of truth is "from

scaffold to scaffold, and from stake to stake." "We know our place and our portion," said a great voice in this century, to give a witness and to be condemned; to be ill-used and to succeed. Such is the law which God has annexed to the promulgation of the truth: its preachers suffer, its course prevails."

What are the characteristics of the true prophet? It is an all but universal temptation of religious teachers to sink into that language of timid conventionality which hurts no one; to shift the sail to every veering breeze; to do what everyone is doing, and say what everyone says; to chalk over the black spots of the imperfect victim; to call truth exaggeration; and "to offer to God the unclean sacrifice of a lie." But the chief characteristics of a prophet, as distinguished from the everyday religious teacher, are sincerity, fearlessness, enthusiasm, force of moral indignation. His must be the sincerity, which would "rather die than lie," that looks on deficient love of truth as an apostasy against the God of truth; that has felt upon his lips the touch of the burning coal from off the altar; that clears the choked outlets of truth's streaming fountain, and will not suffer its stagnancy to be filmed with the irridescence of decay. His must be the fearlessness which will strike out against the stream; which will advance even to the death in the teeth of clenched antagonisms. His must be the enthusiasm of those whom St. Paul describes as ζεόντες ἐν πνεύματι, "boiling in spirit;" the enthusiasm which is as the burst of flame, which can alone melt the accumulated icebergs of sensuous indifference, and can alone calcine the mountainous obstacles heaped up in the path of truth. Who is there among us all whose brows have been thus mitred with Pentecostal flame? "We see not our tokens: there is not one prophet more."

ii. We want prophets, and we want saints. Just as there are, in most ages, some faithful religious teachers, though never more than one or two prophets, so in every age, God has His good men and women—His 7,000 who have not bowed the knee to Baal, and every mouth that hath not kissed him—to whom, yet, we cannot give the glorious title of saints in its highest significance. We are all "called to be saints" and, in the lower sense, I doubt not at all that there are many living saints. Have we not seen them and known them in the sweet and simple beauty of their holiness? And even when we did not fully recognise them, have we not heard at their departure the music as of angels' wings? But alas! the vast majority of us are not thus dipped as with crimson in the grain, but rather are but "pale in virtue and faintly dyed in integrity." I use the word "saint" in its pre-eminent sense of those who have felt the inflashing of conscience, who have become electric to thrill others with something of their own nobleness. I mean men and women who, by the absoluteness of their self-devotion, by the completeness of their self-sacrifice by the transcendence of their triumph over the corruption which is in the world through lust, inspire the souls of multitudes, and feed the famine of God's world with the *viaticum* of good examples. We have many dim reflections; we need living fires, saints who shall be as burning torches to illumine darkened consciences, to enkindle selfish sloth. Such men alone, made strong out of weakness by the strength of God, stop the mouths of lions, quench the violence of fire, put to flight the armies of the aliens. We have no prophets; we have not many saints. Let us pray to God that He would send forth into the hearts of His children that Spirit of His Son, which, being "the breath of the power of God and a pure effluence from the Glory of the Almighty, can do all things, and remaining in herself maketh all things new, and in all ages entering into holy souls, maketh them friends of God and prophets."

5. But though it is given to the few only to be in the highest sense saints and prophets, yet it is the duty of every baptised Christian in his measure, in the proportion of his grace, to have in him something of the saint and of the prophet, something of this radiance, something of this flame, in order to carry on with any efficient adequacy the vast work which is always incumbent on the Church of God. "The Kingdom of Heaven suffereth violence, and the violent take it by force." Unless we have in us at least something of this violence of truthfulness and principle, which hates all that is hollow and counterfeit—unless we oppose shams of every kind without one thought of success, or of consequences, or of what the world thinks, or the nominal Church says—we shall do little to carry the banner of Christ through the armies of the aliens:—

> Remember every man God made
> Is different; has some deed to do,
> Some work to work. Be undismayed,
> Though thine be humble do it too.

6. What is the work of the Church?

i. She must be the Church *teaching*. All the clergy, all the laity cannot be learned; but woe to any Church which has among her clergy no learned, independent, or fearless scholars; no men capable of saving her from sinking into the vain repetition and deep perversion of catchwords; none with knowledge enough and courage enough to expose the peril of blinding ourselves to the broadening light of truth, of science, of history, of criticism, of discovery, of comparative religion; none to save her from the humiliation of stretching formulas till they crack in every direction, and of reiterating hollow *formulæ* long after they have become the derision of the world.

The Church is the inheritress of the eternal, essential, never-to-be-shaken verities which are enshrined in her two ancient Creeds. She must

support those truths with invincible arguments; but also she has, in different ages, taught forms of theology and systems of opinion which become entirely false unless from time to time they are co-ordinated with the widening knowledge of mankind. In days when the very foundations of religion are attacked she needs wisdom, firmness, learning, intellectual freshness; a quick ear for every whisper of advancing knowledge; a quick eye for every ray of heavenly light; above all, that burning sincerity, that passionate love of truth, which will make her hate unrealities, lest, clinging to long-exploded falsities, she should be buried in the drifting sands or swept away by the advancing tide, in a world which will then scorn her ignorance and spurn her claims to authority as a teacher and a guide.

ii. She must be the Church *witnessing*. Her main work is to witness to Christ; to tell it forth among the nations that the Lord is King, and that when the world was drowned in sin and shame, and was sinking deeper and deeper into despair and wretchedness, the Word was made flesh. It is to witness, till time shall be no more, that God so loved the world that He gave His only Son to be the propitiation for our sins; that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; that through Him we have perfect, immediate, unimpeded access to God; that in Him we are one with God; that by Him God is not far from every one of us, but sends to us that Holy Spirit Who "prefers before all temples the upright heart and pure." Nor must we forget that this witness for Christ consists not merely in saying "Lord, Lord," but in doing, and in teaching men to do, the things which He says. The witness of the Church to Christ must be the witness to righteousness and to love. It was the glory of ancient Israel, feeble as she was among the nations, to uphold the banner of righteousness and to be in the midst of them like an embodied conscience maintaining the eternal sanctity of the moral law. No age can dispense with that witness; certainly not ours. Evils are around us on every side, not perhaps so glaring and so violent as in ancient days, but more subterranean; evils which may "vex less but mortify more; which suck the blood though they do not shed it, and ossify the heart though they do not torture it." Is there nothing to rebuke in the startling inadequacy of charity; in the selfish accumulation of enormous wealth; in the luxurious ostentation and heartless indifference of fashion; in the fulsome development of puffery; in the diseased appetite for mere personalities, fed by the scandalmongerings of slanderers; in the virulence and malice of religious partisanship; in the shameless parade through our great city streets of the fretting leprosy of uncleanness; in the shameful weakness of our struggle against the curse of drink? Oh! let the Church denounce these works of the world, the flesh, and the devil in no timid half-accents; let her use no sham blows which only beat the air, but fight and fight hard, but strike and strike home. Let her words against them be no namby-pamby conventionalities but half-battles, but thunders and lightnings. Are there no rotting tenements to be swept away? No sweaters' dens, where starvation wages are eked out by prostitution? No "seething hells of immorality and vice," where youth is tempted to betting, gambling, and to work all uncleanness with greediness? Against these and against every form of the mystery of iniquity, every member of the Church who is not a coward and a regenade should wield with all his migh "the sword bathed in heaven"—that sword of the Spirit which is the Word of God.

iii. Vast as is my subject, I must hasten very rapidly over other great spheres of the Church's work:—

She must be the Church pastoral.

There have been days when even this most obvious and immediate duty of the Church to tend Christ's sheep and feed His lambs—this duty of "curates and pastors"—was grievously neglected. We may thank God that it is now being done in almost every parish with greater faithfulness, though often with resources sadly inadequate for the immeasurable need. Not only in Cathedral cities and smiling villages, but on bleak moors and desolate hills, among the miners of our collieries, among the fishermen of our coasts, among the crowded toilers of black manufacturing districts, in outcast London, in squalid Liverpool, in back streets, in blind alleys, in filthy courts, in drink-ravaged homes, amid the agonies of hospitals and the horror of asylums, in the deathful dreariness of workhouse infirmaries—wherever are to be found pauperism, and brutishness, and vice and crime—there by the grace of God the work is being done, as, perhaps, it never has been done before.

4. Nor is the work of the Church beneficent neglected. Amid the swarming and prolific repulsiveness of life reduced to its most deplorable conditions, down to the unknown and well-nigh unfathomable depths of physical misery and moral degradation, where flit in the valley of the shadow the manifold images of death, there Christ's servants gliding noiselessly like white-winged messengers of mercy, few in number, but Divinely blessed, still carry on His work. The children are gathered into schools; the old are cherished; the prisons are visited; the youths guided; the desolate comforted; the pillow of the dying soothed.

For all this, too, we may thank God and take courage. Yet even in this work we do little more than touch the fringe of the world's abounding misery, and it is but a part of what God assigns to us. The Church has not only to care for what

she has, but to recover what she has lost, to conquer what she has never won. She must never sink into callous sloth; she must ever be animated by a Divine discontent. Even amid her utmost endeavours she must "count nothing done while aught remains to do."

v. Therefore she must be, as she has often, alas! forgotten to be, the Church evangelistic. She must bear in mind the last command of her Lord, "Go ye into the world and preach the Gospel to every creature." She must blush to recal that even now, after nineteen centuries, if all the 1,500,000,000 inhabitants of the world were to pass us in their brief but interminable procession between the two eternities, two out of every three would still be a Buddhist or a Brahmin, a Mussulman or an idolater.

vi. And she must still be the Church militant, the Church agressive, repelling attacks, though never with carnal weapons; fighting, but only with the armour of God. Never has the Church inflicted deadlier wounds upon herself than when, as in past ages, she has fought by tyranny, by priestcraft, by usurping encroachments, by ruthless bigotry, by massacres and tortures and flames and dragonnades, by lies and calumnies, by crushing the weak, by silencing the wise, by flattering the great, by truckling to the strong, by the sword red-wet with the blood of the saints of God. Her old motto, her only true motto was *βία ἐχθρὸν Θεῷ* —"Force is hateful to God," and, though in her warfare there be no discharge, she must never fight, save with fairness, with kindness, by justice, by humanity, by love. But when we think how many millions of the human race have never been won to Christianity at all; how vast a number of the working classes have so entirely abandoned her ministrations that it is doubted whether as many as 10 per cent. of them attend her services, or partake of her Holy Communions; when we see how many of those who profess to be her children, yet with hearts cold as ice and fat as brawn, discredit her teaching by their lives; when we think of the awful multitudes of felons, of drunkards, and of harlots; of the increase of Sabbath-breaking and agnosticism among the rich; of the ignorance, hostility, and alienation of the poor; of the fact that though the Church of England has existed for a thousand years, and Dissent even in its beginnings for scarcely more than two centuries, yet more than one-third, some assert that one-half, of our whole population belongs to one or other of more than two hundred Dissenting communities; when we bear in mind that we have not only to recover the immense areas lost to us by the torpid worldliness of the eighteenth century, but also are failing in many of our overgrown cities to keep pace with the ever-multiplying millions of our densely crowded population — must not our work be militant? Must it not be nobly and vigorously aggressive, if the great cause is not to be lost? How, unless not merely in word and in song, but in deed and in truth, we "arise, and put our armour on," can we "turn this rout into resistance, and the resistance into victory"? How, without the Eternal presence of Christ, can we have power to claim and to reclaim; to build upon the foundations, or to rebuild among the ruins; to break up the fallow ground, and to make the waste places blossom as the rose?

7. But, to conclude, the Church must not only teach, not only witness, not only be the Church pastoral, the Church benificent, the Church evangelistic, the Church militant and agressive, she must also be for ever an inspiring force of hope and energy throughout the world. We have fallen on an age inflicted with the creeping paralysis of pessimism. It seems as if the world were growing sick and old. The agnostic essayist tells us that the future of man is seriously imperilled by the overgrowth of populations, by the preponderant multiplication of the unfit; that these conditions are rapidly bringing us to an *impasse* from which nothing can save us but the most devastating convulsions;* that the Huns and Vandals who shall shipwreck our future civilisation are being bred not in the steppes of Central Asia, but in the slums and alleys of our great cities.† The physician tells us of lowered vitality, of fatal heredity, of the increase of lunacy, suicide, and of nervous disorders. The cosmopolitan observer threatens us with the encroachment and ultimate victory of inferior and semi-civilised races.‡ The politician prophesies a day of dreary State organisation, when men will be content with bare physical comforts, when all individuality shall be crushed, all aspirations dead, and the fume of dull and savourless lives shall go up from myriads of mean and selfish hearths. The man of science tells us that evolution is not identical with progress, and that the advance of civilisation may mean the draining of the energies, the paralysis of the finest physical qualities of our race.§ To all these the Church answers, I bid you hope, ye wandering nations, ye discouraged classes, ye suffering millions of mankind! God made you, Christ redeemed you, the Spirit maketh intercession for you with groanings which cannot be uttered. He will not desert you, O ye sons of men, into whose nostrils He breathed the breath of life; to whom He sent His Son, made in the likeness of your sinful flesh; to whom, through His Spirit, He permits the "immense pretension" of being sons of God. There may be perils in our path, and clouds which loom dark on our horizon; but, *O passi graviora, dabit Deus his quoque finem.* God is love. Build ye your faith on that, ye sons of men! Ye have sinned, but there is mercy with Him, therefore shall He be feared; yes, a mercy immeasurable,

* J. Cotter Morrisson, "The Service of Man."
† Mr. Henry George. ‡ Dr. C. H. Pearson.
§ Huxley "Romanes Lecture."

which glorieth over justice. Have ye tried, however feebly, however imperfectly, to serve Him? Then why make much of your light affliction, which is but for a moment, and which shall work out for you a far more exceeding and eternal weight of glory? And oh, if you have sinned ever so deeply, and should even die in your sins, though we cannot follow you in thought to—

> That unknown, obscure, sequestered place,
> Where God unmakes but to remake the soul;
> He else made first in vain, which must not be—

yet we leave you, with hope which shall not be ashamed, to the infinite tenderness of Him who died for the whole world to save sinners. Yes! against the darkly creeping advance of the shallow and muddy tide of pessimism, the Cross of Christ is the eternal *labarum* of hope for all the world. The Gospel which the Church must preach to all mankind is that God became man that man might become the righteousness of God.

> The very God! think Abib! dost thou think?
> So the All-great were the All-loving too!
> So through the thunder comes a human voice
> Saying, O heart I made, a heart beats here!
> Face My hands fashioned, see it in Myself.
> Thou hast no power, nor may'st conceive of Mine:
> But love I gave thee, with Myself to love,
> And thou must love Me Who have died for thee.

THE GOOD.

By the Rev. C. F. INCE, B.A.

Sermon Preached at Little Island Church, Cork.

"And He said unto him, Why callest thou Me good there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments."—St. Matthew xix. 17.

IN St. Matthew's account of the young ruler coming to Jesus, we have in the revised edition of the New Testament quite a different answer given by our Lord to the question, "What good thing shall I do that I may inherit eternal life?" It is, "Why askest thou Me concerning that which is good; One there is Who is good, but if thou wouldest enter into life, keep the commandments."

And if we assume that this was the answer given by our blessed Lord, we shall have, of course, to alter a good deal of the usual meaning of the narrative. It has been suggested in support of the interpretation of the revised edition that the question of the young ruler was an echo of a well-known dispute among thinkers in the schools of the Greek philosophy, namely, what was that thing, or principle, or attainment which was the good for man? which would meet the requirements of his nature? which would bring him into harmony with the mysterious powers by which he was surrounded? And that this question, What is the supreme and absolute good for man? had made its way unto the schools of the Rabbis, where it was discussed, and that the young ruler who had been listening to such discussions came to Jesus to have the question set at rest, as far as he was concerned.

This desire, then, of the young ruler for the good, and Christ's answer, suggest to us some important truths.

The desire itself is not peculiar to the individual. It springs from the soul of man. It is a part of those mysterious longings which can only be explained on the supposition that man has a share in the nature of God, and seeks to realise communion with Him, not in the Scriptures only, but even in false religions now in existence; and in the pages of heathen moralists we find man represented as discontented with his surroundings, wishing for something better, seeking after the good. In some of the Psalms how forcibly is this desire of the human heart set forth.

"My soul is athirst for God, for the living God; when shall I come and appear before God?" And the desire of the young ruler was for the good that would lead to life. "Master, what good thing shall I do that I may inherit eternal life." In thus speaking he was giving utterance to the deeper thoughts of the human soul. This desire for life in a better sense than we now have it is the very secret of the soul. It sees all around the signs and tokens of death so foreign to its nature; but it refuses to accept these as the final answer. No matter what may be said against it, man will cling to the belief of another and a better life. He will have

> Those fond desires,
> Those pleasing hopes,
> Those longings after immortality.

It was this promise of eternal life by Christ to those who believed on Him, that attracted so many to hear Him, and that so vexed the Pharisees that they said, "Moses is dead, the prophets are dead, whom makest thou thyself?"

The answer of our Lord to the young ruler's question divides itself into three parts. "Why askest thou Me concerning that which is good?" "There is none good but one, that is, God." "If thou wilt enter into life, keep the commandments."

"Why askest thou Me concerning that which is good?" Here it is plain our blessed Lord was testing the sincerity, the motive of the young ruler. It does not seem likely that He was finding fault with him for asking the question of Him. It was Christ's method to show the motives with which persons came to Him, and, as a rule, He required a certain amount of faith in Himself before He worked or answered.

"There is none good but one, that is God." Thus does Christ point out the error man had been making in the pursuit of the good. The mistake of the intellect was in supposing that any

system of thought could satisfy man's higher nature. The mistake of the heart was in loving the world, and the things that are in this world, instead of God. But Jesus now teaches, in substance, that no created thing can give what man needs. God alone is absolutely good. He is the source from which all good comes to this world. "Every good and perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning."

"If thou wilt enter into life, keep the commandments." It was not enough to learn that God alone can give that good man seeks, he must be brought into a right relation with God. The moral law is the expression of the will of God to man. And, if he could keep that law perfectly, that is, if his will could be brought into perfect harmony with the will of God, no doubt he would be saved. But is this possible? We have all sinned, we have all broken the law. "There is none righteous, no not one." Although the young ruler thought he had kept all the commandments from his youth up, yet when Christ said unto him, "If thou wilt be perfect go and sell that thou hast and give to the poor," he could not obey that command, he had not loved God supremely. He went away sorrowful, for he had great possessions. And none of us could trust to his keeping of the commandments as the condition of entering into life. They have become more searching, more exacting by Christ's explanation of them in the Sermon on the Mount.

And thus it seems clear that Christ's answer was not complete, was not final. Had the young ruler made the most of his opportunity, had he still further questioned, he would have heard that "God can be just, and the justifier of him that believeth in Jesus"; that "the law of the spirit of life in Christ Jesus can make us free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"What good thing shall I do that I may inherit eternal life?" Surely the answer to this question is the answer of the Gospel in the words of Jesus: "This is life eternal that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." It is only they who have felt the impossibility of keeping the commandments, who have felt that the "law worketh death, can fully rejoice in the revelation of the love of God in Jesus Christ." Only they who have felt the fears arising from the vision of God's righteousness in the law can know the peace from looking on the crucified Saviour.

And therefore the answer to the question, "What is the good," is Jesus Christ. He alone satisfies the yearnings of the human heart. He alone gives light to the mind. He alone gives life. He that hath the Son hath life.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 11, 1893.

DENOMINATIONAL AND CHURCH SCHOOLS.

LORD SALISBURY'S speech at Preston, on the 17th October, contained many important passages full of weighty and well-considered arguments, urged with his usual power and brilliance, and covering wellnigh the whole field of current political controversy. But to our mind no portion of the address was more pregnant with meaning, or was presented with greater force and intensity of conviction, than that which dealt with denominational education, and the attitude of Mr. Acland towards voluntary schools. The word "crisis" is too frequently used with reference to a condition of affairs to which it is wholly inapplicable, but it is not too much to say that, whether having regard to the fair treatment of voluntary and Church schools on the one hand, or the rights of parents to have the fundamental truths of Christianity taught their children in Board schools on the other, a real crisis has arisen which Lord Salisbury did well in drawing public attention to.

Mr. Acland's policy with regard to voluntary schools is unhappily one of active hostility, clumsily disguised under the pretext of carrying out the provisions of the Education Acts in their entirety. But it has never been the practice in this country to press to their extremest limit the very considerable powers vested in the Government departments charged to carry out the various Acts affecting the daily life of the people. As Lord Salisbury said, Parliament "has made these bureaucrasies, within certain limits, absolutely despotic, and it has trusted to good feeling and the probability that they might be restrained in time, that these powers would not be misused." All these wholesome traditions have

been thrown over by Mr. Acland, and high-handed vexatious interference has been the order of the day. Doubtless some, possibly several schools, built many years ago, before sanitary science, cubic feet of air per head, and the theory of microbes were understood, may require alteration ; but in all these cases reasonable notice should be given, certainly by a Government department, which might reflect that if a similar policy were adopted towards Government buildings throughout the country, probably half would be condemned as inconvenient, unwholesome and insanitary. For instance, surely it is the height of absurdity to place on a level the effects of the damp coats and hats of children from city slums, massed in vast numbers in a town school, with those of a few scholars resident in a bracing country village. In the one case a separate cloak room is undoubtedly a necessity, in the other, we take leave to say, it is simply desirable. But the department has the power to insist upon the building of a separate room in both cases, and in provisions such as these Mr. Acland has found his opportunity of making the Education Acts an engine of oppression, thus abundantly justifying Lord Salisbury's description of him as one who "hates the denominational system; he hates the voluntary schools; and he has used the power which the department gives him, whether moderate or extreme, to force his own particular predilections on the English people." Nor is his interference confined to voluntary schools alone. In Board Schools, especially those in which, as in London, there is a majority pledged to give fair play to voluntary schools, his dictatorial spirit is very manifest. The Chairman of the London School Board, in his annual statement, on 27th September, reported in full in the *Times* of the following day, deplored this partisan attitude, and dealt fully and unanswerably with several cases in which the department had shown a strongly biassed spirit, by suppressing and ignoring the case on behalf of the Board, whilst publishing and emphasising the statements of its opponents. Indeed, Mr. Diggle's annual statement will well repay perusal, containing, as it does, a vast amount of information on the present phase of the educational question, and containing numerous illustrations of the harsh and uncandid spirit in which the department, under the auspices of Mr. Acland, is acting.

It is clear, from the statements and more particularly the replies to questions made by deputations which have recently waited upon the London School Board, that there is a strong desire by the Secularist party to upset the compromise of 1870 by denying the right of the Board to insist that the doctrine of the Incarnation and other cardinal truths, held by all Christian bodies, should be taught in its schools. All this is indicative of an organised attack upon schools, whether voluntary or Board, which, in Lord Salisbury's terse language, desire to retain for parents the inalienable right to determine the teaching which their children shall receive upon the holiest and most momentous of subjects.

On the lower grounds of economy as well as of political expediency it is scarcely necessary to point out how important it is for the Conservative and Unionist party to use their utmost endeavours to maintain in full efficiency the voluntary schools. In Church schools lessons of order and obedience and respect for the rights of others are inculcated far more thoroughly and effectually than is perhaps possible in schools supported entirely by the State. The education given in these schools is admitted to be as generally efficient as in those provided by the ratepayers, whilst the cost of maintenance in the former is only £1. 17s. 10d. per head as compared with £2. 8s. 5d. in the latter. The results of the past year show that the average cost of the maintenance of Board Schools per child in average attendance has considerably increased. Indeed, since 1872 the average cost per child in Board Schools has risen by no less than £1. 1s. Much more might be added on this subject, but enough has been said to show that in the opinion of the leader of the Conservative party the time has arrived when the whole subject of compulsory elementary education will have to be reconsidered, and we do not hesitate to add that, to that party the working man must continue to look, in the future as in the past, for the maintenance of those elementary rights with regard to the education of his children, which, in Lord Salisbury's noble words, "no expediency can negative and which no state ought to be allowed to sweep away."

THE work of the Church in Chipping Barnet has just received an impetus from the generous action of a prominent layman in the neighbourhood. He has spontaneously offered the rector (the Rev. D. W. Barrett) £150 a year towards the curates' fund, and states that he has been prompted to do so as a thank-offering to God for recovery from illness, and with a view of assisting the rector and his fellow-helpers, and of encouraging the congregation in relieving him of the heavy responsibility involved in providing for the spiritual ministrations of so large a parish. In accordance with the donor's express desire it will be applied in increasing the stipends of the present assistant clergy, and in providing a nucleus for additional Sunday help at the parish church and at an outlying Mission district. As there are already three churches and two Mission-rooms in the parish this generous gift will greatly tend to the advancement of the Church's work which is being carried on by the rector and his staff, nobly aided by a band of laymen licensed by the Bishop of the diocese. It is hoped that this instance of Christian thoughtfulness and generosity will stimulate others to follow so good an example in other places.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

SELF-INFLICTED LOSSES AND PRIVATIONS OF UNITARIANS.

SIR,—I beg to submit some observations on Unitarianism, as there seems to be a greater tendency towards that line of thought than I observed in years gone by. It is my earnest conviction that such views and conceptions are seriously injurious to the mental and spiritual welfare of those who fall under their power. In some cases which are under my notice those cold and blighting tenets are being insidiously introduced by suppression, rather than by assertion or open avowal. Preachers of ability seem to believe sincerely that new methods are required to supersede the old, old story how "the dear Lord was crucified who died to save us all." They charm their hearers by eloquent disquisitions on benevolence, self-culture, charitable efforts, the training of children, and other topics of high importance. They rarely speak of Christ, and then it is in the character of a great Teacher, or of a grand example or pattern. They do not deny that He died for the salvation of mankind, but from the commencement to the end of the year they do not urge and invite sinners to come unto Him and be saved. Their hearers become accustomed to have the supremely important messages of salvation omitted, and gradually are practically transformed into Unitarians.

I solemnly believe that such a situation is full of deadly peril, and there is a want of frankness and straightforwardness manifested which is painful to any honourable mind that observes the course of the preacher and the apparently undiscerning acquiescence of the hearers. The most love-inspiring, heart-melting declarations are slighted and neglected, such as the following, although they are effective fountains of tenderness and benevolence, superior to any other that have been bestowed on Adam's race. I will quote three of those declarations: "God so loved the world that He gave His only begotten Son." "We are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." Why should any pastor or preacher deprive himself or his hearers of the incalculable benedictions which flow from a loving appreciation of the grand scheme of redemption on which those texts are founded?

The party called orthodox, while magnifying the divine majesty of the Saviour, and the unparalleled love and efficacy in the great sacrifice for sin, represent the final results as imperfect and limited, scarcely doing as much as meeting the case halfway. Yet they extol the moral and spiritual influences and forces provided for the restoration of sinners, so that they appear clearly adequate to secure universal salvation. Their anticipations in regard to the condition of the intelligent universe throughout endless ages present such incongruous and frightful contrasts of bliss and anguish, holiness and depravity, that a human mind can hardly fail to be chilled by the prospect. In that way, it seems to me, they rather assist the Unitarians in depreciating the person and work of Christ.

I have long believed, simply from the perusal of the Scriptures, that it is the firm purpose of God to deliver all His intelligent creatures throughout the universe from sin and misery. With such a conviction in a man's mind, the dark problems of evil assume altogether a changed aspect. He perceives that educational purposes of the most important character are being promoted. The processes to build the Spiritual Cosmos may be slow, even far slower than those employed in the formation of the physical Cosmos; but eternity is before us, immortality is to be our portion. Thomas Erskine said, "He who waited so long for the formation of a piece of old red sandstone will surely wait with much long suffering for the perfecting of a human spirit." A remark of Drummond, in his great work, seems very much to the point: "Is the change from the earthly to the heavenly more mysterious than the change from the aquatic to the terrestrial mode of life? . . . . For every thousand years the natural evolution will allow for the development of its organism, the higher biology will grant its product millions."

I have no doubt that such beneficent processes embrace the unnumbered millions of worlds which science faintly reveals or suggests. I think the first chapter of Colossians intimates as much. Anyone who holds enlarged views of that nature must necessarily entertain infinitely grander conceptions of the incalculable blessings which flow to the universe from the Incarnation of the Divinity, as manifested in the life and death of Christ, than those of the party called orthodox.

When the Apostle James states that true believers are "a kind of first fruits of His creatures," I find most consolatory hopes in the declaration. They are constantly exhorted to strive for the spiritual as well as temporal welfare of their fellow-men. They are being furnished with enlarged and more enlightened sympathies and aspirations, and are raised to the unspeakable honour of being "workers together with God." I believe that blessed privilege will be theirs in a future life, and that they will have an important and active participation in bringing about "the restitution or restoration of all things" (Acts iii. 21).

My conviction that all intelligent beings will be delivered from sin and misery was strengthened when I found that some of the most eminent Christian writers in the early Church undoubtingly believed that "Christ's sacrifice is not for a small part of the world, nor for a short time, but is that which cleanses the whole world, lasting for ever." That is the language of Gregory of Nazianzus; but many others expressed the same views until the dreary fifth century, when gloom and superstition overpowered joy and brightness.

JOHN BARNES.

Canonbury, 4th November, 1893.

MORALITY BEFORE HEALTH.

SIR,—May I again write on an unpleasant subject? The distractions of a long holiday and other things have prevented me from following a former discussion. I think many of us, if not all, think that society is not what it ought to be. The government of Cromwell cannot be resumed, yet in many ways we would do well to follow those old Puritans. Some say that he (Cromwell) pulled the reins too tight, which brought about a reaction, which resulted in the Restoration.

Doubtless there was a reaction, but many forces tended to produce this result. First of all, the great Puritan body had to contend against a strong opposing party, with whom they had to fight all along the line. The strength of both parties was tested to the uttermost. There were many pitched battles, victory being sometimes on one side, sometimes on the other. If Oliver had lived on, he could have still held the Commonwealth, but it required some one as strong as he to hold it; Richard was weak, and before long the whole constitution burst in pieces. The Royalists seized the first opportunity to regain their power; there were laggards amongst the Puritans themselves. The Restoration was inevitable. Persecutions abounded to a far greater extent than before, for Cromwell, with all his faults of severity, allowed liberty of conscience; but there were other and worse evils which followed in the train of the Restoration, which continue to this day. The courage and faithfulness of the great body of Puritans that remained, their acceptance of worldly ruin and untold afflictions for conscience sake, preaches to all ages a lesson more eloquent than any other teaching could be. Laws strike hard sometimes in exceptional cases. The lesson that remains is still the same—to resist evil. The world has been very slow, too slow, to learn that purity is all-important, and is, in fact, with due regard to effects on succeeding generations, the law of her existence, and that this great principle is in itself so wide-reaching, that both from the moral and spiritual, as well as from the worldly and material point of view, the conclusion must be the same; but the world has not learned it yet. Still our sons are allowed to go unprepared and without warning into a world abounding in iniquity and with evil forces on every side. The indifferent will say, "Life is beautiful; let us look at the bright side of the picture." We are only too willing to see it, and can enjoy it as well as they, when we have time. We must remove the evil before we can fully enjoy the good. There is nothing truer than the words, "Resist the devil, and he will flee from you," and that the more we dwell on the moral and spiritual side of existence, the more does the material and gross fade into insignificance, and in the end into nothingness.

FIDELIS.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 34.—"Paul at Ephesus" (Acts xix. 1-12). Introduction.—What a glorious fact that God's people may take courage under all adverse circumstances which they may be called upon to experience. To such who may be called to pass through severe ordeals and afflictions, learn that God will teach, guide, and lead us into all truth if we look to Him. His word is sure, and heaven and earth will rather pass away than His word. The great apostle to the Gentiles practically and experimentally learned that in all his hardships, both by sea and land, among many enemies and opponents, in his promulgation of the Gospel of our Lord Jesus Christ, he knew in whom he believed, he fought a good fight, and endured to the end by giving up his life for the sake and testimony of Christ. Paul met with opposition among the Jews very fiercely. We must expect the same if we faithfully publish the doctrines of Christ. Even Christ experienced obstinate and fierce persecution and rejection of the world. But, notwithstanding all these things, we must faithfully continue to promulgate the gospel of Christ.

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.

We may consider a few things from this subject and apply them to ourselves. 1. God will guide and direct in all things. We need not trouble and live a life of fear if we only look to God with faith, for He is not unmindful of us, and He knows the path we have to walk in our earthly pilgrimage. 2. God will guide us into all truth. What a comforting assurance this is that we are thus guided by One Who is the truth, One Who cannot make mistakes, Whose judgment is perfect and infinite.

To Thee, Whose faithful truth is shown,
By every promise made our own,
Sing we Alleluia!

3. God will guide and give us wisdom. If any man lack wisdom, let him ask of God, He will give liberally. We need the wisdom which cometh down from above. Our understanding and reason, essentially independent from God, are not enough for us to sail our frail bark along life's troubled waves. We need an unerring pilot.

Father, take my hand
In this strange and troubled land,
Father, take my hand.

4. God will help and comfort His people. God was with Paul in all his wanderings. He never forsakes His faithful people, and it makes no difference with God what His people have to experience. Persecution, want, imprisonment, brought before kings—death, all these things, do not separate us from the love of Christ Jesus. 5. God will supply every need; look to Him. God's people in days of fierce persecution, when many gave their dear lives to the block and stake, when everything went hard against the people of God, yet they rejoiced in the love of God, and looked for a "city whose Maker and Builder is God." He supplied, even under the most trying circumstances, all they needed, for they died happy in their last moments.

O may we tread the sacred road
That saints and holy martyrs trod;
Wage to the end the glorious strife,
And win like them a crown of life.

God comforts His people under all circumstances, nothing can prevent Him. Therefore how important it is that we make Him our glorious Head, that we may enjoy His friendship, that we may thus be His fruitful branches, being fed and supplied with the riches of His grace.

Eternal spirit by Whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend,
To us Thy quickening power extend.

Let us remember that whatever we may have to experience, be assured that others have had to endure more to gain an imperishable crown. Ah, Paul knew this. He fought a good fight, but he kept the crown, which was to be given him, in his longing anticipation when he landed safely home.

Ye blessed souls at rest,
Who ran this earthly race,
And now from sin released,
Behold the Saviour's face.

His praises sound,
As in His light
With sweet delight
Ye do abound.

THOMAS HEATH, PLYMOUTH.

THE *Rochester Diocesan Chronicle* states that at a meeting of the trustees of the Wilberforce Memorial Mission, held at the Bishop's House on the 20th ult., it was decided that steps should be taken to appoint a Missioner for general work in South London parishes. "The Missioner is to reside, as heretofore, in the house in Newington parish, although he will no longer have charge of the St. Gabriel's district, which has hitherto been under his care. The district reverts to the charge of Canon Palmer, as rector of the parish."

IN December last the Society for Promoting Christian Knowledge published in its "Romance of Science Series" a work by Professor P. F. Frankland entitled "Our Secret Friends and Foes." The object of the work was to bring before the public some new discoveries in the field of micro-organisms which promised to have important economic bearings. As Dr. Frankland happened to have held a license in the year 1892 as a "practical vivisector," and as he expressed himself in the book as favourably disposed to the establishment in this country of a Pasteur Institute for the treatment of rabies, the Victoria-street Anti-Vivisection Society thought it wise to make at once an attack upon the book, the author, and the S.P.C.K. A circular was sent round to all the subscribers to the society and to the clergy generally, calling upon them to protest against the book. As a result some fifty members of the society entered such a protest and demanded the withdrawal of the book. This protest, signed among others by the Bishop of Argyll and the Isles, Bishop Bromby, Bishop Mitchinson, the Lord Chief Justice, Canon Basil Wilberforce, and Prebendary Grier, was handed up at the general meeting in July, and in accordance with the rules of the society, was submitted to the Standing Committee whose judgment upon it the rules make final. The Standing Committee announced on Tuesday at the general meeting their judgment upon the protest as follows :—"The Standing Committee, having taken into consideration the statements of objections, made under Rule xxxvi., against the book entitled "Our Secret Friends and Foes," by Professor P. F. Frankland, and the remarks thereon submitted respectively by the author and the General Literature Committee, are unable to see any sufficient reason for withdrawing the book from the society's list." It ought to be added that letters were received from a considerable number of the society's members calling upon the society to oppose the action of the Anti-Vivisection Society.

PREFERMENTS AND APPOINTMENTS.

Ainger, Rev. F. E., M.A.; Vicar of Sparsholt, Hants.
Anderson, Rev. William Mason, B.A,. Rector of Bryanston-cum-Durweston, Dorset,
Bannister, Rev. Arthur Thomas, M.A., Highfield, Birchington, Kent ; Licensed Preacher in the Diocese of Canterbury.
Barnes-Lawrence, Rev. Arthur E., M.A., formerly Vicar of St. Luke's, Bold-street, Liverpool ; Vicar of Holy Trinity, Cambridge.
Barry, Rev. Charles Alfred, M.A. ; Vicar of Clifford, Herefordshire.
Beaumont; Rev. William Edwin, M.A., Vicar of Highmoor, Oxon, and Diocesan Inspector of Schools ; Rector of Hartshorne, Burton-on-Trent.
Bindley, Rev. T. H., B.D.,Principal of Codrington College ; Canon in St. Michael's Cathedral, Barbados.
Blogg, Rev. Fowler Babington, M.A. ; Rector of Great Mongeham, Kent.
Brent, Rev. Percy, M.A. ; Rector of Frinsted, Kent.
Carlon, Rev. Cecil Baylis, M.A. ; Rector of Stanton Prior, Bristol.
Carpenter, Rev. Edward Westall, M.A.; Vicar of Milton, Sittingbourne, and Chaplain of Milton Union Workhouse.
Chandy. Rev. Jacob, Pastor of Pallam ; Native Chaplain to the Bishop of Travancore and Cochin.
Creighton, Rev. J. H. D., B.A. ; Reader of Ludlow.
Davies, Rev. Robert Venn Faithfull, M.A., Ingoldesthorpe, Bromley, Kent ; Licensed Preacher in the Diocese of Canterbury.
Dyke, Rev. Percival Hart, M.A.; Prebendary of Gillingham Minor in Salisbury Cathedral.
Ensor, Rev. George, Vicar of Rendham ; Clerical Deputation of the Church of England Zenana Missionary Society.
Falloon, Rev. Hugh, Vicar of Long Ashton, Clifton ; Vicar of Christ Church, Dover.
Fawcett, Rev. E. L'E., M.A.; Chaplain to the *Defiance*.
Fawkes, Rev. Reginald, M.A. ; Vicar of Great Canford, Dorset.
Fryer, Rev. B. S., M.A., Rector-designate of Sudbury, St. Gregory-with-St. Peter ; Surrogate for the Diocese of Ely.
Glyn, Rev. Frederick Ware, M.A.; Rector of Fontmell Magna-with-West Orchard, Dorset.
Gregory, Rev. Christopher ; Chaplain of St. Andrew's Convalescent Home, Folkestone.
Grenside, Rev. George A., M.A. ; Rural Dean of Settrington.
Hudson, Rev. Henry Arnold, M.A., Curate of Northfield, Birmingham ; Clerk-in-Orders at Manchester Cathedral.
Hudson, Rev. Thomas William, M.A., the School-house, Cranbrook, Kent ; Licensed Preacher in the Diocese of Canterbury.
Ingle, Rev. George Henry Nathaniel, M.A.; Rector of Wells-next-the-Sea, Norfolk.
Jones-Bateman, Rev. Wilfrid, M.A. ; Incumbent of St. George's, Grenada, West Indies.
Mackeson, Rev. Henry Robert, A.K.C., Cornwall House, Cornwall-road, Bexhill-on-Sea ; Licensed Preacher in the Diocese of Canterbury.
Marshall, Rev. William, Rector of Norton Malreward; Vicar of Idle, Yorkshire.
Mason, Rev. John, M.A., Curate of Worsborough-common, Barnsley ; Vicar of Pocklington-with-Yapham-cum-Meltonby.
Moore, Rev. James Sinclair, M.A., Incumbent of St. George's, Great Yarmouth; Vicar of St. John's, Kilburn.
Ouvry, Rev. John Delahaize, M.A. ; Rector of Elston, Notts.
Owen, Rev. Canon Mansfield, Vicar of St. George's, Edgbaston ; Chaplain to Lord Calthorpe,
Padmore, Rev. E. F., Vicar of Leckford ; Rector of Weston Patrick, Basingstoke.
Rainier, Rev. William V., M.A. ; Chaplain to the *Colossus*
Rawnsley, Rev. H. D., M.A., Vicar of Crosthwaite, Keswick ; Honorary Canon of Carlisle Cathedral.
Robinson, Rev. E. C., M.A., Vicar of St. Lawrence's, Catford ; Vicar of Hanbury, Burton-on-Trent.
Robjent, Rev. T. S.; Incumbent of St. John's, Weston, Toronto.
Schor, Rev. S. ; Association Secretary for the London Society for Promoting Christianity amongst the Jews (N.W. District).
Stokoe, Rev. Thomas Henry, D.D., Rector of Lutterworth ; Vicar of St. Michael's, Oxford.
Style, Rev. Frederic Newton, M.A., Vicar of Crockenhill ; Rector of Pluckley, Kent.
Thurlow, Rev. Frederic William, M.A. ; Chaplain to East Ashford Union Workhouse.

CLERICAL OBITUARY.

Browne, Rev. William James Caulfeild, M.A., late Rector of Kittisford, Wellington, at Seafield House, Seaton, on the 2nd inst., aged 63.
Goddard, Rev. George Frederick, Rector of the parish, at Southfleet, on the 3rd inst., aged 76.
Kettlewell, Rev. Samuel, D.D., formerly Vicar of St. Mark's, Woodhouse, Leeds, at Kesselville House, Eastbourne, on the 2nd inst., aged 71.
Lowe, Rev. F. J., M.A., at Stallingborough Vicarage, on the 31st ult., aged 69.
Mitchell, Rev. Josiah, M.A., Rector, at the Rectory, Barford St. Martin, Salisbury, on the 4th inst., aged 60.
Morphy, Rev. Richard, late Rector of Hessett, Bury St. Edmunds, at Dover, on the 28th ult., aged 64.

The Church of England Pulpit.

THE LATE ARCHBISHOP OF ARMAGH.

By the Rev. Canon CROZIER, D.D., Vicar of Holywood, Co. Down, and Domestic and Examining Chaplain to the late Archbishop.

Sermon Preached on October 29th, 1893, the Sunday following the Funeral in Holywood of the Most Rev. the Lord Primate, Archbishop of Armagh.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses . . . . let us run with patience the race that is set before us, looking unto Jesus."—Hebrews xii. 1.

THE nearness of All Saints' Day suggests for our consideration the great theme on which the Apostle dwells in the eleventh and twelfth chapters of his Epistle to the Hebrews, God's great heroes of faith, "of whom the world was not worthy." He takes an illustration drawn from the athletic sports of Greece and Rome, and he sees in the arena the athlete stripped for the contest, every muscle strained, heart and hand alike keen for the struggle, and all round the course tier upon tier filled with eager, anxious spectators of the scene; and then he adds (as the Revised Version puts it), "Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith."

The cloud of witnesses about whom he speaks are those, some of whom he had named in the chapter gone before, the noble army of martyrs, saints, and prophets in the service of the Lord, and as he fills in the page with their honoured names he pictures them to the eye of faith as gathered round God's throne above, "waiting to receive the ransomed when the storms of life are o'er," and watching with keenest interest our struggles here. Therefore, he adds, seeing this is so, "let us run with patience the race that is set before us." Not necessarily because they see us, but because we see them.

Let us think for a moment of the spirit which led the reformers of our Church to retain All Saints' Day as a special festival in our Reformed and Protestant Church. We have passed in review since the year began many of those holy men to whom, in early ages, the Church of Christ owed so much, and specially the Apostles of Jesus Christ; but what of the unnamed and unnumbered men and women who all the ages through have adorned the doctrine of God our Saviour in all things. Are they to be forgotten and their names blotted out in the Church's muster-roll? Surely no; and just as—when the Athenians, long ago, honoured each year those who had died in battle for their country by a national funeral service, each tribe had its public coffin in honour of its fallen members, and last of all there came a coffin with no name or title on it, covered with the same garlands and received with equal honour, dedicated "To the Missing"—so does St. Paul, in the chapter here, first tell the names of those the memory of whom sprang unbidden to his mind, and then bursts forth in these words: "Time would fail me to tell of all the others, men and women alike, who were stoned and sawn asunder, and wandered in deserts and dens and in caves of the earth, for the testimony of their God, of whom the world was not worthy." And just so, too, in our Church's year-book there are retained, not only the names of the great Apostles of the Lamb, whose lives and work we commemorate from month to month, but at the end one day is set apart—"All Saints' Day," November 1st—to gather together in one the memory of all those who have departed this life in the faith and fear of Christ's Holy Name, and you and I fill in the blank with the names of those sainted ones with whom God has linked these lives of ours—a parent, a brother, a teacher, a pastor perhaps, whose words have helped to mould our destiny—and we bless God's name for these His saints, and we pray, as the collect teaches us, that we may follow these blessed ones in all virtuous and godly living, even as they followed their Master, Christ.

This way of keeping, or thinking of All Saints' Day marks out one great difference between us and the Church of Rome. Long ago, in Early Christian times, when men died for the faith of God, Christians were wont to gather round the tombs of martyrs on the anniversary of their death, and recall to one another, for their strength and comfort, the bold, brave lives of these faithful ones. A little later men began to pray to them to intercede on their behalf with God; and a little later still men began to pray to them directly for help and guidance in the work of life, and the Council of Trent made it an article of faith in these words: "The saints who reign with Christ offer their prayers to God for men. It is good and useful suppliantly to invoke them and flee to their prayers, help and assistance," and then it is declared impious to say that prayer to them is idolatry or contrary to the word of God. Nay, more, men are encouraged to go to them, and not to Christ directly; men are urged to pray for their mediation and help, and so the very office of Christ is invaded and His honour robbed. Against such teaching our Church protests in the name of God and His revealed word. The 22nd Article

declares that it is "a fond thing vainly invented, and repugnant to the Word of God." Now, because men have gone so far astray, some would have us err on the other side, and do away altogether with any memory or regard for the holy dead. Thank God, He has never taught us so to do violence to the first cravings of the human heart. In this very book from which our text is taken the writer again and again reminds the Hebrew Christians of the present position and past work of those who have gone before, as a stimulus to them for present effort, yea, even bids them, in the last chapter, recall to their memory those departed ones who preached to them the Gospel of Christ.

Thank God, though foolish men worship angels, we do not deny their existence or their help; and though foolish men offer prayers to the holy dead of past ages, we do not refuse to learn the lessons which their lives were meant to teach, or pray to God to make us holy and to make us brave like them. Rather may their lives inspire us, their faith cheer us, and their love enkindle ours; while high above them all, nay, in front of all, as the goal they aimed at and the model they kept in view, there stands the form of One like unto the Son of Man, "Jesus Christ, the Author and Finisher of our faith." In the New Testament the word "saints" is used in a very different sense from that in which it is mostly used to-day. The word then meant simply "men dedicated to God." It is used again and again in the Acts of the Apostles and elsewhere just as we use the word "Christian" now, not to describe a man's personal character or heart-service to God, of which only Christ can judge, but for all those who have been baptised into the Christian Church. Such passages as Acts ix. 32, 41, or Romans xv. 25-31, will at once occur to the mind. Many of St. Paul's Epistles, addressed to men whom he calls saints, have such grievous crimes laid to the charge of those to whom he writes, that some one has said they might better have been written to "the sinners" than "the saints." But he takes them on their profession, and classes all who named the name of Christ as those who ought to be the servants of the Lord.

And when you and I speak of All Saints' Day, we do not mean simply those who have received, as it were, a patent of spiritual nobility, but we recall to mind all the faithful dead in all the ages past; our thoughts are centred on all the servants of God who have passed from conflict into rest, from the Church militant into the ranks of the Church above, on that noble army of martyrs in past and present days, the men who died by sword or rack or cruel flame, the men who are toiling still and dying still beneath the cruel sun or on the ice-bound shore, and the quiet unnoticed Christian worker or Christian sufferer in the Church of God. And as God took Moses, long ago, to the mountain-top, from whence he could see the Promised Land, so does such a remembrance give to us, through the haze of distance, a glimpse of that great multitude which no man can number, clothed with white robes and palms in their hands, and we seem to hear the loved disciple's question, "Who are these, and whence come they?" and the angel's answer, "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

And we need such a vision sometimes to cheer and help us on in the daily work of life. Serving God on the dusty road or in the busy mart, in the home or in the field, we often despair of God's cause and grow weary in the struggle against sin. Such a glimpse of the Church of Christ as All Saints' Day gives to us sends us on our way rejoicing. It assures us that—

> God hath two families of love,
> One is on earth and one above:
> One is in battle sharp and sore,
> And one at rest for evermore.
> For they who love their Saviour here,
> And died in God's true faith and fear,
> Are waiting now in Paradise
> To join the Church beyond the skies.

The soldier in the trenches or out on guard loves to think of the sleeping host all round about him, and that he is not alone in the face of the foe, and that at the trumpet's blast ten thousand men would spring from their rest. In times of loneliness we can remember the great multitude in the nearer presence of Jesus Christ. When the hand grows weary that grasps the sword, we can think of the palm of victory beyond: when the robes are travel-stained or marked with sin, we remember the white robes reserved for those who are kept by the power of God; and hearts are brave again and arms are strong, just as General Gordon tells us his heart was cheered when, lonely and deserted in Khartoum, he watched for death, that, "next to the presence of Christ Himself, he rejoiced to think of the communion of saints."

We think to-day of one honoured name added to that ever-growing list of men and women who, having served their own generation, by the will of God fell on sleep—of our beloved Primate, carried to his rest in our quiet churchyard on Friday last, amid a mourning that might well be called a national mourning, full of days and honour, and encompassed with the love of all men who had come under the sunshine of his wise and tender influence. I dare not say much to-day of one whom I had learned to love as a father and to reverence as a chief. I often marvelled at the strange combination in him of two qualities seldom united in one person—an invincible strength of will and fixed determination of purpose, along with a tenderness and gentleness through it all that made him great. One has known many strong men whose iron wills made it almost impossible to resist them, and whose stern determination would lead them on to the

desired and wished-for end; and one has known tender men with feeling and compassionate hearts, to whom the sorrowful and sad would go for sympathy, and the weak and erring ones for advice and help. But one has seldom met, as in our honoured Primate, the two characters strangely blended into one, all the firmness of purpose that marks the man of honesty and of truth, and all the tenderness and pity that Christ Himself has taught us.

We cannot realise to-day, in the overpowering sense of personal loss, all that it means to the Church he loved so well, the loss of that cultured wisdom, that ever-ripening knowledge, and that marvellous tact, which fitted him so well to take the part he did in Synod and Council alike in building up the walls of our Zion that had been broken down. A great leader of men, with a keen sense of right and wrong, with a passionate love for his own Church, and a great Catholic heart that could feel for and love all that was good in others as well. And yet it was not here chiefly that the attraction of his person lay which drew thousands on Friday last to join in the last tribute of honour and regard to the dead chief. No, I think it was the childlike simplicity of his life, I think it was the tender solicitude he always felt for those who were at any time in sorrow or distress, I think it was that princely courtesy—*noblesse oblige* men called it long ago—which made him treat all men with whom he came in contact, peer or peasant, young or old, with kindness, civility, and grace. It was thus that for thirty-seven years he had grown gradually into the affections of the men of Belfast and the men of Down and Antrim. It was thus that, in seven short years, in the city of Armagh, men had learned so well to know him that the mourning of him even there was like another Abel-Mizraim. My friends, most here remember one dark day, not so long ago, when a great wail of sorrow rose from the lips of all men for those dead and dying ones who lay mangled a few miles outside the city. Beneath the smoking train well-nigh fourscore in all lay dead or dying, and a hundred others maimed or mutilated for life. Never will it be forgotten in Armagh how in that day of dark distress the sorrow of all was the sorrow of that old man, whose feeble frame seemed even then hardly able to contain the great spirit that dwelt within. Day after day he walked from house to house in that stricken city, inquiring for one and another of the suffering ones, and following many to their last resting-place in the grave. Day after day he walked the wards of that hospital where the sick ones lay, and I have seen—yes, I saw myself again and yet again—wan, weary faces grow glad when his cheery step was heard drawing near, and I have seen the silent tear steal down many a suffering face in glad gratitude for the word of sympathy the Primate spoke. Men will not lightly forget all this, and wherever the tale of those months of sorrow is told, the tale of our Primate's love shall be told as well.

Well might the Bishop of Derry, in his noble tribute on Friday last, call him "the people's Primate"—with a heart that could be touched with the feeling of men's infirmities, with a tender pity that knew no hurt in ministering to the wants of others, sensitive and sympathetic in all that others felt, and yet with an indignant disregard for what malignant gossip might say against himself:—

> Dowered with the hate of hate,
> The scorn of scorn, the love of love.

And then, though the end came with such awful suddenness, he was not as one taken unprepared—not unprepared as regards his duty towards his fellow-men, for up to the very last every duty had been discharged, every letter answered, every paper relating to his diocese or his Church filled up and finished. All of us know how quickly and surely the answer always came to every letter he received; all of us know how true it was of him what Charles Simeon claimed as almost his best distinction in his closing days: "No man ever waited five minutes for me in my life unless for reasons quite beyond my power."

And not unprepared either, with lowly reverence be it said, as regards the Great Shepherd and Bishop of Souls. No man dare diagnose the secrets of another soul; but his life and conversation showed how simple was his faith and hope, like that of a little child—how deep and real was his love for the Master, Christ. And then, with his eye undimmed and his mental strength untouched, with his day's work done and his life-work ended, like a tired child he laid him down to sleep, "and he was not, for God took him." The lesson of it all for each of us, in one word, is this:—

> Work, for the night is coming,
> When man's work is done.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

On Monday week, at Salisbury Cathedral, two new Canons, the Rev. W. Gildea, vicar of Netherbury, and the Rev. P. Hart Dyke, rector of Compton Abbas, were installed, in the place respectively of the late Archdeacon Buckle and Canon Nash.

THE election to two livings which have devolved upon the University of Cambridge by reason of the disqualification of the patrons, being Roman Catholics, was held on the 9th inst. To the vicarage of Morville and Aston Eyres, the Rev. W. Heaton, M.A., formerly of Christ's, and now vicar of Ditton Priors, was elected by twenty-five votes, the other candidates not receiving any votes. To the living of Measham, in the diocese of Southwell, the Rev. J. Hewetson, M.A., Worcester, Oxford, son of the late vicar, was elected without opposition.

"ART THOU A KING?"

By the Rev. RALPH HARVEY, M.A., Head Master of the Grammar School, Cork.

Sermon Preached in St. Paul's Church, Cork, on the 19th of February, 1893.

"Art thou a king."—St. John, xviii. 37.

PILATE'S question of the kingship of Christ is recorded by all the Evangelists, but in St. John it is asked twice—the first time in the form "Art thou the King of the Jews?" the second, in more general terms, "Art thou a king then?" To which Jesus answers very definitely that He was born into the world to be a king, and to be a king, that He might bear witness unto the truth.

Now, we read, in to-day's Gospel narrative, of the three great special temptations to which our Lord submitted at Satan's hands, and we read also that Satan, being baffled in two attempts, turned him about to this question of Christ's kingship. He knew that

"Fame is the spur that the clear spirit doth raise,"

and he knew too that fame is

"The last infirmity of noble minds."

He offered Jesus kingship then. He took Him to some high mountain close at hand; he showed Him all the fairest and brightest realms of earth:—"All these will I give Thee if Thou wilt fall down and worship me." But it was as though he had said much more than that. "Thou art the Messiah? That is well; but the Messiah shall be a king, and Thou art but a Galilean peasant. Here then is Thy kingdom, here is the fulfilment of sacred prophecy; here is proof of Thy Messiahship; here are the realms, the riches, the power, the influence which shall help Thee to spread Thy truth. This is no idle choice, but a highest duty—duty to man to save man, duty to God to do His will."

You recollect how well Milton paints this in his "Paradise Regained."

> "Of glory as thou wilt," said Satan,
> "Worth or not worth the seeking, let it pass.
> "But to a kingdom thou art born—ordained"
> To sit upon thy father David's throne.
> Judæa now and all the promised land
> Reduced a province under Roman yoke,
> Obeys Tiberius, nor is always ruled
> With temperate sway. . . .
> . . . . And thinkest thou to regain
> Thy right in sitting still, or thus retiring?
>
> If kingdom move thee not, let move thee zeal
> And duty. Zeal and duty are not slow,
> But on occasions forelock watchful wait;
> They themselves rather are occasion best.
> Zeal of thy Father's house, duty to free
> Thy country from her heathen servitude.
> So shalt thou best fulfil, best verify
> The prophets old, who sang thy endless reign
> (The happier reign, the sooner it begin).
> Reign then; what canst thou better do the while?

But our Lord's answer was brief, it was decided, it was cutting. "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve,"—as complete and as decided an abnegation of authority as ever was made by man. He refused a kingdom for the present.

Now, at this time, the ruler of the empire offered to Jesus was the Emperor Tiberius. He was a very powerful monarch, and bad as he was powerful—avaricious, fraudulent, perjured, superstitious, an astrologer, a murderer; sedulous only in the pursuit of the vilest pleasures. Bad as he was, however, he was still the unquestioned ruler not merely of millions, but of the whole of the then known world, with an unrivalled sway extending from the Tropics to the North of France, and from the furthest limits of Spain, stretching eastward on to the Medes and the Persians, and to those that dwell by the Indus.

All this realm of Tiberius, and more than this, was the kingdom offered to Jesus. And herein lay the terrible subtilty of the temptation, for Jesus was to be a king and he knew it, and, hating that vile monster of iniquity buried deep in the bosom of Tiberius, as we know he hated all evil, we may imagine how gladly he would have seized upon the kingship as the opportunity to free man from tyranny and oppression, as the opportunity to spread His truth, as the opportunity to raise the whole tone and condition of man, if thereby He might win the heart and love of man, and if thereby He might accomplish the task he had undertaken. We remember, however, there was one condition. "All these are yours," said Satan, "but acknowledge me your superior lord—yourself Lord of earth, I lord of you." And that one condition made but one answer possible—"Get thee hence, Satan."

But Tiberius was more than a ruler, he too was a god. Now, in saying that Tiberius was a god, I do not mean that men universally worshipped Tiberius, and I do not wish to imply that any one loved him, or even respected him, or could respect him without loss of self-esteem; but I do mean to say that men, men taking the lead in their various states, men of acknowledged ability, men of reputed learning, had by public statutes decreed him divine honours. They made images of him. From Spain and from Troy they sent applications for permission to build temples to him; they built altars to his divinity, they burnt incense to him, they offered sacrifice to him; and, to his *numen*, to his divine will, they prayed and offered up their vows.

This sounds incredible to our ears, yet such was the strange infatuation, such the wild and execrable madness of adulation with which men fawned upon, and flattered, and adored him that had the purple, and the power, and the lictors, and the rods, and the axes, and that never spared to

use them—him who could give them all material prosperity, and in whose nod lay their fortune or their ruin.

It is not pleasant, it is not complimentary to our race, to dwell on this lamentable picture of human weakness, this neglect of the due meed of honour and reverence to what is holy and just, while for the sake of some mean temporary advantage the accursed spirit of the sycophantic worship of all that is vile and base bows itself in the most abject servility. Even we, with all our faults, scorn such abasement as that! What would be the anguish with which Jesus would turn from it?

Here, however, was a splendid opportunity. With Jesus as a ruler, men might rightly turn from a degrading and hateful worship of one of themselves, and worship Him, their God, rightly. Was it not his duty, was it not His first consideration to turn senates and peoples aside from this basest idolatry to the worship of Himself as God? What a struggle there was in His heart we cannot know—so fair, so virtuous, so noble, so easy thus to save man from Himself! Sin never allures so much as when robed in the borrowed garb of virtue. *We* know that, and we know, too, how completely Jesus repelled it and its tawdry gilt. "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve."

Jesus had thus, at the very outset of His career, refused earthly kingship. But He was still a king, and He knew it. Though He wandered up and down on His mission, now at a marriage feast or as some honoured guest of the rich, now a homeless outcast, now the darling of cheering multitudes, now the despised and rejected of men, He never once changed or lost sight of His great purpose. A King he was, and His kingdom He would claim in due season. And though He forsook the haunts of men and village for mountain solitude when the people would make Him a king, yet even in refusing the honour He knew He was a greater King than ever they had dreamt of or imagined.

And what a time did He choose to publicly declare His claim! Here He was, brought up on charges of treason before procurator Pilate, a man haughty, stern, and cruel. It was early morning, for a Roman Court might sit at dawn, and we know that the priests were hastening on matters as much as they could, and we may therefore set it down at about five o'clock. Though so early, Jesus had already been tried before Annas and Caiaphas. He had, needless to say, been up all night; He had gone through that agony bitterer than death itself; the sharer of His meals had betrayed Him, the companions of His wanderings were fled, He Himself was bound, and worn and haggard as He was, was preparing to meet His death. Yet His purpose did not change, He did not hide His claims to kingship.

"Art thou a king, thou, poor, forlorn, and a prisoner in bands," cried Pilate. "Thou sayest," answered Jesus quietly, "thou sayest, Yes, I am a king."

And a very astounding answer it must have seemed truly. In spite of that ennobling look which virtuous living always gives, in spite of the look of that lofty and penetrating intellect and poetic power which His discourses prove Him to have possessed, in spite of that peculiarly refined and nervous temperament which must have showed itself in every word and action, in spite of all these, in the presence of the bonds, of the mean garments, of the weariness and the marks of wretchedness and suffering on His face, His answer must have sounded wondrous strange, the answer of a dreamer, and must have struck on His hearer's ears with the echo of a pathos that was distressing, and stranger still that addition—"If My kingdom were of this world, then would My servants fight."

Now Christ's great kingdom, His eternal kingdom, is not of this world, and we know from the nature of things that it could not be, for here all things are transient and changing; nay, we know that even this great globe itself, though it spin never so surely, never so steadily and so majestically, hasting round and round its sun, yet one day shall roll on in its journey through space, a cold, a black, and a lifeless mass. And when we consider this one fact alone, we see, humanly speaking, the utter impossibility of Him, Who is to be an eternal King, fixing the head of His kingdom among us.

Yet in spite of this we have a kingdom here, a lesser kingdom on earth; and when we read by the light of present and past ages the story of its growth, we can recognise at least some of the greatness, some of the force of that claim contained in the words "thou sayest." We do not know, we cannot possibly imagine or comprehend what that great eternal kingdom of His shall be and is, but we do know, and we do recognise what an extraordinary kingdom He has already built up even here before our eyes. Who shall question Christ's kingdom as mythical when we see some 300,000,000 of beings, 300,000,000, too, of the highest and most intellectual, and of the deepest thinking and most virtuous to be found on this earth, looking to Him as their King supreme. We are His citizens, the stamp of His kingdom have we received on our foreheads as babes, and with dying lips in last communion we hope to have strength to pray for our transference from this empire of His here, to the eternal empire beyond. "Art thou a king then?" "Thou sayest that I am a king," answered the outcast, the bound, the rejected, the scorned and buffeted among men; and "We too say that thou art a king," is the cry now of all that is best and noblest upon earth. Do we not stand aghast as we think upon these millions, organising them-

selves in proper ranks and companies, submitting to discipline, giving up their time, and voluntarily, gladly, levying taxes upon themselves for a king whose face they have never seen, whose voice they have never heard? Are these things small evidence of the value of this, His statute book? Are they small evidence of His secret working in the hearts of men?

As we think of the poor prisoner and the great stern procurator Pilate before whom he stood, an object of pity and contempt in the eyes of this great Roman judge, and, as we flash back again to the creed we sing so often, does nothing strike us of the great change that has come over the hearts of men. The name of the haughty man in purple is the only other man's name we mention in our creed. He washed his hands of the blood of an innocent man, but they are red still, and we feel it. We feel the ignominy, the shame, and the moral turpitude that attaches to him everytime we utter the melancholy words, "Suffered under Pontius Pilate." Compare that with the way we speak of Him who refused empire at Satan's hands, and Who was judged of Pilate,—what is it? "I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God out of God, light sprung from light, very God out of very God, begotten, not made, being of one substance with the Father . . .;" and again, "*He* sitteth at the right hand of the Father, and *He* shall come again to judge both the quick and the dead, and *His* kingdom shall have no end." This we said, and we bowed our heads in witness to the whole world that we felt it, and we knew it, and we meant it.

For us, then, we may say the answer to the question, "Art thou a king?" is decided finally and for ever. But there is a question arising out of that not so satisfactory to answer. "Are we loyal subjects?" The answer to that is not quite so comforting to ourselves, for assuredly the best of us can but say, "I am not so loyal as I ought to be"; and we may add, pray let us add, "I am not so loyal as I hope to be." Are we ever ready with a cry, not "Hail King of the Jews," not "Hail King of men," but "Hail *my* King." "Hail, hail! a thousand times from a loyal subject ever." If we do not make this our cry, all mere speculation on the kingship of Him who is King of others, but not King of ourselves, is idle—all calculations of the growth of His kingdom are just as interesting as, but no more valuable than, the reading of the annual report of the Registrar-General of the population of this British empire. For what is it all worth? If we do not try to learn to be loyal here, how can we be loyal when transferred to the King's capital after death. Nay, how can we hope or pray to be transferred to that capital at all?

If we come here and bow our heads to public opinion and to the custom of men, instead of bowing in our hearts to Jesus Himself, that is no loyalty, that is worshipping men, not worshipping a king, and He will not have it. His kingship is a real kingship, it is no sham. And He will have a real loyalty and a real service; He will have no sham. Let us remember this, let us come here always in true loyalty, striving and struggling for the right, but always trusting in our Leader, trusting in our King.

THE living of St. James's, Norlands, made vacant by the sudden death of the late Rev. Dr. Williamson, has been offered to, and accepted by, the Rev. R. S. Hassard, vicar of Holy Trinity, Dalston. The parish of St. James's (writes a correspondent) has for many years past been fortunate in the possession of a large staff of clergy and devoted Church-workers, and all will wish Mr. Hassard every blessing and success in carrying on the work of his earnest and able predecessor.

AN illustration (says the *Times*) of the prevalent agricultural depression and of the depreciation in the value of farms is afforded by the fact that the Dean and Canons of Canterbury are receiving less than one-half of the stipends to which they are entitled. The Dean is supposed to receive £2,000 per annum, and each Canon residentiary £1,000. It is stated, however, that the Dean's share of the annual income has fallen as low as £900, and that of the Canons to £450. Those members of the capitular body whose stipends are of smaller amount have not suffered abatement, but are in receipt of their full income.

CHURCH OF ENGLAND SANITARY ASSOCIATION.—Dr. Adler, the Chief Rabbi, received a hearty welcome at the Church House on Wednesday, the 8th inst., when, on the invitation of the Church of England Sanitary Association, he read a paper on "Sanitation as Taught by the Mosaic Law." The Archdeacon of London, in taking the chair, moved a resolution thanking the Local Government Board for the arrangements made to avert cholera, and urging the Government to render compulsory the destruction of the infective germs remaining in the body when death has been from consumption, diphtheria, or other zymotic disease. The Chief Rabbi, in the course of his paper, said that if the regulations of the Pentateuch, framed with the object of preserving and increasing the health of the body, were observed now-a-days, small-pox, scarlet fever, and other special diseases of our own time would, if they were not quite eradicated, at all events become rare. As to the Hebrew mode of slaughtering animals for human consumption, the charges against it were unjust, and it had been quite vindicated by modern surgery. Dr. Norman Kerr said that, as a member of the Church of England, he blushed when he thought of what the Church had left undone in regard to the human body and of its ultimate disposal after death. He moved a resolution to the effect that all ministers of religion be urged to enforce the importance of dietetic and hygienic principles from the pulpit. This was seconded by Dr. Haward, and carried unanimously. Short papers were read by the Rev. R. R. Ransford upon "State-regulated and Free Burial," and by the Rev. F. Lawrence upon "The Prayer Book and Bodily Health." A paper was contributed by Mr. Ernest Colby, Medical Officer of Health for Malton, upon "An Outbreak of Cholera in a Rural District."

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.
Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.
The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 18, 1893.

FLAT-CATCHING.

THE Grand Old Angler is at it again. He and his Cabinet have got out their rods and lines, stepped into the Parliamentary punt, and are now busily employed in the precious, but perplexing pastime of fishing for votes. The first bait is Employers' Liability, a measure which was supposed to be non-controversial. The Government measure, amended by Mr. Walter Maclaren, would have left alone the machinery devised by many great employers for avoiding disputes in compensation questions. Hitherto, they have paid large contributions to insurance funds, from which injured workmen have been compensated on scales well understood and, we may presume, satisfactory. At least the arrangement has worked well, and neither party wishes it to be put an end to. But the Government have insisted on abolishing the only condition which makes the thing work, that employers who have contributed their share to insurance funds should be protected from further claims. They have refused an amendment from one of their own supporters, and have, by a narrow majority, enacted that compensation paid for injuries under these conditions shall be no bar to further proceedings.

The prospect is not pleasant — except for solicitors. No employer, henceforth, will contribute a penny to any accident insurance fund. Probably no workman will either, for the game will hardly be worth the candle when the masters' contributions are withdrawn. Litigation will be the only means of arriving at the sum to be paid as compensation, except in the plainest cases. And few cases are plain. This will cause increased friction between employers and employed, aggravate and multiply disputes, and benefit neither party. In fact the muddle is so obvious that at first one is inclined to wonder the motive of the Government which makes it.

There is a certain method in the madness. There is one influence in industrial matters which makes for discussion between masters and men. The new Trades Unionism does not care for both to work together in harmony without its interference. As a sop to the Trades Unions Mr. Gladstone has thrown down this new gauge of battle between Capital and Labour in the hope of gaining their political support. Whether he will or not is a question; whether it is worth gaining or not is another; but all this matters little to the angler, who cares not how coarse or unsavoury be his fish. The coal strike has given another oportunity to our Political Piscator. The Government has intervened and proposed a fresh conference, with Lord Rosebery in the chair. Why? Let us try, by all means, to give Mr. Gladstone whatever credit be due to him. But, if he is sincere in this move, why did he not make it weeks ago, when ministers were less busy, and temper had not run so high? If Lord Rosebery's amicable influence prevail, it will be heartily welcome, but the thing looks like a desperate attempt on the part of the Cabinet to score something, anyhow. Nothing can be lost by failure where everybody else has failed, and a little might be got by success. The political motive is clear, the philanthropical is a little out of date. These be signs of the times. The most infatuated fetish-worshippers have begun to see that the Government cannot go on long. Probably the dissolution will come next Easter. It is the parable of the unjust steward over again; a ministry which has wasted its time and opportunities, and abused the position acquired by misrepresentation and trickery of every kind, trying at the eleventh hour to regain its lost popularity. Recognising that the Home Rule cock won't fight, the Government are hastily collecting every fowl, no matter of what kind, which they hope will. What success they will meet with remains to be seen. In the coal strike they have chosen a lucky moment. It is quite impossible for the struggle to go on, and the Government intervention, as well as providing a golden bridge for both parties, may bring to ministers the credit, unearned, of bringing about a settlement which was on the point of being arrived at without them. The mistake lies in supposing it will have much political value. Quarrels between labour and capital, as between husband and wife, are soon forgotten; the sins of Mr. Gladstone's Government are of a less transitory kind.

WE are asked to say that the Rev. G. H. Whitaker, late Fellow of St. John's College, Cambridge, has not, as announced last week, been appointed examining chaplain to the Bishop of Truro.

PARISH COUNCILS.

THE resumption of business by the House of Commons in November has not been marked by any public excitement. The inmost feeling of every Member of Parliament probably is regret that the holidays have ended so quickly. Certainly the last idea in anybody's mind is to indulge in any regrets for the rejection of the Home Rule Bill by the House of Lords, whose action in this respect is now practically endorsed by all thinking men in the community. Attention is now directed, greatly to the relief of the Government no doubt, to the Parish Councils Bill. Mr. Fowler and his colleagues seemed pre-determined to disarm opposition to the measure as much as possible. The reason for this is obvious. Mr. John Redmond has announced that he and his party do not intend to vote upon English measures as a rule for the remainder of the session, and may perchance vote against the Government under certain conditions. The Ministry therefore must cut their coat according to their cloth. If the Parish Councils Bill is to be passed at all, it must be done with the consent and the help of the Conservative party. In principle the need of completing the work of local government, which was so auspiciously begun in 1888 by the Unionist party, is admitted on both sides of the House. Every one is practically agreed that district and parish councils must be formed, although it would be idle to assert that there is any burning popular enthusiasm upon the subject in any part of the country. Mr. Ritchie in 1888 had drafted a scheme for the purpose, which the present Bill is intended to fulfil; and Mr. Long, on behalf of the Conservative party, last week showed sufficiently clearly that he was perfectly willing to popularise local institutions provided safeguards are taken against maladministration and financial disaster. Mr. Fowler is wise in his generation. He at once accepted the position of the Government and set at rest any fears that the Local Government Bill would be used as a cloak to carry on a crusade against ecclesiastical charities, Church property, or the voluntary system of elementary education. These assurances will, no doubt, tend to shorten a debate which must nevertheless be carried on in Committee at very considerable length. The fact is that the Local Government Bill is one which cannot be hurried. It covers a great deal of new ground and raises several questions which go down very deep into controversial questions. To begin with, the question of grouping parishes for purposes of local government is sure to excite many searchings of heart amongst county members. Parishes are jealous of each other, and to give up any individuality for the common good may be patriotic, but it is also sure to be unpopular. The Government have decided to do in this connection what Mr. Gladstone said he would do as to the retention of the Irish members, viz., leave the question to be decided by the House. Then there is the burning question of local taxation. What restrictions are to be put upon the right of the parish councils to tax their constituents? These bodies will consist largely, we may assume, of small and untried bodies of men, whose tendency will be to spend money lavishly. Some effective check must be placed upon such expenditure, and the Opposition must see that effective guarantees are given to this end. Finally, there is the great question of the administration of the poor law and sanitary laws, which, under the Bill, is transferred to the new parish councils. We can hardly believe that, if the Government desire really to carry their Bill, the sections which deal with these points will be persisted in. The poor law, no doubt, requires amendment in many directions; but, standing as it does with an organisation of its own, to sweep away one of the main branches of local taxation and expenditure is a proposal which must necessarily meet with a great deal of severe criticism and opposition. The changes and principles involved are of such vast importance that they certainly deserve treatment in a separate measure, and for this the Unionist party will undoubtedly press. It will be seen, from what we have said, that, although Mr. Fowler has lightened his ship to some extent, he must be prepared to face some sharp passages of arms. There is a vast amount of debateable matter in the Bill as it stands. There are blemishes which must be removed, and it is the business of the Opposition to use its undeniably strong position to make the measure practical and workable.

CORRESPONDENCE.

To the Editor of the CHURCH OF ENGLAND PULPIT AND ECCLESIASTICAL REVIEW.

NOTES ON SERMONS IN THE "PULPIT" OF NOVEMBER 4TH AND 11TH.

SIR,—If I apprehend Mr. Ince's sermon (in the PULPIT of 11th inst.) correctly, he draws inferences from our Lord's conversation with the rich young gentleman, which I have never heard advanced before, and which I cannot accept. It is said in the sermon, "Had the young ruler . . . still further questioned, he would have heard etc." How does Mr. Ince know that he would have heard from our Lord what St. Paul arrives at after a good deal of argument abstruse to all Israelites, and not very clear to all Christians? Is the idea that he would have heard this from our Lord plausible in itself? Is it consistent with what followed? I think not. I apprehend that the lesson to be derived from the conversation is, that it is our duty to make that sacrifice which our Master calls on us to make. Christ did not call on every one

to give up house and lands ; He called on all, however, to be ready to do so for His sake and the Gospel's. The young ruler loved the things of this world more than he loved Christ. Had he loved Christ the most, then, no doubt, he would have been led into all truth. But our Lord's method was not to lead inquirers to the truth by answering their questions directly. On the contrary, nearly all his answers to questioners seemed to them to be what we call off the point, and they were either puzzled or confounded.

I have a more weighty objection than this to the sermon. "It is only," we are told, "those who have felt the impossibility of keeping the commandments who have felt, etc." This means, if I understand it correctly, that Christ having fulfilled the law for us we are discharged from the duty of fulfilling it ourselves, and by consequence, that we are discharged from the duty of trying to fulfil it. But the Scripture tells us that Christ suffered for us, the righteous for the unrighteous, that he might lead us to God. He poured out His life that we should have it, and that we should be a zealous people given to good works. And as for the impossibility of fulfilling the law, St. Paul says he can do all things, Christ strengthening him. St. John says that whoever loves God keeps His commandments, and that he that is born of God doth not sin, but His seed remaineth in him. This is the Christian doctrine of perfection, or, more strictly, of perfectibility, for the Christian life is of progress and of degrees. I am sure that even the exaggeration of this doctrine—and there have been exaggerations and distortions of it that have done mischief—is less hurtful than the smallest grain of antinomianism, from the suggestion of which heresy or error the sermon is by no means free.

My name is of no interest to your readers, but if Mr. Ince desires it he is entitled to have it.

12th November. B.

SIR,—Is it fair to the memory of the two great mediæval painters, the Brothers Van Eyck, to represent them as Archdeacon Wilson has done as if they had been Socinians before Socinus, and had no belief in the death of Christ as the sacrifice for sin?

The Archdeacon says that "the lower half" of their picture "represents the same supreme lesson from Christ's life which we on earth have to learn. It is the lesson of self-sacrifice. Our Lord is spoken of in the Book of Revelation as the Lamb, in order to bring out this one aspect of His work ; that He gave Himself, withholding nothing, not even His life, out of His love for the world . . . . The picture teaches that the life of God on earth is a life of utter self-abnegation ; that Christ when on earth laid down His life, and that thus alone can the highest life be entered on . . . . These are those who have washed their robes and made them white in the blood of the Lamb, and this means those who in their various lives have purified their wills and passions by living for others as Christ lived. The blood of the Lamb is, in other words, the symbol of the temper which in its love will withhold nothing that can help another to bear his burden." This is the sum and substance of the Archdeacon's view of the meaning of the cross and passion of our Lord as represented in the Van Eycks' great picture in St. Bavon's Cathedral in Ghent.

Now the Archdeacon teaches in his church in Rochdale and elsewhere something else which, if true at all, as of course it is, is of vastly greater importance than even the lesson of self-sacrifice which is taught us in the life and death of Christ. He teaches occasionally on Easter evening, as often as he reads Rev. v. as the second lesson, that the Lamb "was slain and hath redeemed us to God by His blood" (v. 9). He teaches, as often as he reads the second evening lesson for the 10th of November, that Christ is "the Lamb of God which taketh away the sin of the world." As often as he reads the second lesson for the morning of November 29th, he teaches that Christ "His own self bare our sins in His own body on the tree," that "by His stripes we are healed." On every Christmas day and on every 8th of November he teaches that Christ "by Himself purged our sins" (Heb. i. 3). On every 15th of November he teaches that Christ "appeared" on earth "to put away sin by the sacrifice of Himself," that He "was once offered to put away sin by the sacrifice of Himself." On every Sunday next before Easter, and on every 16th of February, and on every 18th of August, he teaches in our Lord's own words that His "blood was shed for the remission of sins." On every 18th of June he teaches that "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18).

Again, the Archdeacon, as often as he celebrates the Holy Communion with his congregation, bids them "give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost for the redemption of the world by the death and passion of our Saviour, Christ, both God and Man"; and reminds them of "the innumerable benefits which, by His precious bloodshedding, He hath obtained to us." More unmistakably still, he prays, in "the Prayer of Consecration," to Almighty God as having of His tender mercy, "given His only begotten Son, Jesus Christ, to suffer death upon the Cross for our redemption ; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." In the same prayer he quotes our Lord's words about His "blood of the New Testament, which is shed for you and for many for the remission of sins." He also prays three times on every second Sunday after Easter to Almighty God as having "given His only Son to be unto us both a sacrifice for sin and also an ensample of godly life."

Now why should he not have credited the Brothers Van Eyck with the same faith as to the sacrifice of the death of Christ as he holds—or at any rate holds forth—himself? Why should he libel them—for it is nothing short of a libel—as teaching by their great picture—what, I may remark, it does not teach in the least—that God's only Son was given to be unto us *not* a sacrifice for sin, but solely an ensample of a godly, self-sacrificing life?

It is wonderful how often we find extremes meeting. I feel sure that Archdeacon Wilson would reprobate with all his heart the hyper-Calvinism of those who limit the extent of the effect of Christ's death by teaching, what I believe Calvin himself never taught, that Christ died only for the elect. But none limit the effect of the death of Christ more than those who, as Archdeacon Wilson makes the Van Eycks do in their picture, take the Socinian view of the death of Christ. They limit its effect to those who, *since He died*, have been influenced by the example of His self-sacrifice. Now, according to the plain teaching of Hebrews ix. 26, Christ's death was eminently *retrospective* in its effect, and according to the orthodox view of His

Atonement death, it has reference to the sin of mankind in the past, from the beginning, in the present, and in the future. But as an example it cannot be retrospective; nay, even since it took place, it can have no possible effect—(1) on any who have not heard of it, or (2) on the many, out of those who have heard of it, on whom it has had no inspiring effect as an example. Therefore that Socinian view of the death of Christ is utterly and fatally inadequate; it is not the true or the Scriptural view of it. Nothing can be the true view of it but that which makes it "the propitiation for the sins of the whole world," in the past, the present, and the future.

2. The Rev. Angus M. Mackay teaches from the burning bush in which God appeared to Moses—what Moses certainly never learned from it—the modern scientific truths of the indestructibility of matter and the conservation of energy. From that he goes on to make it teach Universalism or the Indestructibility of human beings. God *can* create, but He can *not* destroy anything or any one whom or which He has once created. I must say I have heard and read of the burning bush—burning, but not consumed—used, much more plausibly, as supporting the doctrine of eternal torment by showing how fire may burn for ever but not consume those cast into the everlasting flames. But, of course, Mr. Mackay has seen that if his argument from the burning bush is worth anything in the way of proving that wicked men will live for ever after the second death, in which the word of God says they shall utterly perish, it equally avails to prove that every tree or house or city that is destroyed by fire or otherwise shall reappear and live again as the same tree, house, and city. Or, to bring the matter into the sphere of animal life which is more akin to that of human beings, it would equally avail to guarantee the eternal existence of all the most objectionable animals that have ever lived—not only lions, tigers, bears, wolves, etc.—but lice and every other kind of vermin, serpents of every species. Now this is is quite too large an order, and I, for my part, am glad that it is not given by any word of God or by any truth of science. I can believe, what science teaches, that no particle of matter is ever destroyed, that the ultimate atoms that make up a tree, a house, or a city, a lion, a louse, a tiger, a wolf, or a man are not destroyed, but go to form some other combinations of matter, and at the same time believe the testimony of Holy Scripture that the wicked shall be "punished with everlasting destruction;" "like natural brute beasts, made to be taken and destroyed, shall utterly perish in their own corruption"; shall be "destroyed body and soul in hell." I may remark that many modern scientists who devoutly believe in the indestructibility of matter and the eternal conservation of energy hold, nevertheless, that there is no after life, long or short, for any living creature after death. There is no logical connection such as Mr. Mackay supposes between the two things. Many more, I hope, believe in those scientific truths, and yet believe, also, in the everlasting destruction of the wicked.

DISTINGUO.

November 10th, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 35.—The Path of the Just. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). Introduction.—Solomon, the wisest of men, gives us in these words a beautiful picture of the career of a righteous man. There are three things here worthy of notice. 1. The Just Man's Course. 2. The Just Man's Conduct. 3. And the Just Man's Consummation. 1. The Just Man's Course. Our Saviour when on earth spoke of two paths or courses, one of which is broad and leads to destruction, the other which is narrow and leads to eternal life. Every one of us is walking along one or the other of these paths, the path of the just is the narrow, but it is the bright one. The light of God's smile shines upon it, the light of the Holy Spirit's help shines upon it.

> "He is our Guide and Friend,
> To us He'll condescend,
> His love shall never end.—Halle'uiah, Amen."

2. The Just Man's Conduct. As the just man's path is light, so is his conduct; He is as a burning and shining light. We are to give light in a dark and wicked world, and to be as cities set upon a hill; the Bible gives us many examples: Joseph, Daniel, Samuel, etc. So in ecclesiastical history we read of Latimer, Huss, Luther, Whitfield, Wesley, and others. These are some of the greater lights, but all God's people should be, and are indeed lights, for such are made new creatures, have passed from darkness into Christ's marvellous light; thus their power and influence cannot be hidden, they are the salt and lights in this crooked and perverse generation, they are taught and guided by God, "their path shineth more and more unto the perfect day."

> "Here let my way appear
> Steps unto heaven,
> All that Thou sendest me
> In mercy given;
> Angels to beckon me
> Nearer, my God, to Thee, nearer to Thee."

3. The Just Man's Consummation. The light is not perfect at once, but every step a good man takes renders it brighter until at last all shall be perfect brightness. If you light a lamp the flame is dim at first, but it gradually gets to its full intensity. So if on a dark night you are walking home along the road, and at some distance off you see the light in your cottage window, it is very feeble and dim, but every step you take makes it seem brighter, till at last the door is opened and you are in full light. So also the sun seems to us a tiny spark, but, if we were to travel towards it, it would soon seem larger and more intense till we found it a million times as big as the earth. So with the Christian. Every step he takes it becomes brighter and brighter until at last he comes to the final and full resplendent glories of a glorious city where there is no night or sorrow or sighing, but one eternal noonday of light and glory. May Christ give us pardon and bring us there in one of the many mansions.—THOMAS HEATH, PLYMOUTH.

CANON SCOTT ROBERTSON'S annual summary of British contributions for the Propagation of the Gospel in Foreign Parts shows that, for the financial year 1892, the total sum of £1,363,153 was voluntarily contributed to the various missionary societies in the British Isles. The channels selected by the donors were as follows: Church of England societies, £584,615; joint societies of Churchmen and Nonconformists, £204,655; Nonconformist societies in

England and Wales, £354,396; Presbyterian societies in Scotland and Ireland, £207,327; Roman Catholic societies, £12,160; Total voluntary contributions, £1,363,153. The total in 1891 was £1,421,509, and in 1890, £1,301,579.

THE Bishop of Norwich has been visiting Coventry where he spent most of his earlier years, and has preached in Dean Hook's old church, Holy Trinity. The Bishop's father was forty years rector of St. John-the-Baptist's, and head master of the Grammar-school, Coventry.

THE *Record* understands that the Rev. Henry Evington must return to England for consecration. The Archbishop finds that the law will not permit his consecration in Japan. "There is, we believe, very little hope that the C.M S. missionary to whom the Archbishop of Canterbury has offered the second of the new Japan bishoprics will be able to accept the office."

THE Bishop of Chichester has sent a letter to some of his old parishioners at Middleton, who forwarded him the other day a present on his attaining his ninety-first birthday. "Will you communicate," the Bishop writes, "with those who have so kindly contributed to this present? I have read over their names again and again, and they bring back to me many tender and happy recollections. Some I remember as children, some as those I loved and trusted when I lived among you, always ready to help me in any difficulty—men and women on whom I could surely rely. I am sure so faithful a band could not be found out of Lancashire, and in Lancashire hardly out of Middleton."

THE Archbishop of Canterbury publishes in his *Diocesan Gazette* a letter to the clergy expressing his earnest hope that St. Andrew's Eve or Day will be observed with much prayer and thanksgiving as the day of intercession for Missions. "Missions are in every region beyond Christendom assuming a type and acting upon a scale which no statesman can or does ignore. I have lately said:—Mission problems are gathering thick upon us as the work ranges through every degree of difficulty—from climates in which, as the Dean writes from Kaffraria, 'it is easier even for Europeans to be barbarians than to be civilised,' to historic lands in which a Church, more ancient and once more widespread than any extant, wrestles almost breathless for existence, not only against the Mussulman, but against sister Churches.' The magnitude of some and the peril of other most sacred interests awes most those who know most of Christ's working in these days. No parish or pastor can justify themselves for not at least offering prayers for the extension of His kingdom—prayers that men of genius and of Apostolic heart may be called in all humility 'to work the work of God while it is called to-day.'"

AT the church of the Lady Margaret (St. John's College (Cambridge) Mission, Walworth), on All Saints' Eve, the Bishop of Rochester publicly "set apart" a deaconess to assist the clergy of the parish. The usual evening worship was taken as far as the Creed, and then the Bishop from the altar steps took the solemn order of service in use in the diocese. The candidate, Miss Gilpin, trained at the Deaconess' Home, Clapham, was presented by the warden and the head deaconess, Mrs. Gilmore. After the *Veni Creator* had been sung, the Bishop laid his hands upon her and admitted her to her office, giving a cross to be worn as "a symbol of her profession as deaconess." At the conclusion of the service the Bishop gave an address, taking as his text 2 Cor. iv. 1, in which clearly and strikingly he showed the undoubted antiquity of the office in the earliest ages of the Church—its necessity and the causes of its decline—and finished by giving the three distinguishing characteristics of a deaconess—as 1, careful previous training; 2, Apostolic mission, being sent by the Bishop himself; 3, jurisdiction, being licensed by him to a definite sphere of work or parish. The church was full of parishioners and friends of the deaconess, who plainly took a reverent and hearty interest in the service. Many friends of the Mission also were present, including the Rev. A. Caldecott, Secretary, and Canon Palmer, the Rural Dean.

BY the kind permission of Lord Brassey a special meeting of the Church of England Sanitary Association was held on the 9th inst. at 24, Park Lane. Bishop Mitchinson presided in place of the Bishop of Coventry, absent through illness. Sir Spencer Wells, Bart., speaking upon "Cremation," said that the distinguished German engineer, Mr. Lindermann, in sinking wells below the bed of the Rhine to obtain a supply of water for a neighbouring town, had found the water so impure that it could not be used, and he was able to trace the source of contamination to another town about twenty miles off. Professor Groves, F.R.S., had stated that where there was drainage or infiltration of water from burial grounds, the water passing into wells or streams caused them to be contaminated with easily decomposable nitrogenous organic matter, but he was unable to give an opinion as to how far disease might be communicated in this way. The infective germs remaining in dead bodies were believed by scientific men of the highest distinction to be preserved for many years by burial in the earth to multiply there, and in due time to renew their deadly influence by polluting earth, air, and water. Mr. A. E. Fletcher, in a paper upon "The Smoke Nuisance," pointed out that the question was how to make the combustion perfect, and then there would be no smoke. Dr. Wynter Blyth followed with a paper upon "Sanitary Law," in which he referred to several defects in the Public Health Act which needed remedying. A resolution was passed urging the more stringent enforcement of the Smoke Prevention Act. During the meeting a tent was on view in Park Lane, near Lord Brassey's house, designed for the protection of mourners at the graveside.

A LETTER has been addressed to the clergy of London by the committee of the London Junior Clergy Association in connection with the S.P.G., calling attention to a great evening meeting of the S.P.G. to be held on Wednesday, November 29th, in Exeter Hall, at 8 p.m. It is hoped to make the gathering an annual event and the means of creating a wider interest in the missionary work of the Church: "It has been felt by many of our members that the annual afternoon meeting of the society in St. James's Hall is unsuitable, both as regards time and character, for the great mass of busy Church-people. This is felt most strongly by those of us who are working in the Mission districts of London. It is our earnest hope, therefore, that the forthcoming evening meeting, for which we, as members of the Junior Clergy Missionary Associaton in connection with the S.P.G., have made ourselves responsible, may give to the society an opportunity for making its influence felt among classes how, possibly from the lack of such a direct appeal to their

feelings as is made by an annual meeting, have hitherto been strangers to any enthusiasm on behalf of Missions. It is clearly important that the first meeting should be a successful one, and the object of this letter is to beg you to do what you can to call the attention of others to a meeting which we venture to hope will appeal to all who have at heart the missionary work of the Church of England.

THE Hon. H. E. Butler, member of the Northern House of Laymen for the diocese of Ripon, writes to the *Yorkshire Post* suggesting to those Churchmen whose political opinions are Liberal that in view of the approaching attack upon the Church they should adopt some such course as the following :—Let them at once inform the leaders of the Liberal party in their constituency that they will only give their support to the Liberal candidate if he will undertake to oppose the disestablishment and disendowment of the Church in England and Wales. This should be done at once, for it is rather unfair to spring such a demand on the eve of an election upon a man who is perhaps already pledged. Up and down the country there must be a considerable number of Liberals who oppose disestablishment and disendowment, not indeed for the loss of privilege and position which an Established Church is supposed to possess—not on account of an excessive veneration for the rights of property, but because they believe that such a measure would be a heavy blow to religion, and to those numerous religious, charitable, and philanthropic agencies which are largely supported by Churchmen. If men who think in this way would take an uncompromising stand upon the Church question, making it quite clear that their support would be fully given to the Liberals if the Church is left alone, they would make their influence felt.

THE following letter has been addressed to the Liberation Society by the Rev. J. Priestley Foster, vicar of Poulton, Gloucestershire :—"I beg to enclose a cheque for two guineas as a subscription to the Liberation Society, and hope to continue the same until a similar society is formed within the Church of England. I am perfectly appalled at the crying abuses and anomalies existing within the Church, and not until disestablishment comes will there be any real attempt made to remedy them. The Bishops and dignitaries fatten on what they are pleased to call God's heritage, while the majority of the working clergy have to live upon a starvation pittance. Only by servile begging can they obtain any assistance, while any of them who show any independence in exposing abuses are boycotted by their 'Fathers in God.' If I can at any time be of any service by speaking in favour of disestablishment, I shall be glad to do so. Disestablishment would be an unspeakable blessing to the Church, and for such a blessing I, for one, should be disposed to pay heavily through disendowment. You are welcome to make what use you like of this letter."

PREFERMENTS AND APPOINTMENTS.

Arkwright, Rev. W. H., M.A., Vicar of Cromford ; Vicar of Wirksworth, Derbyshire.

Averill, Rev. A. W., Curate of Holy Trinity, Dalston ; Incumbent of St. Michael's, Christchurch, New Zealand.

Battersby, Rev. William John, Curate of St. Clement's, Salford ; Curate-in-Charge of the Whittaker-lane Mission Church, Prestwich.

Booty, Rev. Horatio E., M.A., Vicar of Hanging Heaton, Dewsbury ; Vicar of St. Thomas's, York.

Calthrop, Rev. Cecil G., M.A., Curate of Stockport ; Curate-in-Charge of the New District of Hall-street, Stockport.

Coopland, Rev. George B. P., M.A. ; Vicar of Church Honeybourne-with-Cow Honeybourne.

Davies, Rev. Lewis W., Vicar of Esclusham, Wrexham ; Rector of Manafon, Berriew, Montgomeryshire.

Deed, Rev. J. G., D.D., Vicar of Nuneaton ; Surrogate for the Diocese of Worcester.

Ducket, Rev. Edward Armstone, M.A., Vicar of Holy Trinity, Taunton ; Chaplain to the Mayor of Taunton (Mr. H. J. Van Trump).

Eisdell, Rev. John Warmington ; Perpetual Curate of St. Thomas's, West Ham.

Garnett-Botfield, Rev. E. C. ; Perpetaal Curate of Moreton, Oswestry.

Harrison, Rev. J., M.A., Vicar of Royston, Herts ; Rural Dean of Baldock.

Hassard, Rev. R. S., M.A., Vicar of Holy Trinity, Dalston ; Vicar of St. James's, Norlands, Notting-hill.

Heaton, Rev. W., M.A.. Vicar of Ditton Priors ; Vicar of Morville-with-Aston-Eyre, Bridgnorth.

Hewetson, Rev. Joseph, M.A. ; Vicar of Measham, Atherstone.

Hunt, Rev. Robert Walter Carew, M.A., Curate of Littlemore, Oxford ; Vicar of Hughenden, Bucks.

Jenner, Rev. George H., M.A. ; Vicar of Langton, Yorkshire.

Kermode, Rev. S. A. P, Vicar of Onchan ; Chaplain of H.M. Isle of Man Gaol.

Knowles, Rev. C. Q., Curate of St. Augustine's, Edgbaston ; Rector of Melton Constable, and Vicar of Briston, Norfolk.

Latham, Rev. John Alfred, B.A. ; Perpetual Curate of Worsthorne, Burnley.

Lightfoot, Rev. J. A., M.A., Curate of St. Augustine's, Highbury ; Vicar of St. Stephen's, Canonbury.

MacLean, Rev. G. G., M.A. ; Vicar of Wadhurst, Sussex.

M'Leod, Rev. Ronald F. ; Rector of North Fambridge,

Gliver, Rev. R. S. E., Curate of Dedham ; Organising Secretary to the Church of England Sunday-school Institute for the Northern Province.

Parry, Rev. John Morgan, M.A., Curate of St. Mark's, Birmingham ; Vicar of Burghill, Hereford.

Petherick, Rev. George William, Rector of St. Bartholomew's, Salford ; Chaplain to the Mayor of Salford (Mr. Alderman Bailey),

Powell, Rev. A. H., M.A., LL.B,, Vicar of St. John's, Waterloo-road, S.E. ; Surrogate for the Diocese of Rochester.

Rowden, Rev. Robert, M.A., Vicar of Winwick ; Rector of Church-Lawford-with-King's Newnham, Rugby.

Spicer, Rev. George Walter, Priest-in-Charge of Northmoor-green ; Vicar of Henton, Somersetshire.

Stock, Rev. Frederick C., Curate of the Parish Church, Sheffield ; Vicar of Worsborough, near Barnsley.

Turton, Rev. Benjamin, B.A ; Perpetual Curate of Stanley, Derbyshire.

Ware, Rev. John Hubert, M.A., Curate of All Saints', Poplar ; Vicar of East Ham, Essex.

Whitaker, Rev. G. H., M.A., late Fellow of St. John's College, Cambridge ; Examining Chaplain to the Bishop of Truro.

Wilton, Rev. Richard Cecil, Senior Curate of All Saints', Ennismore-gardens ; Rector of Burnby, York.

Winnington-Ingram, Rev. Edward Henry, M.A., Rector of Ross ; Rural Dean of Ross.

Woods, Rev. Charles William, M.A., Park-crescent, Tonbridge ; Licensed Preacher in the Diocese of Canterbury.

CLERICAL OBITUARY.

Bromley, Rev. John William, M.A., at the Warders, Tonbridge, on the 10th inst., aged 82.

Burdon, Rev. John, M.A., for many years Rector of English Bicknor, at the Castle, Castle Eden, on the 12th inst., aged 82.

Elmhirst, Rev. Edward, for fifty-two years Rector of the parish, at Shawell Rectory, on the 12th inst., aged 82.

Emra, Rev. W. H. A., at Montpelier House, Twickenham, on the 10th inst., aged 49.

Foster, Rev. T. H., Private Chaplain to the Bishop of Lichfield, at the Close, Lichfield, on the 9th inst.

Luxford, Rev. G. C., at Higham, Salehurst, on the 10th inst., aged 83.

Walls, Rev. Richard George, for fifty-one years Rector of Firsby and Vicar of Great Steeping, at Boothby Hall, Burgh, on the 5th inst., aged 75.

The Church of England Pulpit.

THE LOVE OF CHRIST PASSING KNOWLEDGE.

By the Rev. JAMES SILVESTER, M.A.

Sermon Preached at St. Mark's Church, Bath, on Sunday Evening, September 24th, 1893.

"The love of Christ which passeth knowledge,"—Eph. iii. 19.

THE love of Christ is the theme of themes. It is not a mere topic of the day to be discussed for an hour or two and then forgotten. It is not a special subject confined to one nation. or condition of mankind. It is the golden science of the ages, and it is proclaimed to all sorts and grades of men. For its glory a Michael or a Gabriel, clad in robes of radiant light, might well be its exponent, for its magnificence the voices of the spheres might well sing its praises, and for its blessings earth in its beauty and ocean in its fulness might well echo the heavenly song.

But the truth is not thus ministered as we see it in the passage before us. The celebrant of the love of Christ is a prisoner of the Emperor Nero at Rome. We only use his own description when we say that he is considered "the refuse of the world, and the offscouring of all things" (1 Cor. iv. 13). He knows the baselessness of such a charge, and he realises the injustice of his present situation, but what perhaps troubles him far more than the world's treatment of him, are the selfishness and strife and ill-will of the professing Christians around him. Yet the apostle does not expatiate upon these things. They receive a passing reference, and then, like the sea-bird glancing from the ocean wave, he soars away on the wings of promise and of prayer to the blessed realities of heavenly love.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your heart by faith, that ye, being rooted and grounded in love, may be able to apprehend with all the saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (verses 14 *seq.*). The love of Christ, we perceive, can only be known through the Spirit of Christ, and Christ must dwell in us if we are to know Him aright. But even this, though so great a blessing, is not the end of our sanctification. It gives, however, the pledge and assurance of the fulness of spiritual life. It fixes and grounds us in the divine principle of love which is the bond of perfectness (Col. iii. 14); it brings us a clear understanding of the magnitude of the love of Christ represented here, as was the New Jerusalem in all its vastness to the entranced apostle John. The height of this love, like the divine perfection, is that of heaven, and its depth deeper than hell; its measure is longer than the earth and broader than the sea. In this understanding of love we are led to see how the love of Christ extends to all time, and embraces all the world; how it descends to the deepest depths of sin, and reaches to the thrones of glory above. We behold in it, therefore, all we need now, and all we shall need for ever. But we are not to stop short at this nay, rather, we are to prove this love by resorting to it, and using it, and thus by a practical experience to know that which, as the apostle says, surpasses all knowledge that is separated from religious experience and Christian love.* And as we enter into and enjoy this love of Christ in all its variety and versatility, we are already conscious partakers of the divine nature, and we perceive within us the beginning of the fulness of God. We are like the mountaineer who, with agile step and cheery heart, has scaled the lower heights and stands at last upon a lofty peak from which he descries, at no great distance, the summit of the mountain that touches the sky.

But let us for a brief while draw nearer to our subject, and may the Spirit of love enkindle our hearts with a desire that the apostle's prayer may be fulfilled in our experience.

Notice from other passages of Scripture what is this "love of Christ that passeth knowledge." It is the love of self-sacrifice. "Christ loved the Church and gave Himself for it." "Christ loved us, and gave Himself an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 2, 25). The Son of God "loved me and gave Himself for me" (Gal. ii. 20). This is ever the character of love, to offer its costliest gift, nay, to yield up itself for its object. We measure, therefore, the love of Christ by what He has done for us, and so from the inevitable curse and the unutterable woe from which He hath delivered us; in the strife and the suffering of His life, the wounds of His sacred body, the buffetings of His soul, and the sorrow of His spirit; in the savage cruelty of His enemies, and the grievous hardheartedness of His real friends, we discern the value of His love.

"O, 'twas love, 'twas wondrous love,
The love of Christ to me,
It brought my Saviour from above
To die on Calvary."

* See Bishop Ellicott *in loco.*

But this love, like all true love, lasts for ever. "Having loved His own that were in the world He loved them unto the end" (John xiii. 1). "Who shall separate us from the love of Christ?" (Rom. viii. 35). We see little of this kind of love on earth.

> "Ah, love for a year, a month, or a day,
> But alas for the love that loves for aye."

Yet this is how Christ loves. His love never faileth. "Many waters cannot quench His love, neither can the floods overwhelm it." "Lovest thou Me," says Christ to each one of us to-day, as to Simon Peter of old (John xxi. 17). Some of you may have been trying to make yourselves love Christ, and the prayer, the ordinance, the self-denial have been used to school yourselves in the divine art. But the best way to the love of Christ is to realise His love to you. "The old, old story" has perhaps begun to fall on your ears like a thrice-told tale, and the saying "Christ loved me," which moved the heart of an apostle to its depths, has no gracious effect upon you. Ah, you have closed the volume of Christ's love with the story of His earthly life. Christ's love is a present love, and you can only know His past love by having a present experience of Christ in His offices of pardoning mercy, of renewing grace, of guiding help, and of divine discipline. And when you know Him thus, you will disdain to do Him the dishonour of imagining that His love can change or decay.

> The work which His goodness began,
> The arm of His strength will complete,
> His promise is yea and amen,
> And never was forfeited yet.
>
> Things future, nor things that are now,
> Not all things below or above
> Can make Him His purpose forego,
> Or sever my soul from His love.
>
> My name from the palms of His hands
> Eternity will not erase,
> Impress'd on His heart it remains,
> In marks of indelible grace.
>
> Yes, I to the end shall endure,
> As sure as the earnest is given;
> More happy, but not more secure,
> The glorified spirits in heaven.

To crown all, the love of Christ, as enjoyed by His believing people, is the same as the Father's love to Him. "As the Father hath loved me, so have I loved you: continue ye in My love" (John xv. 9). How does the Father love the Son? The secret things belong unto the Lord our God, and surely the life of the Eternal is one of these. And yet Holy Scripture gives us glimpses of the divine life as it was before the ages of the world began. "The Word was with God." There was mutual knowledge. "No man knoweth the Father but the Son" (Matt. xi. 27). There was mutual love. Christ is "the only-begotten Son in the bosom of the Father" (John i. 18). "Thou lovedst Me before the foundation of the world" (John xvii. 24). Such was the inner life, if we may so say, of the Father and the Son, which had its outward manifestation in that glory which the Son had with the Father before the world was (John xvii. 5). And such may we say in all reverence is the inner life of divine love, which is the result of Christ's dwelling in our hearts by faith. Oh, let us not stint ourselves or straiten ourselves in Christ! "The Father loveth the Son and giveth all things into His hand" (John iii. 35). "As the Father hath loved Me, even so have I loved you"; therefore "all things are yours" if ye are Christ's, for "Christ is God's."

It is, moreover, true of Christ's life on earth that the Father loved Him. Did the Son for one moment ever doubt the Father's love? A horrid king would shed His blood as soon as He was born. Could the Father love Him and allow even this attempt? Satan is permitted to harry and tempt Him in the wilderness forty days. Did the Father love Him then? His own townsmen in a burst of fanatical rage would cast Him down a precipice. Could the divine love permit the swellings of such sinful wrath against the only-begotten Son? A false friend betrays Him, a mob of soldiers make Him their sport and jest, and ridicule His claim to royal honour; and the accursed tree, reared on that hill of shame, appears to be the sign of triumph of human wickedness over divine love. But it is not so. One little word that escaped from the lips of the dying Son of God proves that it is not so. The world was wrapped in darkness as He hung upon the cross, emblem of the desolation of Him who offered Himself there as our sin-bearer and substitute. But that cry that rends the heaven, and startles those watching around, is the cry of divine faith as well as of mortal weakness: "My God, My God." The Father loves the Son all through His long agony and passion to the moment of His shameful death. The Father loves the Son, and the resurrection is the living proof of that love. The Father raised Him from the dead, and gave Him glory. Yea, the Father hath highly exalted Him to His own right hand and given Him a name that is above every name to the end that all should confess that Christ is Lord to the glory of God the Father. O disciple of Jesus, O penitent inquirer, O heavy laden sinner returning from thy ways, learn this lesson of love, that, as the Father loveth the Son, so the Son loveth thee! Not only in the sweet communications of the Holy Spirit and the blessed fellowship of ordinances, but in the storm and stress of life's trials, and labours, and sufferings, thou art to experience the love of Christ. If thou wouldst know His love, thou must follow in His steps. Take thy cross after Him. Rebel not at the discipline, sharp though it may be, of heavenly love. If thou art despised by men, evil entreated by professed friends, misjudged and misrepresented by the world, be not

moved from thy hope in the Lord, nor from thy duty to Him in holiness of life. If thou hast Christ, the cross will be light. The wrongful dealings of men will be overruled to thy welfare and to God's glory, and that which, as it comes to thee, is only the base metal of earth, shall, by the transmuting power of faith, become the golden currency of heaven. Or it may be that the cross will come to thee direct from God as in bodily affliction or in bereavement. Such dealing as this will be understood by him who looks to God in faith, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). "God has only one Son without sin, and none without sorrow." The holy Christ of God could not come as our Representative into this world of sin without coming under its afflictive power, and much less can we expect to escape it, knowing that sin is not only around us but within us. But whether suffering comes upon us from the evil conduct of men, or direct from the hand of God, He who "learned obedience by the things that He suffered" will, in His love, frame in us the same obedience, in the midst of adversity and trouble which shall all minister to His holy will. And that obedience of ours will open to us new discoveries of the treasures of His love, out of which He will bring to us things new and old.

But this love passeth knowledge as we have said. It passes earthly knowledge, or the knowledge according to the flesh. All may know Christ thus who do not love Him, and who are not saved by Him. The study of the Scriptures, the hearing of God's Word, will not give us of themselves the true knowledge of the love of Christ. The world by wisdom knew not God, and it cannot by wisdom know the love of Christ. This knowledge comes of spiritual experience, of the illumination of the Spirit, of humble faith and holy obedience. Seek thus, my brethren, to know the love of Christ, and Christ shall be to you a great reality. The love of Christ will be the power of your life, and will constrain you thus to judge that "if one died for all, then all died, and that He died for all that they which live should henceforth not live unto themselves, but unto Him that died for them and rose again" (2 Cor. v. 14, 15).

The Ven. Arthur Gore, D.D., residentiary canon of Chester Cathedral, has now resigned the archdeaconry of Macclesfield, to which the Rev. Charles Maxwell Woosnam, M.A., has been collated.

WE regret to learn from the *Record* that little hopes are now entertained of the recovery of Prebendary Gordon Calthrop, who has long been in failing health. The case has been pronounced to be cancer.

THE Rev. W. Gill, chaplain to Lord Calthorpe, Elvetham Park, has been re-instituted to the rectory of Elvetham, which he vacated last July for the vicarage of Grosmont, thus returning to the rectory where he had lived for seventeen years.

DROUGHT AND SCARCITY.

BY THE REV. C. A. MOLONY, M.A., LICENSED PREACHER IN THE DIOCESE OF CANTERBURY, AND FORMERLY VICAR OF ST. LAURENCE, THANET.

SERMON PREACHED IN THE PARISH CHURCH OF KINGSTON, KENT, ON SEPTEMBER 17TH, 1893.

"When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord."—LEVIT. xxiii. 39.

AN opinion is current at the present time, and has been widely circulated in the public journals, that it is not expedient to hold the usual Harvest Thanksgiving in our churches this year. One writer urges: "Let us hold a thanksgiving for general mercies, but let the word 'harvest' be omitted; let it not be named this year as the prominent object of the Thanksgiving Service." Others say, "Crops deficient in quantity and inferior in quality, call rather for a service of penitence and heart-searching than one of praise and thanksgiving."

This text has been selected for our consideration to-day because it puts before us so clearly the duty of rendering such a thanksgiving to God as a general duty binding upon all men, rather than enjoins a special command to a particular nation. Other passages in the Scriptures show that these words embody a general principle referring to the exercise of a spiritual grace, namely, gratitude to an Almighty giver for a benefit that is universal to mankind, the gift, I mean, of food for the continued sustenance of the body.

In the parallel passage in the book of Deuteronomy, gratitude for the whole "increase of the land," that is, for the harvest of all kinds of grain and fruits, is specially named in connection with "all the work of thine hands," as the primary object of the national thanksgiving. First in importance, this gift should have the first place also in the order of our praise, for how can human beings do any work, or express any thankfulness except their bodies be first sustained and nourished? God does not intend that we should hear Him say, "Be ye filled and clothed, and then praise Me for your food and raiment," without our having received an adequate fulfilment of His provision for that purpose.

Some persons might be inclined to argue that this was an instruction given only to a small nation, under another dispensation than the Christian, and that it is not binding upon the rest of mankind. But the inference is undeniable: if such a religious festival was just and right for a nation to whom God was so gracious as to reveal to them institutions and practices which He sanctioned as acceptable to Himself, it cannot be wrong, but on the contrary must be most reasonable and proper, to adopt the moral and religious

principles of those institutions without necessarily adopting the same form of ceremonial. St. Paul blames the heathen for not having learnt that these gifts are God's special witness to His own existence and benevolence, which he has continually placed before the eyes of the world in all generations "God left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17). And while the Gentiles were thus taught to learn their duty from the sights which they beheld around them, to the Israelite was given the further advantage of precise instructions. "Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there. And thou shalt go unto the priest that shall be in those days, and say unto him, 'I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.' And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, . . . 'Behold I have brought the first-fruits of the land which thou, O Lord, hast given me.' And thou shalt set it before the Lord thy God, and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house" (Deut. xxvi. 2-5, 10, 11).

Surely when we count up all our mercies and blessings, and reflect on our unworthiness of the least of any of them at God's hands, is not the mercy which provides a sufficiency of food—represented in the idea of a harvest of all the fruits of the earth—a sufficiency of food, I say, for all the teeming millions of the population of the whole earth, for the next twelve months—does not so vast, so abundant, so divine a mercy claim special and first mention among the host of blessings for which our gratitude and praise are due to the great Creator and Preserver in life of the Universe, "who giveth food to all flesh?"

We are too apt to confine our idea of harvest ingathering to our own nation, perhaps to our own county, or even to a smaller area such as our own parish, and the parishes immediately around it, forgetting that our harvest thanksgivings ought to embrace in their Christian love and charity the harvests of the world. For are not mankind bound up as it were into one sheaf in this universal, this supreme gift of God? The promise, at least, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter shall not cease" was universal in its terms when it was given, and is yet universal in God's bounty. There are more than fourteen hundred millions of human beings on the earth to-day, and there is food enough for every one of them for the next twelve months, if a due use were made of the facilities which commerce affords for the barter and transport of grain from the coutries which have been blessed with abundance to those which lament a deficiency. The total crops of wheat only in the world for this year are estimated to produce very nearly the same number of bushels as is shown by the official average of the past ten years;* and this deficiency is more than covered by the abundance of the rye, without including maize or rice, which in some countries form the chief support of the population.

Every reader of the Scriptures knows that harvests have failed at different periods of the world's history, and much unrecorded suffering must necessarily have arisen from famines, when the numberless highways of commerce which now exist were unknown. Yet the divine command to the nation whom God singled out from all the nations of the earth to teach them His statutes is, "When ye have gathered in the fruits of the land, ye shall keep a feast unto the Lord." No mention is made of seasons of scarcity; the thanksgiving is not to be qualified in any way by any deficiency in the abundance or quality of the harvest. The feast thus alluded to was always a season of real joy and gladness. Sacred processions, singing and music, sacrifices and feasting, and family gatherings, were the order of the day. Such was the rejoicing at harvest time in Palestine that there arose the proverb, "He who hath not seen the rejoicing of harvest hath seen no rejoicing at all." No doubt some years in that nation's history must have been years of scarcity. We know that they were. Yet would any Israelite have dared to omit his annual thanksgiving for the harvest on that account? Listen to the record of such a season transmitted to us by the prophet Habakkuk. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

If therefore we meditate in a right spirit—with humility, devotion, and faith—on all the blessings, temporal and spiritual, that have come to us direct from the hand of God, during the past year only of our lives, the gift of our food and raiment from day to day will seem the most astonishing, the very highest, of all earthly blessings, and will surely rise to the first place in our hearts and in our praises.

Yet it cannot be denied that in our own country the prospect is not encouraging. Gloomy it may be, but it is by no means destitute of hope. There is much need of faith in God that He will do whatever may be best for us both as a nation and in

* 2,279 million bushels, as against an average of 2,280 millions. See Report of the Hungarian Ministry of Agriculture, August, 1893.

our private concerns. While there is litttle doubt that the deficiency in the wheat crop of this country will be supplemented sufficiently as regards the nation to prevent famine, or even great scarcity, it is probable that prices of all kinds will rise, and the cost of living may be therefore increased, and some hardships will ensue to many. "Not only is it a year of defective yield, but there must be a further allowance made for the very considerable amount of green grain crops which have been turned to account as food for sheep and cattle. The long drought has thus had an indirect as well as a direct effect in lessening the grain crops of the year, and the difficulty of finding food for stock has, in like manner, had its natural effect in a reduction of the stock itself."* These losses added to those which for years past the owners and occupiers of land have been enduring, makes the outlook for them very serious indeed.

What then ought we to do?

First of all, let us bow ourselves in all humility before God, and ask counsel of Him in our private prayers and at family prayer. If this state of affairs has been sent by God to test the quality of our national Christianity, and to prove the sincerity of our national religion and obedience to Him, whether we will follow His commandments or not, let us earnestly pray that the character of our nation as a Christian nation, not in profession merely, but in deed and in truth, may be made manifest, and may come out pure from the fiery trial. Or if the drought and scarcity have been sent as a warning of impending judgment for our national sins, and to purify us from some hidden iniquity, let us earnestly endeavour, as Christians who are "the salt of the earth," to set the example of exhibiting in our own behaviour the humility, the contrition, the self-abasement and self-denial which it is our duty to recommend; and let us do it by our conversation also. While the Bible contains simple and precious promises for the comfort of believers at such seasons, it abounds also with general warnings to those who are not believers. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! . . He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein" (Ps. cvii.).

And let us be ready to extend to the distressed such sympathy and such aid as we may be able to afford them. The righteous must take their share with unbelievers in the sufferings of such seasons. But we should remember also that "when the judgments of God are in the earth the inhabitants of the world will learn righteousness." It will be a manifest duty to be a fellow-worker with God, to intercede with Him, and to exhort others to see His hand in the trials that may befall them. "Shall there be evil in the city, and the Lord hath not done it?" It is by bearing one another's burdens that we "fulfil the law of Christ," and shall win men to see the beauty of holiness.

Above all, let your offering be presented with a willing mind. "Be merciful after thy power." If thou hast much, give plenteously, if thou hast little, do thy diligence gladly to give of that little. The instruction of God to the Israelite ran in these words, "according to the blessing of the Lord thy God which He hath given thee."

* The *Times*, August 29th, 1893.

BIBLE QUESTIONS FOR THE TIMES.

A Course of Sermons contributed to "The Church of England Pulpit."

By the Rev. M. PERSSE MATURIN, M.A., Rector of Lower Cumber, Londonderry.

I.—On the Necessity for Trust in God.

"What confidence is this wherein thou trustest?"—2 Kings xviii. 19.

THERE are times when it is good for us to pause in the midst of all that engrosses our attention, and to review our lives; to ask ourselves questions such as that of our text. We generally take our faith as it comes to us ready made, and never trouble to inquire if it is the right faith—what are its foundations. It is not enough for us to rest content in the assurance that we belong to the outward visible Church of God. If this is our trust, it will prove only a false confidence, it will not stand the test of God's word. More than this is necessary on our part. It is an inestimable blessing to belong to a pure and holy Church, a Church which teaches all the truth and holds back from her children nothing of the way of life; but this will do us no good unless we are living members of the same. Great privileges, such as ours are, involve great responsibilities. We must live up to our privileges, for it is better for us not to know the way of righteousness, than, having known it, to turn aside from the holy commandment delivered to us. The greater our privileges are, the greater will be our condemnation if we do not make the proper use of them. They are all so many different helps to us in leading a holy life if we use them as we should, but it is not right to trust in them. People often flatter themselves that all will go well with them because they are careful in attendance on the means of grace. They make this the confidence in which they trust, a bare outward service of God which may coexist with a godless life. There is no safety in external observances alone. A religion which only consists in outward ceremonialism is a dead religion, and if we try to get to heaven in this way, we are trusting to our own merits for acceptance with God, and

not to the finished work of Christ our Saviour. It is quite possible to be zealous in the performance of our duties; but there is a zeal which is not according to knowledge. We may all the time lack many things. Remember the story of the rich ruler, of whom the Evangelist tells us. His was a religion very like this. He was zealous in his own way, insomuch that he endeavoured to keep all the commandments from his youth up, and Jesus beholding him, loved him. Yet, one thing he lacked. He was trying to gain heaven by his own works; he was unable to give up all his wealth and follow the Lord; his confidence in which he trusted, was a false confidence. Again; St. Paul, before his conversion, was very zealous for his own religion. "After the straitest sect of his religion, he lived a Pharisee." He too was trusting in a false confidence. His eyes were opened to see this, and he, who once persecuted even to the death, in his blind zeal, the followers of Christ, began to preach the faith which once he destroyed, and at last became a martyr for it.

In how many different forms does self-confidence manifest itself; under how many disguises does it conceal itself to deceive us! We fancy it is well with us, we take this for granted, and suffer ourselves to be lulled to sleep in a false security. We soothe ourselves with the assurance "peace, peace," when, it may be, "there is no peace." Examine yourselves, and see how it is with you. Are you using your privileges as means to bring you nearer to God, or do you exalt them into the place of God? Do you trust on the bruised reeds of self righteousness, or on the Rock of Ages? Are you content simply to let things drift, in the vague hope that all will be well in the end, that God will be good to you, that He will be too merciful to punish, because you never did any harm to anybody and tried to do what is right. But this is only the religion of self-righteousness; this is only to trust to our own merits, to our own good works. "What confidence is this wherein thou trustest?" We begin at the wrong end if we start on the assumption that we never did any harm to our neighbours, and build upon this a superstructure of good works, and attendance on the means of grace. This is not the method of Holy Scripture, which declares, "There is none righteous, no not one." "All have sinned and come short of the glory of God." "The soul that sinneth it shall die." If we could have saved ourselves by our own good works and privileges, where was the necessity of Jesus Christ coming down to die for us? "God looked down from Heaven upon the children of men," and what did He see: "Every one of them is gone back." The first work of the Holy Spirit is to convince the world of sin; to convince each of us of our own sin; to show us the sinfulness of our own hearts, in order that we may see the need of a Saviour, and come to Him as sinners, and confess to Him our sins, that we may obtain from Him pardon and peace. In Him is our sure confidence. He that trusts in Christ Jesus shall never be confounded, and if our trust in Him is sincere, the good works will of necessity follow, out of gratitude to Him who hath wrought for us so great salvation. But there is no merit in them because, even after we have done all that we can, we are yet unprofitable servants. We have only done what it was our duty to do. We must trust in the Lord; but it must be a real trust, not a vague hope that all will be well, but the absolute implicit trust of a child in his father, a confidence which can say, "Though He slay me, yet will I trust in Him." And the basis of this confidence must be, belief in Christ as having saved us from our sins, freely, without any merit of our own, and thus reconciled us to God. And we must not deny, in our lives, what we profess to believe in our hearts, because a belief such as ours should be, will necessitate our giving up sin by the aid of the Holy Spirit, and living to God, and working for God.

What are you now doing for Jesus? What have you ever done for Him? Think of all He has done for you, and try to follow Him, for He left us an example that we should follow in His steps. Let it be our endeavour to keep close to Him and learn of Him, and let us beware of lagging behind and following afar off. It may be that the sinfulness of our past lives (including our assumed self-righteousness) has driven away from us the Holy Spirit once given to us in answer to our earnest prayers. Men can fall from grace once given. The "state of salvation" into which we are called does not imply final perseverance, or final salvation. No! "whosoever shall endure unto the end, the same shall be saved." "The washing of regeneration" needs to be supplemented "by the renewing of the Holy Ghost." Yet, as I have said, even if we have driven Him away from us by our sins, He will return to us if we seek Him, for it is God's own promise: "If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give the Holy Spirit to those who ask Him?"

"What confidence is this wherein thou trustest?" "Our trust is in the name of the Lord," and in His free mercy through Jesus Christ. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

Let us think seriously upon this subject, and whilst on the one hand we avoid cherishing false hopes which are without any foundation, let us beware on the other hand, of falling into despair.

Let us examine our own hearts, and see how we stand, that we may be ready to give an answer to every man that asketh us a reason of the hope

that is in us, and may see really for ourselves whether that hope is well founded or not. We have a sure confidence wherein to trust. Let us cast aside all false confidences, and see to it that we trust in Him who is able to keep us from falling, and that with all our heart. And let us not add our own good works, as if they were necessary to supplement Christ's work. Necessary indeed they are, as the freewill offering of grateful hearts, and an evidence of faith, and love, and obedience, but they are not meritorious. While we continue to do good we must take care that we place our good deeds in their proper position, and not trust partly in them and partly in Christ. There is a great temptation to do so. Even when we fancy that this is not the case, there is often in our minds a feeling that we deserve a reward for what we have done; though if this were stated to us by another, the accusation would be repudiated with indignation. Yet put the question to yourself, and answer it to yourself fairly and honestly, and determine whether it is not, at least in part, the case. It is not well for us to shirk questions such as this; it is not well to go on under false colours, for such a course does really amount to this: it is to deceive ourselves, to fancy that all is going well with us whilst all the time our confidence is groundless. Now, this should not, and need not, be the case with us. There is only one object of confidence that is worth anything: "Jesus Christ, the same yesterday, to-day, and for ever." "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength," and "Thou wilt keep him in perfect peace whose mind is stayed, O God, in Thee, because he trusteth in Thee." What is it to trust in God? It is more than a bare belief in His attributes, though it will include this. It is to confide entirely in Him, to commit ourselves without reserve to Him. This produces perfect peace in the mind; a knowledge that all things, be they dark or bright, work together for our good. It produces effects in us which cannot be described, or imagined, by those who are strangers to its influence. A trust such as this can say, "It is well," even amidst crosses and reverses, and even in the burning fiery furnace, it wavers not. It is no mere theory, it is very real. It strengthened the martyrs of old to forfeit all hope of earthly deliverance, and to brave all the horrors of a cruel death, which they endured as seeing Him who is invisible. It made them absolutely indifferent to "the tyrant's brandished steel, the lion's gory mane." Ah! my friends, a trust such as this is worth something. What would we not give to possess it? Is it not worth the giving up of all cherished idols, if at last we may attain to it? For it is attainable; were it not, all our endeavours in this direction would be worse than useless. "He that cometh to God must believe that He is, and that He is the rewarder of all who diligently seek Him." Our quest is after no shadowy essence; no, it is after a Person, Divine, indeed, but yet within reach of the most imperfect prayer, of the very weakest aspiration after holiness. "Be ye holy," says God in His Book, "because I am holy;" and the only way possible to us to attain this holiness, is by coming to Him—the source whence springs every good and every perfect gift—for it. "He is the rewarder of all who diligently seek Him," and He rewards, not according to our merits, but according to the riches of His mercy. He never fails those who seek Him. This is His word in which He has caused us to hope. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us, and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him."

This is our answer to the enemy, when he mockingly asks us in the face of overwhelming trouble, "Where is now thy God?" "He trusted in God that He would deliver him." "What confidence is this wherein thou trustest?" The ways of Providence are not always plain. Were they so, there would be no scope for the exercise of our faith. Reverses happen to us to teach us that it is better to trust in the Lord than to put any confidence in man. Place a due amount of confidence in those who are worthy of it, but let God be over all. "Didst thou trust God in heaven, thou wouldst be strong;" strong to bear all that He sends in love; strong to resist the evil that is in the world; strong to do the right, being persuaded that He whom we have believed is able to keep that which we have committed to Him against the great day, and that He will uphold us safe through all, and will be the strength of our hearts and our portion for ever.

Let us then, in future, trust more to God, and less in ourselves. He it is who hath made us, we are the people of His pasture and the sheep of His hand, and when we are in sorrow, in distress, in perplexity, let us remember that the "Name of the Lord is a strong tower; the righteous runneth into it, and is safe." Whilst some trust in the chariots and horses of worldly warfare for victory in the spiritual combat, whilst some trust to their own prowess to win the day, be it ours to trust only in the name of the Lord our God, knowing that He will deliver us from all evil, and bring us to His heavenly kingdom, will send us blessing out of His Zion which is above. Let us be sure that He and He only is our confidence wherein we trust, and it will indeed be well with us for Time and for Eternity, for He, the Lord, will be our shield, to protect us from all danger, to sustain us in all temptation, and our exceeding great reward for ever and ever.

CANON WILBERFORCE is progressing favourably, and has been moved to Bournemouth.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. Gibbon, at the Church of England Pulpit Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

For Health and Immortality.

The Ecclesiastical Review.

SATURDAY, NOVEMBER 25, 1893.

HOUSING OF THE POOR AND PUBLIC HEALTH ACTS.

WRITING in reply to some remarks of the *St. James's Gazette*, in regard to the opportunities afforded to practical clergymen by the above Acts, the Rev. A. Robins, the Rector of Holy Trinity, Windsor, wanted to know—"Where is the opportunity? All these Acts are only permissive; local authorities may adopt them, or just as much of them, or as little of them, as they please." This statement produced a reply in the same journal from the late President of the Local Government Board, Mr. C. T. Ritchie, which summarises the whole question. After stigmatising Mr. Robins' statement "as incorrect and misleading," he goes on to say—"The Housing of the Working Classes Act, 1890, is neither permissive nor adoptive, with the exception of that portion dealing with the building of lodging houses by the local authority, the reason for which is obvious; but so far as the main portion of the Act is concerned—namely, that dealing with unhealthy areas and dwelling-houses—it is as compulsory on a local authority to put its provisions into force as any of the other duties it is called upon to perform. It is made the duty of the medical officer to report to the local authority as to any unhealthy dwelling-house in his district. But, says Mr. Robins, medical officers of health will not perform this duty, because they are the officers of the local authority. It is true that they are the officers of the authority; but out of 1,754 medical officers 1,700 are protected in the performance of their duty by being appointed under the regulations of the Local Government Board, which renders them irremoveable except with the consent of that Board. Failing action, however, on the part of the medical officer, any four inhabitants may set him in motion, and he is thereupon bound to inspect the premises and forward the complaint to the local authority. But, says Mr. Robins again, the local authority will not perform their duty. The Act provides that if, within three months after receiving the complaint or representation, the authority declines or neglects to take the necessary proceedings, the householders who signed the complaint may put the Local Government Board in motion, and they are empowered to order the local authority to proceed under the Act, and such order is binding on them. I think you will agree that provisions of this kind are not fairly described as permissive.

"This Act is, however, not the only one under which proceedings may be taken. The Public Health Act, 1875, which applies to all England and Wales outside the metropolis, provides that any single inhabitant may, in default of action on the part of the local authority, make complaint to a justice of the peace, as to any human habitation, that it is in such a state as to be injurious to health, whereupon the like proceedings follow as in the case of a complaint by a local authority, and the justice of the peace can order the premises to be closed. Mr. Robins asks where is his opportunity? I hope I have given him an answer. But another Act is mentioned in his letter, 'The Public Health Amendment Act, 1891.' I hardly know what Act is referred to. There was an Act under that title passed in the year 1890. It was not, however, a Government Bill. Two Bills on the subject were introduced—one by Mr. (now Sir R.) Powell, the other by my successor at the Local Government Board, Mr. Fowler. These were referred to a Select Committee, who made one Bill of them, and with the help of the Government it was passed into law. The main object sought to be secured was to embody in a single Act many provisions which had previously formed part of local Acts, and it was made adoptive, so that local authorities, wishing to have such powers, could obtain them without the trouble and expense of promoting a private Bill.

"I rather fancy, however, that Mr. Robins refers to the Government Act of 1891, the Public Health (London) Act, by which the chaos of sanitary Acts, previously applicable to London, was swept away, and one code of public health for London enacted. If Mr. Robins applies to this Act the terms permissive or adoptive, he is equally wrong, as I have shown him to be, about the Housing of the Working Classes Act. Any single person may set the Act in motion. It is the duty of every officer of the local authority to do so; and if the local authority make default in performing their duty, the County Council may act in their stead."

THE PARABLES OF THE BREAD OF LIFE, AND OF THE FLESH AND BLOOD OF CHRIST.

THE symbolical teaching of the Bible is both its chief charm and its chief obscurity. Without the poetry, which is conveyed in the forms of parable, allegory, or metaphor, the Sacred Book would never have arrested such general attention, or imprinted such indelible images on memories and hearts; it would never have been beloved, as it is and ever will be, above all other books. But, on the other hand, the symbols which are its charm have led to errors. Prosaic minds have, in spite of all cautions, taken the flesh for the spirit, and have insisted on imposing upon the figurative expressions literal interpretations, which pervert their real meaning; while dogmatists have introduced those expressions into their quasi-scientific systems, and have left them there, like dried plants in the herbarium of a naturalist, arranged and classified, and each labelled with a barbarous Latin name, but denuded of all their beauty, mutilated, faded, dry, and dead. These parables of the Bread of Life and of the Body and Blood of Christ have fallen more than any others victims to the theologians. Is it possible, after so many ages of hard dogmatism and bitter controversy, to claim and win them again for the domain of poetry, to whose peaceful kingdom they of right belong?

We will not pause, with Archbishop Trench in his classical work on this subject, to distinguish between parable, allegory, and metaphor. All these three figures of speech are included by the Synoptic Evangelists in their word parable (*παραβολή*), as by the author of the Fourth Gospel in his word proverb (*παροιμία*), and by the Hebrew writers in their word *mashal*. Examples of each may be found among those symbolical discourses which all the four Evangelists declare to have formed the substance of our Saviour's teaching (Matt. xiii. 34; Mark iv. 33, 34; Luke xviii. 9, 10; John xvi. 25). We adopt the word Parable, as being the most familiar to Bible readers, to express symbolical teaching in general.

The whole Old Testament is full of such similitudes. In order to compress our subject within the narrowest limits, we will confine ourselves to a rapid survey of that one particular class of them, in which the eating and drinking of bodily food and liquid are evidently intended to represent spiritual and mental actions.

The first great spiritual problem which presents itself to the awakening self-consciousness of man, the origin of moral evil, is exhibited under the figure of eating a forbidden fruit. All the best spiritual and intellectual gifts of God to man are offered under the similitude of food to eat or beverage to drink. The souls that thirsted for God, the God of Life, like the hart for the water-brooks (Ps. xlii., lxiii.), were invited to come to the living waters and drink. Those who felt themselves destitute of super-sensual food, and without means of procuring it, were bidden to hearken diligently to the better teaching, and thus to buy wine and milk without money and without price, and to eat that which was good, and let their soul delight itself in fatness (Is. lv.). The sheep of the Good Shepherd found a table spread and an overflowing cup prepared for them in the wilderness (Ps. xxiii.). Those children of men who put their trust under the shadow of God's wings were abundantly satisfied with the fatness of His house, and made to drink of the river of His sweetnesses (Ps. xxxvi. 7, 8). Wisdom personified cautions her scholars against the temptation of stolen waters and bread eaten in secret (Prov. ix. 17), against the bread of wickedness and the wine of violence (Prov. iv. 17), and invites them to eat of her bread, of her oxen and her fatlings, and to drink of the wine that she has mingled (Prov. ix. 2-5). Prophets, when they have reason to believe that they have received a word from God, eat it, and it becomes the joy and rejoicing of their hearts (Jer. xv. 16). They are bidden to eat the book of words presented to them, even when it is full of lamentations and mourning and woe (Ezek. ii. 10, iii. 1-3). They look forward to a time when the Lord of Hosts will make on the hill of Jerusalem a feast of fat things full of marrow, and of wines on the lees well refined (Is. xxv. 6). The later Jews used similar figurative language to their predecessors. Wisdom, they said, shall feed him that feareth the Lord and hath the knowledge of the law with the bread of understanding and with her own water (Ecclus. xv. 1-3). They personified her, and introduced her saying, "Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. . . . . They that eat me shall yet be hungry, and they that drink me shall yet be thirsty" (Ecclus. xxiv. 19-21), the appetite for such food growing with its indulgence and never being fully satisfied.

It was from these sources—certainly from the more ancient, possibly also from the later ones—that Jesus of Nazareth derived the leading ideas of His human mind, and much of His phraseology. He was familiar with the figurative language of the ancient Hebrew writers, and used it habitually as they had done. He invited to a feast, whose guests were provided for as by Wisdom in the Book of Proverbs (compare Matt. xxii. 1-4 with Prov. ix. 2). Those who felt His attraction and accepted His invitations were they who hungered and thirsted after righteousness (Matt. v. 6). The promise which He gave to those who should be faithful to Him even to the end was that they should eat and drink at His table in His kingdom (Matt. xxvi. 29; Luke xxii. 30). He warns His disciples against the evil food which His opponents offered—a leaven, not of bread, but of doctrine (Matt. xvi. 6; Mark viii. 15; Luke xii. 1). His approaching sufferings were to Him a cup which His Father had given Him to drink (Matt. xxvi. 42; John xviii. 11). For His work He had so keen an appetite, that He said to the earthly beings by whom He was surrounded, "I have meat to eat that ye know not of; My meat and My drink is to do the will of Him that sent Me, and to finish His work" (John iv. 31-34). He discoursed to a teacher of Israel (John iii. 5), to a casual woman whom He encountered near a well (John iv. 10), and to the whole multitude of the Jews assembled at Jerusalem on a feast-day (John vii. 37, 38), of a living water, which He invited all to come to Him and drink, and which His Evangelist explains to mean His Spirit. He was displeased, and we might almost say irritated, when His disciples interpreted too literally His figurative language: "How is it," He said, "that ye do not understand that I spake not to you concerning bread, that ye should beware of the leaven of the Pharisees (Matt. xvi. 11): have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not?" (Mark viii. 17, 18). "Then," adds the Evangelist, "understood they how that He bade them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. xvi. 12). May we not repeat, to those who place too literal an interpretation on the two parables which form our pre-

sent subject, our Lord's sorrowful complaint—How is it that ye do not understand?

We now proceed to the examination of these two parables themselves. That of the Bread of Life is very simple, and in it our Lord declares that His words and Himself are the true food of the human soul: "The bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." The idea of such spiritual food was familiar to many of our Lord's hearers, as to Himself, for they had read in the Book of Deuteronomy (Deut. viii. 3) that the lesson of the legend of the manna was, that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. He thus presented His teaching and Himself as the food upon which man's spiritual nature lives. And He indicated no less clearly the mode of gathering the heavenly manna: "He that cometh unto Me shall never hunger, and he that believeth in Me shall never thirst." There was an audience round Him, some of whom were hungering for eternal life, and He did not speak merely to puzzle and disappoint them. His invitation was immediate. The gift was in His hands to give, and every one who listened to His teaching, and accepted Him as the One who had the words of eternal life, was fed at once with the bread of life, the manna from heaven.

The parable of the Flesh and Blood is a development of that of the Bread of Life. It will be best to commence our exposition of it by reciting it at length in its close connection with the former parable:

"I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I shall give is My flesh, which I will give for the life of the world. . . . . Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. This is the bread which came down from heaven; not as your fathers, who did eat manna, and are dead; he that eateth of this bread shall live for ever."

We have to ask, What was the Lord's meaning? To His Jewish hearers He appeared to invite to an act of cannibalism, eating His real flesh and drinking His real blood; nor was there any other literal interpretation that could possibly occur to their minds. The after-instituted ordinance, with which His words are now connected, was equally unheard-of then by the multitude and by His own disciples. Yet they were invited then and there to eat His flesh and drink His blood, as they had been invited a moment before to partake of the bread of life. The flesh was present to be eaten and the blood to be drunk, *then* in an earlier period of His ministry, and *there* by the Sea of Galilee. What then, let us ask, was the flesh and blood which was offered then and there to those first hearers? And what was the act of eating and drinking to which they were then invited?

The flesh and blood were identical with the bread of life, and the bread of life was identical with Christ Himself. They are Christ Himself, in one particular point of view, as the Word who became flesh, and pitched His tabernacle among us (John i. 14), as the human Saviour, with all that is included in His humanity—His brotherhood, His sympathy, His compassion, His example. They are that community of nature which is so clearly expressed in a well-known hymn:

> Thou our throbbing *flesh* hast worn;
> Thou our mortal griefs hast borne;
> Thou hast shed the human tear;
> Thou hast bowed the dying head;
> Thou the *blood* of life hast shed;
> Thou hast filled a mortal bier.

This is the flesh which is meat indeed, and the blood which is drink indeed; and he who nourished his soul on this community of nature then, as now, ate Christ's flesh and drank His blood.

Again, the *flesh* was that which He was about to give for the life of the world (v. 51), identical with that offering of His *body* once for all, of which another primitive writer speaks (Heb. x. 10), in which, as another Apostle writes (1 Peter ii. 24), He bare our sins in His own *body* on the tree. His *blood*, as other Scripture writers say, is a redemption (Eph. i. 7), cleanses from all sin (Heb. ix. 14; 1 John i. 7), washes white the garments of the saints (Rev. vii. 14), brings near to God (Eph. ii. 13), prepares for man an entrance into the holiest place (Heb. x. 19). Thus as an atonement, redemption, purification, His flesh is meat indeed and His blood drink indeed; and the soul that finds its inward wants supplied by this teaching of His eats His flesh and drinks His blood.

Our Lord's first hearers were familiar with the old saying in their sacred books that the blood is the life (Gen. ix. 4). We need not inquire whether that saying is physiologically correct or not; sufficient for us to know that the idea embodied in it had passed into popular language, and that, to those who first heard Him, blood and life were one. To all the primitive writers Christ was the life of Christianity and of Christians. To St. John He was the Resurrection and the Life (John xi. 25), the Way, the Truth, and the Life (John xiv. 6). To St. Paul He was the second Adam, in whom all the dead should be made alive (1 Cor. xv. 22). He is our principle of life, and the life which we hope to live with Him hereafter is hid with Him in God (Col. iii. 4, 5), while the new spiritual life, which He enables us to live here, is made manifest in our mortal flesh (2 Cor. iv. 11). This doctrine of Christ's life is spiritual nourishment; it is drink indeed; and he who imbibes it finds that he receives the true blood of life from Him.

Again, the essence or vital part of a religion is called, by a natural figure of speech, its body, its flesh, and its blood. Of Christ's religion the vital part, the sum and substance, is love. This was for Him the whole contents of God's commandments (Matt. xxii. 40). As His disciples afterwards understood Him, it was the fulfilling of the law (Rom. xiii. 10), the final cause of the whole message sent through them from God to man (1 Tim. i. 5). His chief revelation was that God is love (John xvi. 27), and that man's whole duty is contained in that one word, love. And He asserted His own divinity by exhibiting God's love perfected in a human form. Perhaps this thought brings us to the depth of the great parable. Love is the flesh and blood of Jesus Christ; and that man eats His flesh, and drinks His blood, who imbibes love from Him.

And the continuous process described by St. Paul (Eph. iii. 17-19) may be taken as a perfect explanation

of our Lord's figurative expression. We eat Christ's flesh, and drink His blood, when He dwells in our hearts by faith, so that we, being rooted and grounded in love, become able to comprehend with all saints what is the breadth, and length, and depth, and height, and thus know the love of Christ which passeth knowledge, and become filled with all the fulness of God. This gradual initiation into the inappreciable, unknowable love, is eating Christ's flesh, and drinking His blood.

The food being mental and spiritual, the process, by which it is taken in and assimilated, is mental and spiritual also. No bodily act can possibly be intended. To suppose such a thing was the common mistake of most of our Lord's hearers. Nicodemus supposed that a man could only be new born by entering a second time into his mother's womb. The woman of Samaria thought that living water might be drawn from Jacob's well. The disciples, who heard his caution against the leaven of the Pharisees, supposed Him to be speaking of the leaven of bread. Just so; these Jews supposed Him to mean actual eating and drinking of actual flesh and blood. But no carnal or material action was intended in any of these cases. What this act may be, can be determined best by observing the effect attributed to it in our Saviour's words. Those who ate Christ's flesh and drank His blood obtained thereby the gift of eternal life. Now if we can find adjoining parallel expressions, in the same work of the same author, specifying, in plain literal language, acts which also gain for their doer that same gift of eternal life, we may be quite sure that those plain words are equivalent to the figurative poetical ones, and thus define their meaning. Such expressions are numerous, and we think that their effect in producing conviction will be strongest, if we range them all side by side—the plain sayings and the figurative one—and so leave them without any further comment to work their own effect on our reader's minds.

John vi. 54.	He that eateth My flesh and drinketh My blood,	hath eternal life.
Ib. iii. 15, 16.	Every one that believeth on Me,	
36.	He that believeth on the Son,	
v. 24.	He that heareth My word, and believeth on Him that sent Me,	
vi. 40.	Every one that beholdeth the Son and believeth on Him,	
47.	He that believeth on Me,	

Is it possible to doubt that beholding, hearing, and believing in Christ are equivalent to eating His flesh and drinking His blood? It is the spirit of His parables—the inward spiritual actions which they indicate, that draw life from Him; the flesh of them—the outward material actions which He uses as figurative expressions of the inward ones, profit nothing. The WORDS, which He speaks to us, they are spirit, and they are life.

W. E. R.

THE Rev. Donald Trewby, curate of Wavertree, Liverpool, having accepted a chaplaincy on the Great Indian Peninsula Railway from the Bishop of Bombay, has left London in the P. and O. steamship *Thames*.

Reviews and Notices.

"THE EXPOSITORY TIMES." November, 1893. Edinburgh: T. and T. Clark.

AMONGST many papers full of valuable matter, we notice a very interesting contribution by Professor Margoliouth, of sayings attributed to Christ by Mohammedan writers. They are interesting, but none are valuable in themselves, either for thought or for form. They contrast strikingly with all the sayings in the Gospels.

Dr. Barnes has a very careful comparison of the newly-found "Gospel of Peter" with the canonical four.

"THE EXPOSITOR." November, 1893. London Hodder and Stoughton.

PROFESSOR RAMSAY'S "Church in the Roman Empire" has certainly made itself felt. Not only is it referred to in article after article that we read, but it has made men change their opinions in consequence of reading it. Whether, however, Mr. Rendall is right in taking it for granted, as a matter of course, that Bishop Lightfoot "would have been the first, if living, to acknowledge that the additional insight gained by Professor Ramsay into the topography and history of Asia Minor has superseded his own earlier theories, and that the conclusions he has formed are irresistible," may be questioned. Professor Ramsay has arranged a great deal of evidence which no scholar can neglect; it is another thing to say he has given the final verdict.

Professor Rendall's paper, from which this note is taken, is very interesting, but perhaps builds rather too large a theory on a somewhat slender basis. No doubt he is quite right in saying that the Pauline collection for the saints at Jerusalem was more than merely a measure of temporary relief for a Church made poor by an ill-judged experiment in communism and by petty harassments and persecutions. No doubt also St. Paul was not content with any "glorious visions of an Universal Church," but knew that "conditions of internal government and mutual alliance" between different branches thereof were indispensable for any realisation of such visions. All that we admit; but it is going too far to speak of his journey to Jerusalem with the delegates as bringing "the last act of his ministry to a climax," and "a crowning joy for which he would gladly lay down his life, if necessary." Surely St. Paul did not think that a contribution of money was an abiding bond of union. If he did, his strong wish strangely blinded him to the conditions of human nature. And indeed the contribution seems to have effected nothing in drawing the Judaisers to the Gentile Churches. Nevertheless the paper is very interesting, and brings the nobility of St. Paul's purpose very vividly before us.

Professor Driver answers Professor Marshall, but, not knowing Aramaic, we give no opinion. Only notice, first, he makes concessions as to Mr. Allen's knowledge of Aramaic which are quite sufficient to raise serious doubts as to that gentleman's competence to sit in judgment on Professor Marshall. And secondly, many words in dispute are evidently such words as might easily vary in ordinary usage; and so the question arises, Have we evidence enough to define absolutely the nicer shades of meaning in a language

like Aramaic? To give an English instance of what we mean: the present writer was told by a parishioner that "there was no man he would more gladly *cart* than Mr. So-and-So." In good English we *drive* our friends, but in Lancashire we *cart* them. Do we know Aramaic enough to speak absolutely of any word, and say it was never *locally* used in some exceptional sense, like "carting" in Lancashire?

Dr. Hugh Macmillan has a paper called "The Budding Rod," which is as good a specimen of his Bible lessons from nature as any we have seen, and that is saying a great deal. Altogether it is a very good number of the "Expositor."

We have received from Messrs. Nisbet "The Thinker" for November.

Books Received.

"The English Illustrated Magazine." November, 6d. "Illustrated London News" Office, 198, Strand.

"Short History of Church Architecture in England, from the Earliest to the Present Time," by C. E. Savery, Architect, and Author of "Designs for Village Churches." Charles Straker & Sons, Limited.

Christmas Cards, Mr. Alfred E. Lait. Assorted cards, 100, 6s.

"Shafts." November, 3d. Granville House, Arundel-street, Strand.

"Home Words for Christmas." 1d. "Home Words" Office, 7, Paternoster-square.

"The Modern Review." November, 6d. 4, Bouverie-street, E.C.

*** The Publishers are requested to state the selling prices of the books they send.

The Rev. J. Lionel Bennett, assistant-curate of St. Luke's, New Kentish Town, and formerly organist of St. Paul's, South Hampstead, of which church his father is the vicar, has just been elected to a minor canonry in Durham Cathedral. Mr. Bennett, in addition to his spiritual ministrations, has also ably discharged the duties of organist at St. Luke's.

Canon Sharp, vicar of Horbury, entered on Thursday, the 16th inst., upon the sixtieth year of his ministry there. Preaching recently at the last of the special services held in connection with the consecration of the church of St. Mary-the-Virgin, Horbury Junction, on the Catholic revival, Canon Sharp said that the Oxford Movement heartily accepted and held up the Evangelical truth which had already been so well enforced. It was a revival of faith and a revival of living energy—a revival of practice. Canon Sharp was ordained in 1833, and became perpetual curate of Horbury in the following year.

An accident happened on the 15th inst. to the rector of Blisworth, the Rev. H. T. Barry. He and a friend went to the meet of the Grafton Hounds at Castlethorpe, and Mr. Barry was unfortunately kicked on the leg by a horse. Dr. Hodgson found the bone broken just above the ankle. It is singular that the same leg has been broken three times—once in a similar way, and a second time by Mr. Barry being thrown out of a bath-chair whilst suffering from the first accident.

Preferments and Appointments.

Alford, Rev. J. G. M.A., Vicar of St. Nicholas's-with-St. Leonard's, Bristol; Chaplain to the Mayor of Bristol.
Bennett, Rev. J. L. S. D., B.A., Curate of St. Luke's, Kentish-town; Minor Canon of Durham Cathedral.
Ben-Oliel, Rev. Maxwell M.; Sunday Preacher in Streatham Parish Church.
Bolt, Rev. G. H., B.A.; S.P.G. Missionary at Bay de Verde, Newfoundland.
Boyle, Rev. W. R. D. C., Curate of St. Matthew's, Walsall; Organising Secretary to the Additional Curates Society for the Western District.
Carr, Rev. B. L., M.A.; Curate of St. Thomas's, Lancaster; Curate-in-Charge of Newlands, Keswick.
Clarke, Rev. Frederick William, M.A., Curate of Tidenham-with-Tutshill, Chepstow; Vicar of Caldicot, Chepstow.
Clay, Rev. John Harden, M.A.; Rector of St. Michael's, Bristol.
Cooper, Rev. Walter, M.A., Vicar of St. Alban's, Rochdale; Rector of Todwick, Sheffield.
Evans, Rev. John, Curate of St. Andrew's, Great Grimsby; Vicar of SS. Peter and Paul, Stallingborough, Ulceby.
Fairlie, Rev. U. M., M.A., Curate of Christ Church, Waterloo, Liverpool; Curate-in-Charge of St. Cuthbert's, Seascale, Carnforth.
Gill, Rev. William, Vicar of Grosmont; Rector of Elvetham, Winchfield, and Chaplain to Lord Calthorpe.
Gould, Rev. Charles Hamerton, Curate of Portsea; Vicar of Holmwood, Surrey.
Harvey, Rev. G. Tyson, M.A., Prebendary of Ketton, Priest-Vicar of Lincoln Cathedral, and Rector of St. Mary Magdalene; Rector of Navenby, Lincoln.
Heath, Rev. Frank, M.A.; Rector of Cheddington, Bucks.
Heygate, Rev. Reginald Thomas, M.A.; Vicar of Honley-with-Brockholes, Huddersfield.
Holding, Rev. John, M.A., Curate of St. George's, Charlestown, Pendleton; Vicar of Stotfold, Baldock, Bedfordshire.
Holt, Rev. Thomas Edward; Rector of Litchfield, Hants.
Hook, Rev. Cecil, Vicar of Oswestry; Rural Dean of Oswestry.
Horwood, Rev. F. E., Curate of Hungarton and Twyford-cum-Thorpe-Satchville; Rector of South Croxton, Leicester.
Joy, Rev. Frederick Walker, M.A.; Rector of St. James's, Tatham, Lancaster.
Keeling, Rev. C. N., M.A., Rector of St. James's, Collyhurst; Honorary Secretary of the Manchester Diocesan Church of England Temperance Society.
Knapp, Rev. Charles, Curate of Brighouse, Yorkshire; Principal of Queen's College, St. John's, Newfoundland.
Lewis, Rev. J. W.; Chaplain of Stepney Union Workhouse.
Madden, Rev. T. J., Vicar of St. Luke's, Liverpool; Vicar of St. James's, Holloway.
Mullins, Rev. Charles A., B.A.; Chaplain to the *Devastation*.
Neville, Rev. Richard Brent, M.A.; Rector of St. Andrew's, Greenstead, Essex.
Norgate, Rev. Edward, Rector of Bartlow; Rector of Holywell-cum-Needingworth, Hunts.
Pitman, Rev. Francis E., B.A.; Chaplain to the *Inflexible*.
Price, Rev. Owen Bowen, B.D., Rector of Llangattock; Vicar of St. David's, Llanddewi-Rhyddereh, Monmouthshire.
Rotton, Rev. C. J. Stuart, M.A.; Rector of Hope Mansell, Herefordshire.
Sharpe, Rev. Lancelot L., B.D., Vicar of St. John-the-Evangelist's, Angell-town, Brixton; Surrogate for the Diocese.
Smart, Rev. Frank; S.P.G. Missionary at Burgeo, Newfoundland.
Smith, Rev. F. James, B.A.; S.P.G. Missionary at Lamaline, Newfoundland.
Smith, Rev. Isaac Albert, M.A., Chaplain, Bursar, and Mathematical Master of Trent College, Notts; Vice-Principal of Cheltenham Training College.
Trewby, Rev. Donald, M.A., Curate of Wavertree, Liverpool; Chaplain on the Great Indian Peninsula Railway.
Wakefield, Rev. Charles Carthew, B.A., late Archdeacon of Nassau; Priest-in-Charge of Woolverstone, Suffolk, and Chaplain of St. Saviour's Home of Refuge, Ipswich.
Waller, Rev. A. C.; Curate of St. George's, Granada.
Webb, Rev. Maxwell F., A.K.C.L., Curate of St. George's, Altrincham; Domestic Chaplain to Lord Saye and Sele.
Whitehead Rev. Christopher John, M.A.; Vicar of South Newington, Oxon.
Wilson, Rev. C. F.; Vicar of Southgate.

The Church of England Pulpit.

BIBLE QUESTIONS FOR THE TIMES.

A Course of Sermons contributed to "The Church of England Pulpit."

By the Rev. M. PERSSE MATURIN, M.A., Rector of Lower Cumber, Londonderry.

II.—On the Necessity for Right Views of Christ.

"What think ye of Christ?"—St. Matthew xxii. 42.

A WEIGHTY and momentous question this. It was originally addressed to the Pharisees who were gathered together to entangle our Lord with the subtle points which they loved to raise out of their law, but this question turned the tables upon themselves; they admitted the truth of the prophetic declaration that the Messiah should be the Son of David, of the house and lineage of David. But yet they were blind to certain truths which the prophets foretold about Him; they believed only so much of their Bibles as suited themselves, and they interpreted it to suit themselves. They accepted the letter of their prophecies, but in no case could they enter into the spirit of what was foretold; they could not answer how it was that David called Him Lord; they were silenced. "Neither durst any man from that day forth ask Him any more questions."

The Jews looked for a Messiah who should be a great temporal Prince, who should go forth at the head of their armies, and deliver them from the Romans. They closed their eyes to those prophecies which referred to a suffering Messiah. But when these were irresistibly forced upon them they had two ways of getting out of the difficulty. They invented the figment of a double Messiah, One to reign, One to whom all the prophecies of exaltation and glory referred, and One to suffer, to be despised and rejected of men, or else they referred the predictions relating to the sufferings of the Messiah to the Jewish people themselves, glossing over the personal character of the fifty-third chapter of Isaiah by the hypothesis that the whole chapter was an apostrophe to the Jewish nation. When the true Christ came they failed to see that they themselves were actually fulfilling their own prophecies when they despised and rejected Him and put Him to death. They loved to think of their Prince Messiah, the Prince of the house of David, but could not recognise Jesus the Carpenter as such; they could not appreciate the subtle distinction of a King whose kingdom was not of this world, and were not convinced by the mighty signs and wonders which He wrought. His Messiahship was attested by the voices which spoke to Him from heaven, by the wondrous events which attended His birth and death, by His resurrection and ascension. These events were patent to all, "yet having eyes they saw not"; their hearts were hardened, so that they refused to believe the plain evidence of their senses. Oh! my friends, let us learn for ourselves a lesson which is taught by this wondrous miracle of unbelief, the danger of hardening our hearts. We have not seen these evidences, but we have the record of that wonderful life. Let us inherit the blessing promised to those who have not seen and yet have believed. "What think ye of Christ?" of the Christ, for there is but one Messiah, not two, as the Jews vainly taught. Be it ours to confess by our lives, with the confidence of faith which inherits the blessing. "We know and believe that Jesus is the Christ, that this Jesus, who is preached unto us, is God and Lord." Let us take warning from the Scribes and Pharisees lest our hearts too be hardened. Let us beware lest judicial blindness fall upon us also, and ever acknowledge the rejected Messiah of the Jews as our Messiah; and even if certain things seem to require explanation, let us have faith, a faith which still can say with doubting Thomas, "My Lord and my God." His doubts were satisfied by the evidence presented to his senses. To us belongs the higher exercise of faith, and our doubts will all be resolved when God's time comes.

"What think ye of Christ?" The answer which we are now giving to this question involves our future and eternal weal or woe. What are we thinking of Him, if indeed we ever do so? What should we think of Him? A bare confession of the Articles of the Christian faith will not save us; belief means more than outward confession of a certain formula. "It is with the heart that man believeth unto righteousness"; then "with the mouth confession is made unto salvation." It is one thing for us to know that the historical Jesus lived, died, and rose again, thus proving His Messiahship. But it is quite a different thing to believe in Him as our Saviour. This demands a personal exercise of faith on our part, an appropriation to ourselves of the benefits obtained for us by the precious bloodshedding of our Master and only Saviour Jesus Christ, both God and man. We are to believe in Him with a belief which influences our daily lives, for, as the Apostle St. James points out, there are different kinds of belief, there is a living faith and a dead faith; faith without works is dead, and the works which we should show should be the evidence of a holy life.

"Believe on the Lord Jesus Christ and thou

shalt be saved." Then the question naturally arises, What are we to believe about Him? Now, it is a common thing to hear this question answered by a confession of faith in Christ's atonement, as wrought for us by His death on the Cross on Calvary; but this, though an all-important part of the answer—God forbid that I should say anything to depreciate its importance—is yet only a part. Christ did more than die for us, He also lived for us, to show us by His own example what our lives should be, and what, God knows, we often fall very far short of, lamentably so. "Christ also hath suffered for us, leaving us an example that we should follow in His steps"; and this suffering referred to embraces His life-long suffering from Bethlehem's manger cradle to Calvary's Cross, because St. Peter, introducing this passage which I have quoted, prefaces the declaration with the words, "Hereunto were ye called," and then follows a description of our blessed Saviour's character through life, as well as His obedience to the death. Now we are not called to die for Christ, but we are called on to live for Him. This is the example which He has left us, else where would be the necessity for the fourfold history of His life.

"What think ye of Christ?" We are to believe His Gospel; and has it ever struck you that the Scriptural notion of the Gospel is not an epitome of the favourite doctrines of any school of theology, but simply a record of the birth, life and death, resurrection and ascension of Jesus Christ? It has been pointed out that St. John's Gospel, the most doctrinal of the four, commences with the announcement of that great fact on which all Christianity depends, the Incarnation, the Word made flesh and dwelling among us, to show us how to live so as to please God. Also the sermon of St. Peter which we have in Acts ii., and which resulted in the conversion of three thousand souls, is mainly a call to repentance built on the outward facts of the life and death and resurrection of Christ. Also St. Paul, writing to the Romans, dogmatically asserts, "The word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." This is the Gospel also taught by St. Peter and the other Apostles, and it is the Gospel taught by our Church of Ireland, by her annual round of fast and festival, commemmorating the various events of our blessed Lord's life on earth, and learning from each the lessons which it teaches, doctrine and history interwoven, thus prophesying according to the proportion of faith, declaring the fulness of the Gospel message, and not crying up one set of doctrines at the expense of the remainder. Yes, my friend, I assert that if a sermon were never preached from this pulpit, the Church would yet preach the Gospel of the grace of God by her services, by her orderly sequence in the worship of the Sanctuary, whereby she feeds her children with the Bread of Life, and teaches the whole truth as it is in Jesus. Let us attend to our services with the hearing ear, the understanding heart, and the believing mind, thus shall we be ready to give to Him that asketh a proper reason of the hope that is in us a full answer to the inquiry which I have suggested to-day for our consideration, and which is taken from the Gospel for the day's service.

"What think ye of Christ?" What should the Christian think of His Master? Ought he not to study the history of the Master's life, and try to copy it so as to be a Christian in more than name. If he does not try by God's help to do this, then he makes Christianity merely an empty name, the watchword of a sect as it were, instead of a living and life-giving power, the great controlling and ruling principle of his life. The Apostle says, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit," and this is also true as regards the Christian. Our Christianity, if it is to be worth anything, must be real. Let us not bring a reproach upon the name of Christ by the un-Christlikeness of our lives, thus causing Him to be wounded anew, and that in the house of His friends. Let us not by our sins persisted in crucify the Son of God afresh, and put Him to an open shame. Let us not content ourselves with bearing the name of followers of Christ, but let us get beyond shadowy names to realities, to reach the hidden life of the soul, to inquire of ourselves what that life is within each of us, how is it nourished, or is it suffered to fall into decay for want of sustenance, that sustenance which Christ will give us, if we live near to Him and pray to Him for it. We must grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, till we reach the measure of the stature of the fulness of Christ. In order to do this, we must set Christ always before us as the chiefest among ten thousand, and altogether lovely, and let us ask Him to teach us by His Holy Spirit. He should be the object of our worship and of our love, and we should strive to reflect in our own lives His likeness, that He may acknowledge us as His brethren on the day when He maketh up His jewels, when He sees engraven on those tables which are hearts of flesh, the image and superscription of the Great King.

"What think ye of Christ?" If we see in Him no beauty that we should desire Him, it is evident that our hearts have not as yet been touched by Divine grace. We are still wanderers from the fold of God, roaming abroad over the barren desert seeking rest and finding none. Yet even so, the Good Shepherd searches for the lost sheep until He finds it; and nothing can prevent His finding it and bringing it safe home to the fold,

except the waywardness and hardness of heart which refuses to be led, which refuses to hear the voice of the Shepherd, which wilfully evades the grasp of the hand stretched out to save, which sets at nought God's counsel and mocks at His reproof. This is the course which, alas, many take, it is the way of destruction, and the end of these things is death. How mournful and awful a thing it is to die hopelessly, with the voice of Christ's love sounding in our ears, but disregarded. "Ye would not come unto Me that ye might have life," that life which He giveth abundantly to all who seek Him, because He Himself is the life Incarnate, in whom "whosoever believeth shall live though he die, and whosoever liveth and believeth in Him shall not die eternally." Rest is not to be found in the desert, and this world is not our rest, but Christ is, and in Him is all our desire, the fulness of love, mercy, and pardoning grace.

The word Messiah or Christ means anointed. Now, under the Jewish dispensation three different classes of men were anointed, and thus set apart, dedicated to God, for the office to which they were called. There were prophets who were anointed to proclaim God's Will to His people, and to foretell the events which God would shortly bring to pass. Then there were priests anointed to offer sacrifices, to perform the various services of the Sanctuary and the typical rites of the Mosaic priesthood—rites which pointed to Christ, and were fulfilled in Him—kings anointed to rule and govern His people. Now, in the Person of Jesus Christ, all these separate offices were embraced. He was God's chosen servant, as we find in the book of the Prophet Isaiah. Do we fully realise this and its meaning to us?

"What think ye of Christ?" Let us search our own hearts diligently, and find out what the answer of this question is for each one of us, and let us determine by God's grace to accept Him as the Anointed of the Lord, our Prophet, Priest, and King. Our Prophet, who has made known to us the way of salvation; our Priest, who has procured for us that salvation by His great offering, once for all, of Himself, upon the altar of the Cross and our King, who has conferred upon us that salvation, which He died to procure, and who now reigns in the hearts of His people, as He will one day reign from pole to pole, King of kings and Lord of lords.

Our Church, in one of her most sublime hymns, puts into our mouths a full answer to this question, "What think ye of Christ?" And that in these glorious words, which God grant we may each and all subscribe to as our Creed, and continue to believe till we become partakers of its benefits—"Thou art the King of Glory, O Christ! Thou art the Everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the virgin's womb; when Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

STEWARDS OF GRACE.

By the Rev. ALFRED E. TONKIN, B.A., Curate of St. John's, Waterloo Road, S.E.

Sermon Preached in All Saints' Church, Norfolk Square, W.

"Good stewards of the manifold grace of God."—1 Peter iv. 10.

As often as we spend a few hours in the West of London, and the rest of the day in the South or East, I suppose we cannot but be struck with the contrast between the conditions of the lives of the two distinct classes of people whose haunts we thus visit. The contrast is tremendous. It is too tremendous for it to be anything more than apparent, for it to be regarded as indicative of the real state of the case.

We believe God to be good. He is not good in any way different from that in which the best men and women are good. Some intellectual weaklings do no credit to themselves, no good to their cause, and no honour to the name of the Most High, when, in answer to the sceptic's questionings, they say that God is, indeed, good, but not in the same sense as man is. That is a manifest shuffle, and to that extent is false. Where truth is, there needs be no such shuffling. And when the sceptic confronts you with his array of arguments bearing upon the Divine Omnipotence and the Divine Justice, let nothing induce you to qualify the meaning of the phrase—the goodness of God. You may not be able, on the spur of the moment, or even after reflection, to meet all his criticisms, which are, perhaps, more often extracts from the encyclopædia than the fruits of his own thought and experience. But whether or not, beware lest the logician's pride, or the pride of the orthodox theologian, or zeal in the defence of sacred Truth, lead you to declare or to admit that man is good in one sense and God is good in another. "You taught me language," said Caliban to Prospero, "and my profit on 't is, I know how to curse." And we shall be worse off than the poor savage if, on land and sea, in heaven and in hell, goodness does not mean goodness. If, then, God's goodness be that of the father to his child, the friend to his friend—in a word, that quality with which we all of us are more or less familiar—it cannot be that there is actually so great a contrast between the real conditions of two persons as there is between their merely outward and apparent conditions. This, at all events, we know from reasoning in the simplest *à priori* way imaginable.

And what reason tells us, God's Word confirms. There we learn that no man can be said to have anything whatsoever belonging to him. The Corinthinians did not know that, or at least did not realise it at the time of the writing of St.

Paul's First Epistle to them. Their point of view was philosophic rather than Christian. And they had been ruminating on this question, viz., what there is in the world that a man may call his own. Being, as I say, philosophers, it was clear to them that lands and tenements, goods and chattels, are not, in truth, one's own. Their past history, their present experience, the tempest, the lightning flash, the hand of the marauder, taught them so much. They would seem to have been versed, too, in the philosophy of clothes. They knew that man might be described as a clothed animal, but that it would not do to define the name in that way. Often the clothes were laid aside; sometimes they were torn from the back. Hence their conclusion that not man's land, not his house, not his ox, not his coat, but his body belongs to him. Now, if Corinth was proverbial for the vigour of its mental life, and for its commercial activity, it was no less famous—or rather infamous—for its gross sensuality, its licentious worship of Venus. It is not difficult, then, to understand the temptations of the Corinthian Christians. And, of course, they called in their philosophy to help them to a solution of the problem. As thus, why may we not have sensual pleasures? For what is sensuality? It is indulgence of the body. But the body at least is our own. Why may we not indulge it? The logic was unanswerable. And St. Paul knew it to be so. Grant that the body is one's own, and sensuality is justified, its allowableness proved up to the hilt. So the Apostle was careful not to make such a concession. Indeed he is staggered at the bare thought of its being asked for. "Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" Then "flee fornication." For "he that committeth fornication sinneth against his own body." In effect it was this—"Ye may not do as you please with your bodies, for they are not your own."

Poor King Lear driven out by the hatred of his daughters, and the fierce tumult in his own soul on to the heath where was raging the storm, stripped off his clothes, calling them "lendings" as he did so. And it was not without an undertone of tenderness and pity that he soliloquised of unaccommodated man being no more, but such a poor bare forked animal as he was. "Thou art the thing itself," he cried. And St. Paul did not hesitate to pronounce on the thing itself. He had said that the body belonged to Christ, that it was the temple of the Holy Ghost. Now he goes farther, and says, "Ye"—the thinking, feeling, determining subjects—"ye are not your own; for ye were bought with a price." It is as if he had said, "Do you question whether your bodies are your own? Not only is that not so, but ye are not your own. Much more, therefore, if possible, are your bodies not your own. 'Therefore, glorify God in your body.'" If, then, a man's self, and much more his body, and much more again his wealth, do not belong to him, in what relation does he stand to his endowments and his acquirements? The Scripture speaks of him, not as an owner, not as a master, but as an economist, a housekeeper, a steward.

Thus we see that what Reason led us to infer from the goodness of God, Holy Scripture confirms. Reason forbade our assenting to the actuality of so great a contrast as is apparent between one set of human beings and another; and the Scripture boldly declares that in sight of the great Creator and Father of us all, men are equal, that lord and labourer, peasant and prince, are stewards alike, called to be "good stewards of the manifold grace of God."

It is important to know what are the characteristics of a good steward. A sufficient answer is given in the Gospel according to St. Luke. There a good steward is said by our Lord to be faithful and wise. Such a man does not fear the sudden coming of his lord, for his is no eye service. His conduct in the lord's absence is the same as when he his at home. The result is that he is looked upon as being absolutely trustworthy, and "his lord setteth him over all that he hath."

From the same Gospel we learn indirectly another characteristic of the good steward. "And he said unto His disciples, There was a certain rich man which had a steward, and the same was accused unto him that he was wasting his goods. And he called him and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward." That which has been entrusted to him he must use. It must be used freely that the end desired may be compassed. But there must be no reckless spending of his lord's money, no devoting of it to unnecessary ends. He is not asked to hoard; he is forbidden to waste. Such are some of the characteristics looked for in the good steward. That office was familiar to our Lord's disciples, and so He was glad to use it in His parabolic teaching. And it is an office well known to us. Hence we can appreciate the appropriateness of the terms descriptive of the man who worthily fills it. To-day, as in the days of Christ, the steward must be faithful and wise and careful not to waste.

So far we have understood by the word steward a man employed by another to manage for him his estate, his house, his goods—in a word, his temporal affairs. But there is what might be called another kind of stewardship. St. Peter speaks of "stewards of the manifold grace of God"; St. Paul of "stewards of the mysteries of God." Now, I am aware that from one point of sight, and that the highest, it is not legitimate to differentiate

between the two supposed kinds of stewardships. Because every man's life is a unit, it is impossible for him to live according to one principle in his house of business and according to another and opposite or conflicting principle elsewhere. I do not mean that the servant of Mammon is always and only selfish, any more than that the servant of God is always and only altruistic. It is a fact that the selfish man is sometimes kind, and it is, alas! equally true that the follower of Christ does not always deny himself when he should do so. The selfish man has fits of unselfishness; the unselfish man has fits of selfishness. Still, every man is dominantly selfish or dominantly unselfish. And since we are all stewards, each one as a steward is dominantly good or dominantly bad. Further, it is probable that our good and our bad qualities will appear in every part or side or aspect of our stewardship, the temporal as well as the spiritual. I use these words thus antithetically to denote the spheres in which we, as stewards, are called to serve. There are, doubtless, certain powers which we must use in both of them, and for the faithful, wise, and economic use of which we are held responsible. We must be honest, straightforward, diligent, persevering in the discharge of our secular, as well as of our religious obligations. But three are gifts held by us as stewards which are in greatest demand in our distinctively Christian service; there are powers of mind, there are spiritual activities which are called into freest play and brought to their fullest development only in that service. I speak of faith, hope, love, and all those other gifts and graces which find their highest exercise in the Christian life and are its truest adornment. And these it is that must not only be kept in mind, but be looked upon as of prime importance in any consideration of that "manifold grace" of which we are called to be stewards.

Now the word "manifold" only in part expresses the idea which it is the evident intention of the Apostle to convey. We must think of the dappled dawn, or of a richly woven fabric in order to know exactly what he means. But although we thus see that these gifts are as varied as they are numerous, one thing must be said of them all. And that is, that not only do they come from God, but that we are dependent upon Him for their continuance. This is implied in the words immediately following the text. "If any man speak, speaking as it were oracles of God; if any man minister, ministering as of the strength which God supplieth."

This is not sentimentalism. The history of the Christian Church at the time of its inception, and thence onward wherever the spirit of its Divine Founder has shown itself, is the history of the pursuit of noblest ends, by means of hard work often accompanied by scant fare. The Church has a long tale to tell of self-denying toil—a tale to which every sincere opponent listens with respect. Subject, then, to this proviso that the purely human powers must be put forth and exerted to their utmost, we may say that a Christian ministry of any kind will be fruitful, that a stewardship will be good, in a direct proportion to the absoluteness of our dependence upon the strength and guidance of the Holy Spirit. I would urge you, therefore, to seek that help, that Divine in-dwelling, by prayer, by meditation, if need be by agonising supplication, even as Jacob wrestled with the angel and prevailed. And this appeal I might ground upon numberless passages from almost every part of the Bible.

I want now to emphasise that appeal. And in doing so I have in view more especially those earnest workers who—God pity us—are influenced perhaps even more powerfully by the clear recognition of the end sought and the practical difficulties to be overcome, than by a sense of the all-importance of obedience to God's Word.

It has been said that "It is only by labour that thought can be healthy, and it is only by thought that labour can be happy." Now such are the conditions of the work given us to do that of this we may be sure, that in the absence of meditation it must fail not only of happiness, but of fruitfulness as well. Take any man from the streets whose back is bare, whose stomach is empty, and the fault of it his own. Do not imagine that he is always grovelling, that he never scours the skies, nor holds converse with heavenly habitants. And if the vagrant now and then exults to think of the home that somewhere is to be found for him, what must we say of the hard-headed, steady-going mechanic? What is he thinking of all day long? Librarians tell us that he is fond of English history because he has a shrewd suspicion that if only he can get to know how Governments have acted hitherto, he will have some idea as to how they should proceed to-day. But why should politics occupy the whole of his thoughts, and particularly if he does not happen to care for that study? No. Sometimes his mind dwells on high and holy things. For spite of his own temptations and falls, and the ofttimes polluted moral atmosphere in which he works, he has preserved his ideal of what is pure and good; he has a profound reverence for those, or for him, or for her, whom he regards as the embodiment of that ideal, and rejoices in secret over those affinities with them which he recognises in himself.

And if you turn from the superior mechanic and the inferior tramp and take the ordinary day labourer, you find that he, too, has a spiritual nature. I had to call on such a man a short time ago. He had been knocked down by an engine on the railway, and in consequence had to keep his bed for weeks. He was a huge man, and at first did not seem inclined to say much. I sat by his side for half-an-hour, and then he began to talk. He told me of the village in which he was born, the church he used to attend, and all about

the Sunday-school. His mother took him to the one, and sent him to the other. She was quiet-like, and didn't make a noise about what she did, and yet he assured me 'twas truth that she never took a bit of meat without closing her eyes first. "Yes," he went on, "I'm always swearing, because with the set I'm in with, the more you swear the better you get on. But I never swore in front of mother. She always said her grace before meat, and she was a good woman, she was." Oh, my friends, if we only had ears to hear, and eyes to see, and hearts to feel, every day of our lives, we must be led to exclaim, "Truly man was made in the image of God."

"Yes, but he fell," you say. That is most true. But not more true than that the second Adam came, and as surely sowed seeds of Righteousness as the first Adam the seeds of Sin. Regarding the Incarnation as a real thing, is it too much to say that it is natural for man to detect the spiritual and permanent beneath the transient and temporal, and to soar in his thoughts at times, though as a rule, owing to his circumstances, they may be near the ground? Else to what end came in the flesh "that True Light, which lighteth every man," or in what way was the race benefited by the outpouring of God's Spirit upon all flesh?

Now if you are to be a good steward of the manifold grace of God, you must be able to sympathise with men when they are at their best, and lure them on to deeper depths and higher heights. The context selects as illustrations speaking and ministering. Someone has said that you may "double-first" a man up to the height of the utmost possibilities of all the Universities of Europe, and if, when he stands up to preach, there never comes a clear note from the land that is far off, and yet seems nigh at times, the people's voice will soon declare that he is no prophet. And with regard to ministering, let me only say that you may relieve the temporal distress of a man, and go near to supporting him altogether; but if you do not waken those chords in him which are meant to give forth heavenly music, you have not yet ministered to his greatest need.

To what has been already said I want just to add that, however reticent the typical Englishman may be on this subject, men are keenly alive to the power which some of their fellows have to elicit a response from their higher natures. And sometimes they confess to that sensitiveness. "It isn't very often," said a man to me at the close of an address to which he had been listening—"it isn't very often that we hear the language." I asked him what he meant. But he was a poor, rough, heavy-looking man who evidently did not carry more words about with him than such as were absolutely necessary for the business of life. And so looking straight at me with most meaningful eyes, he said again, "It isn't very often that we hear the language." My friends, we must all learn the language. Would you know what that language is? Read Isaiah l. 4. It is Jehovah's servant who speaks. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Now the word "learned" is a mistranslation. It should be "learners." And so we must read, "The Lord God hath given me the disciples' tongue." And notice it was not a gift once given and done with. It was continuously bestowed. "He wakeneth morning by morning." Is it any wonder that the weary ones should understand this language and gladly listen to those who can speak it? It is the language of the three or four poor women of Bedford. "Methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world." It is the language of the oracles of God. It is "the strength which God supplieth." And since man is constituted as he is, and his salvation is our aim, we shall fail unless we know this language and have this strength.

Now you see why the Church attaches so much value to her round of services and pre-eminently the Holy Communion. She calls her sons together that, apart from the din of life's turmoil, they may hear "such sounds as no gross ear can hear," and humbled may go forth to proclaim no private fancy or conceit, but the truth as it is spoken by the oracles of God. She calls her sons together that they may feed upon Christ, and nourished so, may go forth to minister as of "the strength which God supplieth." Then let us wait upon Him day by day, and feed upon Him whenever we can. And as we do so we shall realise that we are renewing our strength to go forth not in our own name or authority, but as members of that body which is inspired from on High to bring about that great end which, says St. Peter in the passage before us, should be that of every steward, viz., that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

THE S.P.C.K. has again voted £100 to provide Christmas cards and small picture-books for the children in workhouse infirmaries and other institutions. Last year more than 6,400 little sufferers were given such presents at Christmastide.

THE Bishop of Peterborough, presiding at a meeting held at the Palace, Peterborough, on the 22nd ult, commended the Church-house to the support of Churchmen, stating that though at one time he was not altogether in favour of the institution, he had since been thoroughly convinced, not only of its utility, but necessity, in promoting the general work of the Church.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 2, 1893.

A NEW MATRIMONIAL AGENCY.

AT Yeovil, in Somerset, has been revived an ancient and honourable profession, that of match-maker. We do not refer to the well-known East-end industry associated with the name of Bryant and May. The matches made in Yeovil Workhouse are of a more permanent character, and, we trust, are warranted to strike neither on the box, nor anywhere else. The story runs that the master of the Yeovil Workhouse was recently visited by a respectable man, a farm labourer, about forty years of age, who stated that his wife was dead, and that he wanted somebody to keep house for him. He asked if the master could recommend him a decent woman as housekeeper with a view to marriage. Shade of Bumble! We can imagine the mortal remains of that worthy functionary turning in his grave at this novel construction put upon the duties of a "parochial" officer, to say nothing of the new light shed upon the conditions of "parochial" poor-houses, and the future of "parochial" paupers. "Decent" forsooth, "housekeepers" and "a view to marriage"—well, Mrs. Corney might have a word to say to that.

And yet, at least in Yeovil, from "parochial" shoulders, burdened with "parochial" pauper cares, may spring the wings of Cupid. And the unlovely atmosphere of a workhouse may, it seems, conduce to love. Is this a privilege of favoured Yeovil only? or does the torch of Hymen thrive pre-eminently, as indeed it might, within the "union?" Certain it is that the workhouse master listened kindly to the tale of the amorous swain. He told the "respectable widower" (somehow or other one feels that a widower must be respectable, the name suggests the discipline of experience), that his establishment contained several "decent" women who would be only too pleased to become his housekeeper, and introduced him to a single lady who was cleanly and domesticated and of comely appearance. To emphasise the warning, *nimium ne crede colori*, it should be added that Dulcinea, although single, was the mother of a fine boy of ten years, and a baby of eleven weeks. After explaining the object of the man's visit, the tactful master recollected his duties elsewhere, and left them for half-an-hour. And now is to be noted the peculiur effect of the atmosphere of Yeovil Workhouse. The master left a "respectable widower" and a "decent woman," etc., etc. On his return he found an engaged couple. Lucy was everything that George's heart could wish, and George had realised Lucy's fondest dreams. Again and again they pledged and plighted troth and troth, the benignant master beamed and blessed, with a few warning words about the "great responsibility" which he had himself probably realised. And then, with an eye to business, the worthy man drew up an agreement which the respectable widower signed forthwith.

Mentem mortalia tanqunt. The romance of Yeovil Workhouse extended to the farm upon which that respectable labourer was employed. Ordinarily the British farmer is plain matter-of-fact. Of late he has, in addition, had cause to be somewhat grumpy. But George's employer felt the spell of that *fin-de-siècle* Cupid, that modernised Bumble of Yeovil. He sent one of his own teams for the bride elect, who had been prepared for the joyful shock by a gushing love letter, and by this time Yeovil rejoices over one happy couple more. What a future for the workhouse! And what a sensible widower was George! If anybody may be trusted to know character, surely it is a workhouse master. From him there is no concealment. Instead of the round-about methods practised in politer circles, the love-lorn labourer may go to the workhouse, and straightway be "recommended" to a "decent woman," whose qualities will bear, and have borne, the strictest investigation. Instead of carnal meetings in lanes and fields, and belated and ofttimes, it is to be feared, surreptitious strolls, he may converse for half-an-hour at a time with the prospective fair, in what appears to be a most congenial environment, under the eye of the master and the matron. His *bona fides* will be established, and no doubt thrown upon his intentions. Meanwhile the damsel's interests will be carefully guarded, only eligible *partis* will be introduced, a full explanation beforehand of all her circumstances will have obviated the necessity of being shy or coy. And a binding agreement will be drawn up *instanter* which will securely

protect her from any rural Lothairs who seek to make sport with the affections of "parochial" paupers. Un-"parochial" paupers, in many ranks of life, will be inclined to envy Lucy the ease and security of her settlement. We wish her happiness. And we repeat what a future for the workhouse! And what a pity that Mr. Bumble, in his new *rôle* of "parochial" Cupid, should ever be compelled to make way for anything so unromantic as the Parish Council.

LORD HERSCHELL ON THE MAGISTRACY.

THE Lord Chancellor's views upon the whole question of appointments to the bench of magistrates must have astonished and annoyed the Radical party beyond measure. Indeed we should not be surprised to hear that an organised effort was on foot to drive Lord Herschell from the Woolsack, on account of his speech last week to Mr. A. C. Morton's brigade of members. The Radical party are bent on packing the county bench throughout the country with political partisans, and they are indignant because Lord Herschell has not carried out the policy, dear to their hearts, with sufficient activity and celerity. The Lord Chancellor listened to Mr. Morton's lecture with equanimity, but we doubt whether his reply was received in the same spirit. The view put forward by the Radical deputation was that when names were submitted to the Lord Chancellor by county members from the Liberal side of the House, he should at once place them on the bench, so long as their legal qualification was established. Lord Herschell did not mince his words in characterising this view. "If I had adopted such a course," he said, "I should have been guilty of a breach of duty, I should have been false to my office, false to my country, false even to my party." This was a strong proposition, but what followed was much stronger, and deserves particular attention. "Gentlemen," continued Lord Herschell, "it is necessary to say it, names have been put before me, by Members of Parliament in their constituencies, of those who, according to judicial records, were grossly and utterly unfit to be put upon the bench. . . . If I had acted upon the recommendations of members without inquiry, I should have put men upon the bench who would have been a disgrace to it." What a flood of light this revelation sheds upon the jobbery in magisterial appointments, which Radical members have been pressing for months upon a recalcitrant Lord Chancellor. Happily Lord Herschell is a strong man and would not submit to be bullied. He informed the Radical members that the Government have nothing to do with the appointment of magistrates, that he does not intend to shuffle off that responsibility upon Radical M.P.'s. He laid down the dictum that "it is not always the most eminent political partisan who will make the best magistrate," and most people will be disposed to agree with this remark. But Lord Herschell's sin will not be easily forgiven. He has dared to say, in addition, that lord-lieutenants of counties, differing with him widely in politics, have taken immense trouble to give him the fairest and fullest information, even when acting under a policy which they thought undesirable. This is rank blasphemy, and the souls of such men as Mr. Morton are terribly perturbed. Will Lord Herschell resign? He declared, roundly, that he would rather resign his office (and he would do so, he added, without any very great regret) than occupy such a responsibility as the Radical members have been striving to place upon his shoulders. The situation is not likely to improve by an appeal to Mr. Gladstone, and we have, therefore, one more split in the Liberal camp as the result of the much vaunted autumn session.

CHURCH NOTES.

THE Archbishops of Rupert's Land and Ontario have become vice-presidents of the Church Lads' Brigade (the headquarters of which are at the Church-house, Westminster, for Great Britain, and Church of England Institute, Halifax, Nova Scotia, for the Dominion).

THE *Northampton Herald* says :—"We are now in a position to state authoritatively that the Rev. T. A. Lacey has formally resigned the living of St. Edmund, in this town, and that the Bishop has accepted his resignation, the fact having been duly notified to the parish authorities. Furthermore, we can state that though the appointment of the Rev. Robert Yates Whytehead as his successor has not at the time of writing been definitely made, it is understood that such appointment will be made."

THE Bishop of Salisbury has been holding in the library of his palace a Mission Conference, to which all the secretaries or persons connected with Missions in his diocese were summoned—about thirty in number. The meeting was exceedingly interesting, and a great number of those present took part in the discussion relating to the better organisation of diocesan missionary agencies, the methods calculated to arouse the interest in Missions of the wealthier classes, and the expediency of attention being drawn to Missions in every church of the diocese, not only once annually and by a deputation, but quarterly and by the clergy themselves. There was a great deal of fervour, interest, and intelligence exhibited. Both the great Church societies were represented.

THE Bishop of Wakefield being at Ravensthorpe Church, near Dewsbury, at the end of October, for a confirmation, received an address from the churchwardens, signed by one hundred and sixty-four communicants, which he was requested to hand to the vicar, the Rev. W. C. Whitehead, and to support, with a view to the abandonment of the idea of an exchange, which his lordship had allowed Mr. Whitehead to entertain. Matters had gone too far to allow it to

drop at once, but on the 10th inst. Mr. Whitehead was able to say that he had arranged with his various clerical correspondents to decline their offers, and that he would continue at Ravensthorpe. It seems the one hundred and sixty-four names were obtained in four days, and that had there been time many more would have been added.

A MEETING of the general committee of the Anglo-Continental Society was held on the 23rd ult. at 19, Delahay-street, Westminister, the Archbishop of York in the chair. The Rev. R. S. Oldham (hon. sec.) read a letter from the Bishop of Dunedin, in which he stated that he had lately established a college for the training of theological students, and expressed a wish to provide the library connected with it with some of the society's publications. A grant was made to him of copies of all the books published by the society in English and in Latin. The annual report was carefully considered and adopted. The Bishop of Norwich was elected a vice-president, and the Rev. A. Baker, H.M.S. *Hawke*, a corresponding secretary of the society; and the Revs. W. Adamson, — Jones, T. Priestley, J. H. Scott, and F. Thorne were elected members of the committee.

ST. MARY'S spire at Oxford is again to the fore. The controversy about the pinnacles has fortunately not yet reappeared, though we are also threatened with it in the future. Now we have to consider the case of the twelve statues, of which a recently published report gives us details. Ten of these statues are ancient, with a certain amount of modern patching on them; two are modern. Of the ten it appears that only one, an Archbishop who looks out from the south-east corner over All Souls', can possibly be retained, while the rest are so badly cracked and weathered that, if kept on the tower, they will shortly break in pieces and of themselves desert us. The statues have, during the repairs, been lowered and placed in the old Convocation-house, which is a sort of *annexe* to St. Mary's, and there members of the University can judge of them. To your correspondent it seems that the report of the architect in no way exaggerates the condition of the stonework, and it is probable that the proposed course of obtaining new statues from Mr. Frampton is the best available course. The authorities of the S.P.A.B will no doubt attack us and Mr. Jackson, but it is really hard to see what other plan than that just indicated is either possible or plausible.

A MEETING in support of the local branch of the Women's Help Society was held on the 22nd ult. at the Church-house, Lincoln. In the absence of the Bishop, the president, on his confirmation tour, the chair was taken by Precentor Venables. After some introductory remarks from the Chairman on the nature and objects of the society, and its chief point of difference from the G.F.S., as "embracing married as well as unmarried women, and seeking to reach a lower stratum of society," interesting addresses were given by Miss M'Kenzie, the travelling organising secretary, and Miss Murray, one of the central workers of the East-end, detailing their experiences of the work of the society in London and elsewhere. They were followed by Mrs. Dallas Yorke, who gave an account of the happy results of the establishment of branches of the W.H.S. in a cluster of villages in her own neighbourhood, in the north-east of Lincolnshire, in "the elevation of the whole moral tone of the place, and promoting friendship and Christian fellowship. All were encouraged by finding others as well as themselves seeking to lead higher and nobler lives." Mrs. Charles Ellison also stated that the society had proved a great help at her parish of Bracebridge, now become a suburb of Lincoln, "in bringing adult candidates to confirmation, and inducing married women to become communicants. It would be a happy thing if a society of such tried usefulness were more widely known and more generally adopted in the country. Other speakers also bore their testimony to the good work the W.H.S. was doing.

THE Bishop of Truro, speaking on Monday week, at the annual meeting at Truro in aid of the S.P.G., said it seemed to him that a great calling had been given to England, and England was not aware of it. A few were, but not England. It was writ large that God had given a great mission to this country. But we were doing so little. Only the other day the census of the Presidency of Bombay showed that Islam had so overtaken the native population that there were now more Mahommedans in the Presidency than Hindoos. That was tantamount to saying that the Mahommedans had been more successful missionaries than we had been, and yet India belonged to us; and was it not time that we were doing more to spread our form of religion? "News came last week from South Africa, and there was a touching episode in that cruel war—I don't mean that the war was causeless, but it was not only causeful, but necessary. I am not here to say that the Chartered Company was right or wrong, but I will assume at once that they are right, because I think large bodies of Englishmen generally are right in what they are trying to do. I feel very much that we were taking great pains with our arms to subdue these people to our power, but we use only slight efforts in order to bring them into the kingdom of our Lord and Master. It was a touching episode in it all when Lobengula sent a missionary, and his family by special escort in the middle of the war, when he was getting worsted in the fight, a distance of 120 miles past the border, in order that they might be quite safe. He protected the English missionary because he was touched in some way or other by the beauty of the tenderness of that faith which we have embraced, and so his power to become a good Christian in time, was shown by his tender care in sending that man and his family, of the race that was conquering him, that was taking the land which he had inherited, safe out of the country. A more Christian act could scarcely have been performed."

THE Rev. H. L. R. Deck, vicar of St. Mark's, Wolverhampton, has tendered his resignation as a member of the committee of the Wolverhampton and District Church Lecture Society. This step he has taken, says the *Yorkshire Post*, in consequence of views expressed on the eastward position, prayers for the dead, and other matters, in a recent address by the Dean of Lichfield (Dr. Luckock).

THE *Globe* states that the Rev. H. R. Haweis, vicar of St. James's Marylebone, who has hitherto adhered to the black gown in the pulpit, has announced his intention of adopting the surplice in future. "Twenty years ago," he remarks, "the surplice in the pulpit was the badge of Popery, and the black gown of orthodoxy. Now, the black gown is the badge of Nonconformity, and the surplice is the sign of orthodoxy."

THE TRANSFIGURATION.

By the Rev. THOMAS B. NAYLOR, D.D.,
Rector of Warrenpoint, Co. Down.

The Outline of a Sermon.

"Master, it is good for us to be here."—St. Luke ix. 33.

What does it matter whether the scene was Hermon or Tabor? It was on the mountain-slope, and in the evening hour. "He went up into the mountain to pray."

Peter the Rock, James and John, the sons of Thunder, were there, pillars of the New Dispensation, and "Jesus prayed."

The Mount of Prayer leads to the Mount of Glory (Exod. xxxiii. 18). And He was transfigured, "and then appeared Moses and Elias."

The representatives of the Church of the Redeemed, and on their side the lesson is for the *human nature* of our Blessed Lord.

For the disciples the lesson was one of comfort under approaching trial.

"It is good for us to be here." Law and prophets, Church Militant and Church Triumphant, "good to be here.'

But was it? Evidently not.

Around—the everlasting hills and the calm, still night. *Above*—an open heaven, a revealed God. *Beside them*—the Master.

Yes, but not there, but down in the valley, lay the work, and in the world was the harvest to be reaped. Calvary, and not Hermon, was to see the end. On the mount the Divine glory, demoniacal possession in the valley.

i. The scene typified that the older dispensations ended in the sacrifice of the Cross. "They spake of *the decease*." "The Law was a schoolmaster," etc. "To Him give all the prophets," etc. When it was over, they saw no man save Jesus only. As when the Ark was set up in the Temple it contained only the Moral Law—the leader's rod gone—gone too manna, temporary emblems—so now *they* pass, *Jesus* remains. The new wine of the Gospel must not be poured into old bottles. Not Moses, not Elias—Christ remains (2 Cor. iii. 7).

ii. The Cross is the focus of the Gospel as of the Law. St. John x. 15, xii. 24, 32; 2 Cor. iii. 18; Col. i. 20; Gal. vi. 14; 1 Cor. i. 23, xv. 3; Rom. v. 10, vi. 3; Eph. ii. 16. This true of doctrine and also of duty; I, if I be lifted up from the earth, will draw all men unto Me.

iii. The Mount of Glory prepares for the Valley of Humiliation for the hour of trial. The vision prepares the way for duty.

Compare Peter's vision of the Great Sheet—heaven opened, voice says, "Arise, go with the men that seek thee."

Samuel's vision—"Lay till morning," then "opened the doors of the Lord's house." Peter in later life was not the same Peter. The vision fitted for the task; hence he too bare the Cross. (2 Peter i. 14.) On the mount Peter would have avoided the offence of the Cross.

When they came down from the mount, there was awaiting for Jesus a case of demoniacal possession.

"*Hear ye Him.*" The stars give light at night, but when the sun rises they disappear. Moses, Elias, Peter, they too give light, but in the beams of the Sun of Righteousness their derived light is lost. When the soul of man needs light for the darkness of death and the dread uncertainty of eternity, there is none *save Jesus only* that can lighten its darkness. "Lord, to whom should we go, Thou," etc.

THOMAS B. NAYLOR, D.D.

Warrenpoint.

Reviews and Notices.

Books Received.

"Goodwill to Men." Christmas Number of "Fireside," 1893. 6d. 7, Paternoster-square.

"The Fireside," December, 1893. 6d. 7, Paternoster-square.

"Home Words," December, 1893. 1d. 7, Paternoster-square.

"Snow Crystals." Christmas Number of "Day of Days," 1893. 1d. 7, Paternoster-square.

Sheet Almanacs to above.

"Expository Times," December, 1893. T. & T. Clark, Edinburgh.

"Expositor," December, 1893. Hodder & Stoughton, 27, Paternoster-row.

"What think Ye of the Gospels?" A Handbook of Gospel Study, by Rev. J. J. Halcombe, M.A. 3s. 6d. T. & T. Clark, Edinburgh.

Suggestive Outlines for Lay-Workers and Teachers for Pulpit and Desk. No. 36.—"The riches of the grace of Christ." "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). Introduction: The great Apostle to the Gentiles is here speaking of the saints remembering the poor. Regarding the case of those who needed help, we find that in many instances Paul was interested, and gave consideration and advice to the Churches in helping the poor in a pecuniary manner, and also in their prayers. In short, they gave most liberally, even more than could be expected. 1. The Christian duty. 2. The power of grace in the heart. 3. The power of prayer in the work of God. 4. The example of Christ. 5. Christ's love for us. 1. The Christian life is superior to all other forms of religion in benevolence and tender regard for their fellow-creatures. All history demonstrates this, and plainly proves it by undeniable example, in contradistinction to all false systems. The question may be reasonably asked, Why should this be? I think there is no other way to answer such a question than to say that Christ, who is our life and spirit, works in the hearts of His people, and thus it is the outcome of the great Spirit of Christ and the transcendent power of the Christian faith. 2. We thus see that the Christian life is powerfully influenced by the grace which is given to the people of God; it guides the heart in the proper channel, and because it is supplied with grace and in communication with the great source of life, its power is apparent. 3. The power of prayer is seen in the work of God. We notice this in the life of Paul, in the way he laboured for the Churches and the good of Christ's followers. His people cannot work alone, but need the Divine help; hence they plead with their "Head" for the work, for the spread of His kingdom, and the pros-

perity of His Church. We find that God's servants did mighty works by prayer and faith. 4. Notice the example of Christ. He was rich; that is, He left the glories and riches of heaven for our sakes, that He might redeem us and give us the riches of His grace. He had no certain dwelling-place when upon earth; he had nowhere to lay His head. All this humiliation He went through for our sakes, that we may be rich, that we may thus be reconciled to the Father, that we may be brought nigh, that we may have everlasting life. Thus Christ brought us salvation all free, without money and without price. Seeing, then, what He has done for us, how can we demonstrate our gratitude to Him otherwise than by giving Him our heart and homage. He has done great things for us; may we pray that He may be our guide and friend throughout our journey in this life.

Father, take my hand,
In this strange and troubled land;
Father, take my hand.

Father, take my hand,
Sin abounds on every hand;
Father, take my hand.

Father, take my hand,
And lead me to the heavenly land.
Father, take my hand.

4. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." —THOMAS HEATH, Plymouth.

AT a meeting of the Walsall Ruridecanal Conference, held on the 24th ult., after approving generally of the Church Patronage Bill, the following resolution was passed:—"That this conference considers that the evils incident to the sale from time to time of private patronage, whether of advowsons in gross or appendant, should be removed; and it believes that such evils might be removed by the formation in every diocese of patronage boards of laymen elected triennially by the clergy and churchwardens or lay representatives of each rural deanery or arch-deaconry, no member of the board to be eligible for re-election until nine years after his previous appointment; which lay patronage boards should be formed into a body corporate capable of holding funds for the purchase of such advowsons, or receiving them as gifts or bequests from private patrons, freeholders, or inhabitants possessing the right of appointment to benefices, and other trustees, no sale to a private individual to be legal after fifty years from the passing of the Act." (*i.e.*, the Archbishop of Canterbury's Church Patronage Bill.)

THE Rev. Martin Madan wrote a book called "Thelypthora; or a Treatise on Female Ruin, Considered on the Basis of Divine Law." He was born in 1726, and was Chaplain to the Lock Hospital. His brother, Spencer Madan, was successively Bishop of Bristol and Peterborough, and died in 1813. In his work the author justified polygamy, taking his stand on the Mosaic law, and elaborately arguing that it is in accordance with Christianity properly understood. When the book was published it raised a storm of indignation, criticism, and opposition. Madan consequently resigned his chaplaincy of the Lock Hospital, and retired into private life at Epsom. He died on May 2nd, 1790, at the age of sixty-four, and was buried at Kensington.—*Tit-Bits*, Nov. 25th, 1893.

A SUM of about £640 has been subscribed for a memorial to the late Lieutenant Maximilian Douglas Dalison, of the Scots Guards, who was killed in action in 1885. This sum was finally placed in the hands of the deceased's father, Mr. M. H. Dalison, of Hamptons, Plaxtol, Kent. Lieutenant Dalison's grandfather lies interred in Plaxtol churchyard, and it was thought that some substantial additions to Plaxtol Church might be worked in with the memorial. Mr. W. M. Cazalet, of Fairlawn, Plaxtol (and of the late Sir Robert Peel's historical mansion in Whitehall-gardens), has generously come forward, and meets Mr. Dalison with some £1,600 for the benefit of Plaxtol Church, the contract estimate being £2,086 10s. 7d. The tower of Plaxtol Church is, curiously enough, proof of a church being erected in Cromwellian times (its date being 1649), and two interesting Cromwellian windows still exist in it. One mile north-east of Plaxtol Church, on the range of hills, taking in the old Pilgrims' Path above Wrotham to Canterbury, is "Soar Place," now Soar Farm, where a modern house has been joined to an old one in the early decorative style, dating from 1300. In the upper story of the old house, in the north-east angle, was the chapel, since a piscina remains in its south wall. There the inhabitants worshipped in the early and insecure times. The ground floor of the old house is vaulted, and it can be seen that mere loop-holes served as windows. The closing of this chapel no doubt brought into existence Paxtol Church, long a chapel-of-ease to Wrotham, until it received an ecclesiastical district by Order in Council in 1846, and was converted into a rectory in 1866. A new chancel and two transepts are now to be added, and the chancel, it has been agreed, is to contain "the Dalison Memorial." The north transept will be devoted to the new organ, and a choir vestry, and the south transept will contain twenty-one sittings (three pews) for "the owner of Fairlawn," for the time being, in lieu of four pews given up for the improvements. The Archbishop of Canterbury visited Plaxtol on the 10th inst., and inspected the church and churchyard with care, in company with the rector, the Rev. F. H. Bolingbroke. His Grace's visit resulted in Dr. Tristram, Q.C., Commissary-General of the diocese, attending there on Thursday last, with Sir John Hassard (registrar), when a court was held in the parish church to consider the petition for the faculty to authorise the improvements, which necessitate the removal of some forty bodies (interred mostly about 1700 and 1750) and various tomb-stones, to the most recently consecrated portion of the churchyard. Several persons were examined on oath, including the rector, Mr. Robert Pearsall (the architect), Mr. Thomas Gorling (the people's churchwarden), Mr. Frank Monckton (the rector's churchwarden), and Mr. George Daniel Warner (Mr. Cazalet's solicitor), of Tonbrige. The court sat for two hours. Special instructions were given as to the removal of the remains, the flooring of the new building with tiles on 6 inches of sound concrete, and the covering and concreting of all vaults in the church. The three lights in the present east window are to be removed to the new transepts. The centre light, to the memory of the Rev. Richard Mayo, a former incumbent, who died in 1864, and erected by parochial subscriptions, is to form a window in the new north transept; and the two lights erected to the memories of Francis Hastings Ridgway and Selina Harriet Ridgway (the last owners of "Fairlawn"), who both died in 1861,

are to form a window in the new south transept—the removal of these lights taking place with the written consent of Lady Medway (now representing the Ridgway family) and her husband Lord Medway. Thus the new east window in the new chancel is left free for Lieutenant Dalison's memorial. The Chancellor decreed the faculty as prayed, the works to be proceeded with at once.

THE annual meeting of the Northamptonshire Church Education Society was held on Wednesday, the 22nd ult., in the large new buildings in St. Giles's, Northampton. The Bishop of Leicester, who presided, remarked that in more than one hundred board schools in England and Wales the Bible was already an expelled book. In every Church of England school it was made the most prominent of all books. In many of the board schools in which the Bible was permitted to be read, it was without note or comment, and therefore no spiritual lessons for the heart and life were shown from it by the teacher, and the teachers, if they knew it themselves, were crippled and hampered at every turn. The criminal law was but an expression of the Ten Commandments. Was not to teach the Ten Commandments better than making criminals of boys and young men, and punishing them before they had learnt the Commandments, to warn them against those crimes which now so much debased and degraded the country? They must maintain the position of 1870, of the covenant of which there had been no formal breach. The Rev. E. N. Tom, rector of St. Peter's, was thankful to say that the Church Schools in Northampton would never be given up, but they were not nearly sufficient to educate all the Church children of the town. There were new parishes where churches had been built, but no day-schools had been provided for the Church children. The proceedings closed with a cordial vote of thanks to the Bishop of Leicester for presiding, reference being made to his deep interest in the society's work.

AN important new departure in defence of Church interests was made on the 23rd ult. at the House of Commons. Between thirty and forty leading Conservative members met in the afternoon in one of the committee-rooms, under the chairmanship of Mr. E. Stanhope. The chairman and subsequent speakers expressed serious apprehension concerning what they regard as the encroachments of the present Ministry, and especially of the tone of the Education Office upon Church rights and interests in connection with voluntary schools and other matters. Allusion was also made in adverse terms to the policy of the Local Government Bill, with regard more particularly to parochial charities. Upon the question of voluntary schools, it was felt to be desirable that there should be at the House of Commons a recognised organisation to invite and receive communications from voluntary school teachers and managers, who consider themselves oppressed or threatened by Mr. Acland's line of action, so that a case might be matured for presentation, if necessary, to Parliament. After some discussion, a representative and influential committee was formed, also a sub-committee, to consist of Mr. Stanhope (chairman), Sir Francis Sharp Powell (vice-chairman, Mr. Talbot, Lord Cranborne, Mr. W. St. John Brodrick, Mr. Tomlinson. and Mr. Stanley Leighton, with Mr. Boscawen and Lord Wolmer as honorary secretaries.

PREFERMENTS AND APPOINTMENTS.

Anderson, Rev. Sherman G. O., Curate of St. Mark's, Toilington-park ; Curate-in-Charge of St. Paul's, Great Yarmouth.
Batson, Rev. Vincent Lascelles, M.A., Curate of St. Thomas's, Finsbury-park ; Rector of Ridley, Kent.
Beresford-Peirse, Rev. Windham de la Poer, M.A. ; Perpetual Curate of Grosmont, Yorkshire.
Blackwood-Price, Rev. Townley George Loarn, M.A.; Vicar of Broadwood Widger, Devonshire.
Boyd, Rev. S. A., B.C.L., M.A., Vicar of Macclesfield ; Surrogate for the Diocese of Chester.
Browne, Rev. Alfred York, M.A., Chaplain of St. Thomas's Cathedral, Bombay ; Chaplain of Aden (Steamer Point), Arabia.
Bruce-Austin, Rev. P. G. ; Chaplain at Shillong, Assam.
Clarke, Rev. Walter J., M.A., Chaplain at SS. Michael and All Angels'. Ardgowan, Renfrewshire ; Rector of St. Andrew's, Kelso, N.B.
Cleworth, Rev. W. E., B.A.; Curate of Dewsbury ; Vicar of Hanging Heaton, Dewsbury.
Coddington, Rev. C. W., M.A., Vicar of Swaffham Bulbeck ; Chaplain of St. Michael and All Angels', Ardgowan.
Cogswell, Rev. Thomas Smith ; Public Preacher in the Diocese of Truro.
Crawford, Rev. G. Webster, B.A., LL.B., Curate of Holy Trinity, Lee ; Junior Curate of St. John's, Clapham-rise.
Davies, Rev. R. O., D.D., Rector of Kettleburgh ; Surrogate for the Diocese of Norwich.
Durrad, Rev. Bertram G., M.A., Senior Curate of Wem, Salop ; Organising Secretary to the Mission Association for Mashonaland.
Duthie, Rev. David Wallace ; Vicar of Eastwood, Keighley.
Elliott, Rev. Edward James, Curate of Cheltenham ; Vicar of Holy Trinity, Wakefield.
Evans, Rev. Richard, M.A.; Perpetual Curate of Eyton, Herefordshire.
Hartill, Rev. Joseph Rupert ; Perpetual Curate of Herodsfoot, Cornwall.
Howman, Rev. Edward J., M.A., Rector of Chinnor ; and Rector of Crowell, Oxon.
Kendall, Rev. T. S., M.A., Curate of St. Mary Magdalene's, Launceston ; Rector of Holsworthy.
Moody, Rev. W. J., B.A., Curate of the Parish Church, Montys Bay ; Rector of St. Saviour's, Chichester, Hanover, Jamaica.
Müller, Rev. James T., M.A., Vicar of Pilton, Shepton Mallet ; Vicar of St. Paul's, Newbarns-with-Howcoat, Barrow-in-Furness.
Pavey, Rev. Alfred Katenbeck, M.A. ; Rector of Draughton, Northants.
Pickering, Rev. Arthur M., Vicar of All Saints', South Wimbledon ; Surrogate for the Diocese of Rochester.
Rigby, Rev. F. W. C., Chaplain of the Mildmay Deaconesses' Home ; Incumbent of St. George's, Great Yarmouth.
Smith Rev. A. Hippisley, Rector of Catwick, near Beverley ; Rector of Langton, near Malton.
Tuckwell, Rev. W., M.A., Rector of Stockton, Warwickshire ; Rector of Walton, near Grimsby.
Vincent, Rev. Marshall C., M.A., Vicar of Bracewell, Skipton ; Surrogate for the Diocese of Ripon.
Walmsley, Rev. John, M.A., Curate of St. John's, Penge ; Vice-Principal of Wycliffe Hall, Oxford.

CLERICAL OBITUARY.

Bennett, Rev. Theophilus, M.A., Rector of Newton Hall, Stocksfield-on-Tyne, at 1, York-road, Hove, on the 20th ult., aged 70.
Cowley, Rev. William David, D.D., T.C.D., a Senior Chaplain (retired), H.M.'s Bengal Establishment, Incumbent of St. John's Church, and Acting Chaplain to the Troops at the Barracks, Chichester, at High Barnet, on the 25th ult.
Daukes, Rev. S. W., at Holy Trinity Vicarage, Beckenham, on the 24th ult., aged 48.
Lys, Rev. F. G., M.A., Vicar of Eaton, and formerly Chaplain, Madras Establishment, at Eaton Vicarage, on the 21st ult., aged 59.
Taylor, Rev. James Jeremy, M.A., for thirty-one years Incumbent of the parish, at the Vicarage, Tyne Dock, on the 21st ult., aged 63.
Towsey, Rev. Arthur, M.A., Head Master of Emanuel School, Wandsworth-common, on the 20th ult., aged 42.

The Church of England Pulpit.

ALL SAINTS.

I. The Holy Ones.

By the Rev. W. E. RAWSTORNE, M.A., Hon. Canon of Manchester Cathedral, late Vicar of Penwortham, Preston.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God."—Hebrews xii. 1, 2.

I THINK that All Saints' Day is generally felt to be one of the most interesting anniversaries in the Church Calendar. Perhaps the most profitable opening to our meditation upon it will be a short explanation of the words. Saint means simply holy. Wherever in the New Testament we find either the word *saint* or the word *holy*, we may take it for granted that it is a translation of the same original Greek word, ἅγιος. Thus the saints mean simply the holy people.

But there is one remarkable difference between our present usage of the word and that of the writers of the New Testament. When we speak of a saint, we almost always mean a person who is dead, and usually one who died a long time ago. But when the Apostles and Evangelists used the word, they were, in almost every case, thinking not of the dead, but of the living. Suppose that we look up the word saint in a Concordance, and refer to the passages in the New Testament in which it occurs, we find that the saints mentioned are persons who can receive and read letters directed to their address; who can assemble in congregations, and sit at meetings for church discipline; who can experience necessities and suffer persecutions; who have among them widows and orphans and other needy persons, requiring to have their wants relieved by the offerings of their fellow-saints; who may have their feet hospitably washed when they come in, tired and dusty, from a journey; who need constantly to be exhorted not to disgrace their noble title, but to live as becometh saints; who still require to be edified and perfected by the work of the ministry, and by other means of grace. All these are circumstances which belong to this present state of existence, and can only be attributed to persons living in this world.

This is quite the prevailing use of the word in the New Testament. I looked up, for the purpose of this present sermon, between sixty and seventy passages in which the name saint or holy occurs, and I only found among these four in which the word is applied to the dead. As these are so few, perhaps I shall not weary you by quoting them. One of them is in St. Matthew xxvii. 52, where it is said that "many bodies of saints which slept arose, and came out of their graves," where the Evangelist means evidently the happy dead, and uses the word precisely as we are in the habit of using it now. A second passage is 1 Thessalonians iii. 13, where St. Paul speaks of "the coming of our Lord Jesus Christ with all his saints." He is there evidently alluding partly to those whom he mentions in the following chapter, "them which sleep in Jesus," and partly to those other inhabitants of heaven who are to appear along with the Son of Man in His glory. There also the use of the word is precisely similar to the prevalent one of our own time. There are two other texts, and perhaps more, in which the epithet saint or holy is applied to those whom we now call Old Testament saints, who had been dead long ago when the New Testament was written, to holy women like Sarah, and to holy men of God who had spoken prophecies (1 Pet. iii. 5; 2 Pet. i. 21). There again the usage is exactly like our own. There may be a few more exceptions; but what has been alleged is, perhaps, enough to show that, in at least fifteen cases to one, when the first teachers of the Gospel used the word saint or holy one, they were thinking of the living, and not of the dead. They had not usually before their minds the figure of a glorified being in a sphere and state totally different from our present life, but of a human being under like trials and temptations with ourselves, full of weaknesses and imperfections, yet always of one in Christ, outwardly a member of His Church, and inwardly united to Him through faith and love.

You will now see clearly the change that has taken place in the use of the word. It may be that there is a good reason for it. Since the Apostles' days the Gospel has been for more than eighteen hundred years at work upon the world, and the Church has been teaching it, feebly and imperfectly perhaps, yet so effectually, that multitudes have passed finally out of this world into the better home, where their saintship or holiness has been perfected, so that the saints on the other side of the river of death are much more numerous than those on this side. They are indeed already "a great multitude, which no man can number, of all nations, and kindred, and people, and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This is one reason for the change: those in the other world are the great majority of existing saints.

There is also a second reason. Saintship or

holiness is so imperfect here, that we naturally shrink from giving the name to any living being, and still more from claiming it for ourselves. There is a verse of a well-known hymn, which says:

> How many a spot defiles the robe
> That wraps an earthly saint.

And that saying is but too true. We read in the Gospel for All Saints' Day our Saviour's description of the character of the earthly saint, and as we read it none of us could help noting the difference between that character and his own. You will all agree with me when I say that I should not like to be the man who ventured to call himself a saint. Thus, feeling keenly the imperfection of all earthly saintship, we have come to confine the name to those who have passed beyond the reach of temptation, and who have been finally and for ever purged from all their sin.

We must not, however, on a day like All Saints' Day, confine our thoughts to these. We must take in all, as is done in the collect for the day. The saints, living as well as dead, are knit together in one communion and fellowship in the mystical body of Christ, or, as we read in another familiar hymn, the saints terrestrial join with those gone to glory in one hymn of praise:

> For all the servants of our King
> In heaven and earth are one.
> One family, we live in Him,
> One Church above, beneath,
> Though now divided by the stream,
> The narrow stream of death.

Though the use of the word *saint* has been, I believe, correctly described, as we find it in the New Testament, yet there is much in our present usage that is sweet and edifying; and therefore those are not to be found fault with who regard All Saints' Day as chiefly a commemoration of those who have left this world. It is good to be often reminded of the happy dead. When we stand beside the lifeless form of one who has just parted from us, we feel for the moment more spiritually minded; we speak low and gently; we shrink from careless thought and word. We feel as if the spirit cannot be so far away from the frame that it has so lately animated. It seems as if there were a new link joined between ourselves and heaven. But such feelings die away; and it is good to have them revived at frequently-recurring intervals, as at Easter Day, when the spring flowers are reminding us of resurrection, so at this autumnal festival, when the fall of the leaf is reminding us of our own decay and mortality. So let us take that side of the subject for the remainder of our time this morning.

The writer of the Epistle to the Hebrews does not use the word *saint* in the passage which was taken for a text; but he has the same idea present to his mind which prevails amongst us now. His thoughts are turned towards the departed, and he speaks of them under the figure of a "cloud of witnesses."

The Epistle is supposed to have been written a few years after the first great persecution of the Christians by the Emperor Nero. It was the custom, in the time of the pagan Roman emperors, to send up condemned prisoners from all the provinces to amuse the people of the imperial city by fighting with wild beasts in the great amphitheatre of Rome. Many Christians had suffered in this way, and though, under the reign of Vespasian, the Church was enjoying comparative peace, a cruel emperor might at any time renew the persecution, as it was in fact renewed some years afterwards by the Emperor Domitian. Some of the readers of the Epistle might be called to endure such a martyrdom, so that the vision of the great amphitheatre, with its crowds of spectators, might be already floating before their mind's eye. It certainly furnishes the poetical imagery of the text.

Imagine a vast amphitheatre many times larger than any circus that exists in London now. The Coliseum at Rome would, I believe, hold more than eighty thousand spectators; and though that building had not yet been erected when the first persecution took place, the show-place which preceded it was probably not much smaller. In the centre was a vast arena, in which a variety of sports took place—gymnastic feats, chariot-races, combats of gladiators, and that in which so many Christians had to suffer, the exposure of condemned criminals to wild beasts. In the most conspicuous place sate the emperor, in the time of the first persecution Nero, who was the author and finisher of the contests. He had arranged the show for the people's pleasure, and he gave the order when the victims were to be dispatched. All around, tier above tier, sate the numberless spectators, their forms and faces showing dimly through the haze of the summer air, and the shade of the awning that was stretched over their heads, and the dust that rose from the arena, so as to present, to the combatants or sufferers below, the appearance of a confused mass of faces, forms, and dresses, mixed up in a many-coloured cloud. Here was a cloud of spectators or witnesses, some blood-thirsty, some heedless, some pitying, some brutally intent on what was sport to them, though torture and death to the victims. This was the visible Roman amphitheatre, and it must have been appalling enough to those who had to expect to face it.

In comparison with this, the writer of the Epistle summons up another scene. It is still an amphitheatre, though greater by far, including no less than all earth and all heaven. There is a King or Emperor sitting as its president, Jesus, the Author and Finisher of the good fight of faith. He is the Author, for He has called His people to strive, and some of them to suffer great trials, and to resist even unto death, for His sake. And He is the Finisher, for it is He who places the crown on the

head of him who has endured even to the end. And, in the place of the crowded benches packed with selfish spectators, there is a vision of another cloud of witnesses — far-off human faces, dimly seen through the mists which veil the invisible world, all eagerly watching the conflict here below. They are those who have fought the good fight themselves, and have entered into rest, with perhaps the holy angels bending forward and looking down behind and above them all. Some such idea as this is suggested to us by those words of the text, "a cloud of witnesses."

May we learn anything more from this expression? I know how doubtfully we tread when we venture to let our thoughts wander, beyond the limits of this visible world, into the world unseen. I know what a wild thing human fancy is, and into what errors and idolatries it may fall if it be permitted to intrude into a region where its creations cannot be corrected by the definite knowledge of experience. But yet I think this phrase, "a cloud of witnesses," may suggest to us some ideas which at least are not false.

The word *cloud* conveys the idea of dimness and indistinctness, and that, with regard to the departed, is but too true. We wish their condition and their dwelling-place were made clearer to us; we wish that the mist which hides from us their faces and their forms might pass away. But we are told that they are witnesses or spectators. We have seen that they are likened to the audience in a theatre or circus, all eagerly watching the performance. We therefore may fancy that there must be some knowledge granted to them of what is passing here, that they may be permitted still to take interest in their own, and to follow their trials and conflicts with hope and fear. It is true that they cannot help them. Spectators cannot and must not interfere in the contests that are taking place in the arena. But they are watching, and doubtless praying, and the interest which they feel is quoted in the text as an encouragement to those who are still combatants. They are hoping and praying that we may lay aside every weight, and the sin which doth so easily beset us, and run with patience the race which is set before us. They hope especially that we may have the gift of patience. That word means something more than that passive virtue to which we give the name. It means endurance, active as well as passive—what is called in racing phraseology the power of *staying*—continuing our efforts steadily and perseveringly through a long battle or a long race. These spectators are spoken of as watching whether the persons in whom they feel an interest will stay the long course, endure unto the end, and so win the crown. Thus we may at least fancy that there is interest felt by the departed all the deeper, because it must be silent in those who are still contending here.

But yet those who are running the race, or fighting the good fight of faith, must not look to them. They must not attempt to single out some face or figure in the cloud, and rely upon his help, thus erecting him into a secondary divinity, or patron saint. Their eyes are to be wholly fixed on the Author and Finisher of the contest, Jesus. The word *looking* (ἀφορῶντες) is very strong in the original, much stronger than our English word. It imports looking off, looking away, from all other persons, from the opponents by whom we are beset, and even from the friends by whose sympathy we are cheered, to Him alone. In fact, it bids us concentrate all attention, dependence, confidence, on Him. He is the Author of the contest; He prearranged it; He summoned the competitors to take part in it; He marked out the course, and ran over it first Himself; He furnishes strength and courage to complete it; He cheers it with kind looks and gracious words. And He is also the Finisher of it; He fixes the moment when the struggle is to end and the athlete to rest; He places the crown upon the conqueror's head.

Each of us, perhaps, whose mind is at all directed towards the better world has faces in that cloud, which memory brings back to him, and which he fancies must be watching his own efforts with the interest of old love. As life goes on, and we approach the moment when we shall join their number, those faces come back to us with increasing distinctness. But we should be much mistaken if we thought that any one among that cloud of witnesses thinks of us, and cares for us, more than, or as much as, Jesus does. If any of them does care for us a great deal, it is because there is in him a little of Christ—a little of that love of His which passeth knowledge, the breadth, and length, and depth, and height of which none can know. Almost the only thing that we know with regard to them is, that they are with Him; and He is the link between them and us, and it is through Him alone that we hope to see them again.

It is best, I think, to close our meditation at this point, looking wholly unto Jesus (ἀφορῶντες εἰς Ἰησοῦν). If we are in darkness about the condition and prospects of our own dead, yet one thing we know, that they are gone to Him, as their Good Shepherd, and as their Judge. Those who have gone hence happily are sleeping in Him; those of whose condition we feel doubtful, or more than doubtful, are in His hands and in His power; if mercy is to be found anywhere, it is there. If any hope remains even for the godless, it can only be in Him in whose hands they are, the fountain of mercy, the sinners' friend.

We all are engaged at some period of this battle or this race. The young may have many years of it still before them; for us who are old it is nearly ended. But we all alike may encourage ourselves by the example of those like ourselves who have fought the good fight before us. We all may hope that those of our own who have left this world

have not lost their interest in us. But we must all keep our whole trust for Jesus, in whom is all the help we need, and on whom our final victory depends.

BIBLE QUESTIONS FOR THE TIMES.

A Course of Sermons contributed to "The Church of England Pulpit."

By the Rev. M. PERSSE MATURIN, M.A., Rector of Lower Cumber, Londonderry.

III.—On the Necessity for Decision in Religion.

"How long halt ye between two opinions?"—1 King xviii. 21.

THESE words were spoken by the Prophet Elijah to the multitudes assembled upon Mount Carmel, and preceded the decisive test whereby the sovereignty of the Lord Jehovah was proclaimed, in a scene which has no parallel in the annals of history, when the one prophet of the true God confronted the hundreds of false prophets, who could not call down fire on their sacrifice, though they cried from morning till night, and in their wild frenzy leaped upon their altar and cut their flesh with knives. All to no purpose; and yet Elijah, after one short prayer addressed to the Lord of Hosts, obtained the sacred fire from heaven, which not only consumed the sacrifice, but also the altar itself, and licked up the very water which filled the trench dug round the altar, by order of Elijah, to avoid any suspicion of fraud. And then ensued a scene of bloodshed which was simply appalling, when Elijah took the eight hundred and fifty false prophets and slew them to a man at the brook Kishon. Yet we must remember that these false prophets were, for the most part, apostate Israelites, who by their apostacy and idolatry had already incurred the doom of death; and the previous warning to this tragedy was ample, for a great drought had fallen upon the land. For three years and a half there had been no rain, and the famine was so intense that Ahab and Obadiah had to go out in person through the country in search of provision for the horses. It was while on this errand that Obadiah encountered Elijah, who sent him back for Ahab. Then came the fierce accusation from the guilty king: "Art thou he that troubleth Israel? Is all this your doing?" The prophet of the desert was not brought up in king's courts any more than his great antitype, whom he so greatly resembled, John the Baptist; and so he told Ahab the plain unvarnished truth, and let him know who was the real troubler of the peace of God's people—even himself, king as he was, by his idolatry and monstrous sins. The people were soon to decide as to who was the real God; and the test proposed was a miracle.

The incident illustrates in a striking manner a fault of our own day, a fault attended by most unhappy consequences—irresolution and indecision in religion, the conflict that goes on in men's breasts between God and Mammon. It is a type of the world-worship set up even within the sacred walls of Zion—a Dagon before the Ark of God. Men try to combine the worship of both true and false God, and that even without thought; but our Master has told us that we must decide on one or other, because "No man can serve two masters." Each has its votaries, and men at times seek feebly after an unknown God, whilst at the same time they really only serve their own interests, their own pleasures. These they allow imperceptibly to usurp the throne of God; their spiritual perceptions become blunted and dulled by the hostile, deadening influence of the world. It is quite possible to be in the world, and yet not of it, and whilst pursuing heartily our proper work, and partaking moderately of its innocent pleasures, yet to remain unharmed by these, having our affections set on things above, not on things on the earth—our treasure in heaven, and our heart there also. There is always great danger when any earthly pursuit gains such a hold over us as to absorb much of our time; a danger lest it take away our thoughts from our true interests and centre them on the world which passeth away; a danger lest God be gradually robbed of our allegiance, and it be gradually transferred to some false god, whether that god be self-interest or pleasure. But God does not leave Himself quite without witness; He sends a warning voice to arrest us, and to tell us, when we are serving two masters. That warning comes to different people in different ways, just in that way most suited to each, the way that will be soonest felt and attended to. Some are disciplined by a long course of acute suffering that they may be thereby brought nearer to God and detached from the earth; that they may be made perfect through suffering, and following the blessed Master in the cross-bearing; others are afflicted with a great sorrow, which crushes them to earth, where they lie till God raises them; others, again, meet with losses, that they may be led to lay up for themselves treasures in heaven, and seek after the true riches which are everlasting. All this discipline is to show us the hollowness of the world and the realities of eternity; that this world, on which so many build, passeth away, and the lust thereof, while he that doeth the will of God abideth for ever. Thus men are brought to a stand; they see their past lives to have been a contradiction of God's truth. Then they halt between two opinions: on the one side, old habits, earthly pleasures, and earth's "absorbing vanities"; on the other, their new convictions that such things are waste of time and sin: on the one side, a hankering after sin and its pleasures; on the other, the wrath of God revealed against the sin of man: on

the one side, spiritual death; on the other, everlasting life: on the one side, hell; on the other, heaven.

Now what do men do in the face of this revelation? Some refuse the evil and choose the good, confessing, "The Lord, He is the God; the Lord, He is the God"; others try to escape and drown the new-born consciousness by plunging deeper and deeper into sin, by running headlong into a whirl of worldly pleasure, to the exclusion of all serious thought; and yet, again, others are irresolute, cannot make up their minds to choose whom they will serve, drift away on the current towards the relentless sea of unknown fate. Not the sea of eternity, because even now we are already embarked on that sea. Time is only a chapter out of the book of eternity—the introductory chapter, it is true—but still part of eternity, an artificial distinction of man himself. Those who thus find themselves drifting helplessly with the tide, and those who try to make a compromise, which must ever be a useless task, are yet again, in the mercy of God, confronted with the warning which haunts them, the voice of God sounds again in their hearts, "How long halt ye between two opinions?" This, then, is an important crisis in the life of each of us; it is the day of our visitation, the

> ". . . . tide in the affairs of men,
> Which, taken at the flood, leads on to fortune.
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

If it is true that "men at some time are masters of their fate," is it not most true that that time comes when the warning to repent is given, when the warning of the danger of halting between two opinions is borne in on us, whether we will hear or whether we will forbear? But why are people so deaf as to refuse to hear the voice of God? why so blind as to close their eyes to the consequences of indecision, which, while it lasts, is simply taking the wrong course? Why do men put their own wills against the will of God, risking their final salvation, and not even getting the consolation of present peace of mind or real pleasure? It is, and must ever be, a mystery. The irresolution is in the will; it resolves itself into the old problem, the abuse of man's free will. This is a point which I desire to bring before you in a special degree. I want you to see that, if you are eternally lost—which may God of His infinite mercy forbid!—the fault lies entirely with yourself. The Saviour pleads with you to-day: "How long halt ye?" Do not persist in making what one calls "the great refusal"; do not set at nought God's loving counsels, but to-day, while ye hear His voice, obey it. Who can read unmoved the dear Lord's sad remonstrance with His erring flock: "Ye will not come unto Me, that ye might have life?" Yet people will not decide; and this is a very pitiable state to be in, as well as a very dangerous state. Pitiable, because one is much to be pitied who prefers the unsatisfying husks of earth to the Bread of Life; dangerous, because such a state implies some degree of light. He who does this knows that a decision has to be made, and that he is not making it, "To him that knoweth to do good, and doeth it not, to him it is sin." Knowledge is a great blessing, if one acts on one's knowledge, otherwise it is a great curse. Bear in mind the words of the holy Apostle: "It is better for them not to have known the way of righteousness, than, having known it, to turn from the holy commandment delivered unto them." Some go still further than to remain in a state of indecision; they cease to hesitate, they decide deliberately on the right course, and then do not follow it. Some struggle for a time, and find the struggle too hard, and thus give in in hopeless despair.

One has truly observed: "Many die in their sins for want of moral earnestness to break them off."* Now I want you to realise this great fact which I am about to state, and try and put it into practice: "The right way to know the truth is not speculation, but practice; not to reason about it, but to do it." We are all disciples, followers—which means *imitators*—of the Crucified. We must live the life of the Crucified. Were we to do this constantly, we should have less time for dreamy speculations and guesses after a theoretical system of truth. One act done in the name of truth is better than a lifetime of orthodox theorising, apart from practice. "Be ye doers of the Word, and not hearers only." Then the effect of a faithful life will be to strengthen faith and to strengthen us in running the way of God's commandments. "If with all our hearts we seek God, we shall ever surely find Him." He will come half-way to meet us, and more than half-way. What He wants is earnestness and whole-heartedness in the service of the King; no compromises between God and Mammon, no halting between two opinions. The only course open to us is set before us with startling precision: "If the Lord be God, follow Him; but if Baal, then follow him." What is the Baal which now contends for the mastery over your heart? Set yourself to find out; then, having found out, overthrow his altar, break down his stronghold, and remember that one is not readily led captive by a great sin—the mind recoils from this—but *little* sins indulged in make clear the way for great sins. Therefore be on your guard against the lesser sins, which appear so insignificant, lest they prove in any case the thin end of the wedge to open a way for habits of carelessness and sin.

Sometimes it is a sin of omission, because people watch carefully the acts they do, but forget about the duties which they are leaving undone; they steer clear of Scylla only to fall upon Charybdis. Do we neglect any means of grace? Do we hurry over our private prayers, or Bible reading? Do we

* Cardinal Manning.

read without thought? Or is it attendance at God's house or at His holy altar? Let us not deceive ourselves or put off with false excuses. Is it a duty to come? If so, why neglect it? Why come so seldom? If not, why come at all? I am confident there is not one in this church who denies the duty of coming. The only way to make yourselves fit to come is by coming. The Holy Sacrament is Christ coming to you, and you to Him. Death is the same. Are you fit to die? You must prepare for this, too, and the only way towards a holy death is living a holy life; the only way to live a holy life is to come to Christ and abide in Him. He who halts between two opinions is in the state of the Church of Laodicea, regarding which God said, "I would thou wert cold or hot." Read these words, ye who still halt, and ponder well what they mean. The day is coming when indecision will be an impossibility: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." "How long halt ye between two opinions? If the Lord be God, follow Him."

THE Dean of Ely (Dr. Merivale) complained of cold on Friday, the 1st inst., and gradually became worse. Monday's bulletin stated that his condition was very serious and caused the gravest anxiety. He is conscious, but unable to speak.

CANON WILBERFORCE has so far recovered from his illness as to be able to resume his parochial duties, and he preached at St. Mary's Church, Southampton, on Sunday last, on the occasion of the official visit of the mayor and corporation.

THE Bishop of Winchester has taken a small house in Farnham on a lease of three years, for the accommodation of diocesan chaplains, whom he hopes to appoint without delay. It has been put in repair and will be furnished for their use at once.

CANON RHODES BRISTOW, vicar of St. Stephen's Lewisham, in a letter to his parishioners and congregation, says that on the Second Sunday in Advent he will have completed a quarter of a century as pastor of this parish:—"I recall with gratitude the building of the schools, the parsonage, and the Church of the Transfiguration, and the placing of the advowson in the hands of Keble College (to refer only to material progress), in all of which undertakings not only large sums of money, but unwearied and well skilled labour, has been lovingly and generously expended. All this only increases one's regret that lack of power, though not of will, must so often have disappointed and distressed those who were worthy of a more efficient leader. Let me, then, thank you all for your kindly patience and generous forbearance; and as I beg your forgiveness for my errors and shortcomings through these past years, and your prayers for a merciful judgment whenever the word shall go forth "Give an account of thy stewardship, for thou mayest be no longer steward," I entreat, also, your continued aid in all the growing needs of our parish and its 7,000 souls.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 9, 1893.

PROVING TOO MUCH.

FOR the author of "Church and Chapel" every thoughtful Churchman must have a real sense of respect, and his *Apologia* therein contained, followed up as it has been by other works with the same object, must convince anyone of his logical faculty. It is no exception to this rule that he has proved *too much* in his manifesto against Polychurchism, in other words the existence of *many* so-called Churches which are, after all, only a multitude of sectarian societies. It is published in the *Church Times* of November 24th, and headed "Polychurchism and Polygamy." Therein he gets Mr. Price Hughes over against an imaginary Mormonite antagonist, and while he proves his case that the former has far less ground in reason and Holy Writ than the latter, he succeeds in doing that which he acknowledges he does *not* intend, but which he says he will most probably be accused of doing, namely, becoming an able apologist for polygamy. The words he uses are very striking here and there; for instance, where he says: "I believe it is true that, while it lasted, Mormons could boast of a higher morality than that attained in most European and American cities. The social evil, which is our scourge and reproach, was unknown amongst them. It may be added that the Government was fairly and firmly administered, and that the prosperity and contentment of the people afforded no opportunity to the enemies of polygamy to blaspheme. It may also be said that there are thousands still convinced that it was right, and longing for its restoration." He deals with the Old Testament Scriptures on the

subject with clearness and force; says that, whereas "Polychurchism is not to be settled by an appeal to the Book of God, polygamy is, and that the very argument so often urged in favour of monogamy, that Christ is the head of the one body, if allowed to sanction ecclesiastical multiplication, which must needs be an *essential* of religion, must also make for polygamy, which is an *accidental*. If you may still have more Churches than one, why may not we have more wives than one?" asks the supposititious follower of Brigham Young. We do not desire at the present time to express any opinion on the subject ourselves. The question has recently been discussed in these columns, with a balance in favour of plural marriage rather than polygamy; but we merely desire to call our readers' attention to this able essay on the subject, given by one who is, of course, a firm believer in monogamy.

MUSIC, EMOTION, AND MORALS.

By the Rev. H. R. HAWEIS, M.A., Vicar of St. James's, Westmoreland-street, London.

A Paper read at the Chicago Parliament of Religions, in September, 1893.

My topic is "Music, Emotion, and Morals." I find that the connection between music and morals has been very much left out in the cold here, and yet music is the golden art. You have heard many grave things debated in this room during the last three or four days. Let me remind you that the connection between the arts and morals is also a very grave subject. Yet, here we are, ladies and gentlemen, living in the middle of the golden age of music, perhaps without knowing it. What would you have given to have seen a day of Raphael, or to have seen a day of Pericles, you who have been living in this great Christian age? And yet as the age of Augustus was the golden age of Roman literature; the age of Pericles was that of sculpture, the Medicean age of painting; so the golden age of music is the Victorian or the Star-Spangled Banner age. (Applause.)

Music a Growing Art.

Music is the only living, growing art. All other arts have been discovered. An art is not a growing art when all its elements have been discovered. You paint now and you combine the discoveries of the past; you discover nothing. You build now and you combine the researches and the experiences of the past; but you cannot paint better than Raphael; you cannot build more beautiful cathedrals than the cathedrals of the middle ages. But music is still a growing art. Up to yesterday everything in music had not been explored. I say we are in the golden age of music because we can, almost within the memory of a man, reach hands with Mozart, Beethoven, and Wagner. We place their heads upon pedestals, side by side with Raphael and with Michael Angelo; yet we have no clear idea of the connection between the art of music and morals, although we acknowledge great men like Beethoven along with the great sculptors, poets, and painters. Now let me tell you that you have no business to spend much time or money or interest upon any subject unless you can make out a connection between the subject and morals and conduct and life; unless you can give an art or occupation a particular ethical and moral basis. You do spend a great deal of money upon music. You pay fabulous prices to engage gigantic orchestras; you give a great deal of your own time to music; it lays hold of you, it fascinates and enslaves you. Yet, perhaps, you have to confess to yourself that you have no real idea of the connection between music and the conduct of life. An Italian professor said to me the other day, "Pray, what is the connection between music and morals?' He then began to scoff a little at the idea that music was anything but a pleasant way of whiling away a little time; but he had no idea there was any connection between music and the conduct of life.

Connection between Music and Morals.

Now if, after to-day, anyone asks you what is the connection between music and morals, I will give it to you in a nutshell. This is the connection: Music is the language of emotion. I suppose you all admit that music has an extraordinary power over your feelings, and therefore music is connected with emotion. Emotion is connected with thought. Some kind of feeling or emotion underlies all thought, which from moment to moment flits through your mind. Therefore music is connected with thought. Thought is connected with action. Most people think before they act—or are supposed to, at any rate, and I must give you the benefit of the doubt. Thought is connected with action, action deals with conduct, and the sphere of conduct is connected with morals. Therefore, ladies and gentlemen, if music is connected with emotion, and emotion is connected with thought, and thought is connected with action, and action is connected with the sphere of conduct, or with morals, things which are connected by the same must be connected with one another, and therefore music must be connected with morals.

Now, the real reason, the cogent reason, why we have coupled all these three words—music, emotion, morals—together is, because emotion is coupled with morals. You will all admit that if your emotions or feelings were always wisely directed, life would be more free from the disorders which disturb us. The great disorders of our age come not from the possession of emotional feeling, but from its abuse, its misdirection, and the bad use of it. Once discipline your emotions, once get a good quantity of that steam-power which we call feeling or emotion and drive it in the right channel, and life becomes noble, fertile, and harmonious.

Well, then, if there is this close connection between emotion or feeling and the life, conduct, or morals, what the connection between emotion and morals is, that also must be the character of the connection between music, which is the art medium of emotion, and morals.

Thought without Feeling is Dead.

Now there are a great many people who will say, "After all, that art which deals with emotions is less respectable than an art which deals with thought." I might be led here to ask, "What is the connection between emotion and thought?" But that would carry me too far. In a word, I may say that thought without feeling is dead, being alone. You may have a good thought, but if you have not the steam-power of

emotion or feeling at the back of it, what will it do for you? A steam-engine may be a very good machine, but it must have the steam; and so our life wants emotion or feeling before we can carry out any of our thoughts and aspirations. Indeed, strange is this wonderful inner life of emotion with which music converses first hand, most intimately, without the meditation of thoughts or words. So strange is this inward life of emotion, so powerful and important is it, that it sometimes even transcends thought. We rise out of thought into emotion, for emotion not only precedes, it also transcends thought; emotion carries on and completes our otherwise incomplete thoughts and aspirations. (Applause.)

Tell me, when does the actor culminate? When he is pouring forth an eloquent diatribe? When he is uttering the most glowing words of Shakespeare? No. But when all words fail him, and when he stands apart, with flashing eye and quivering lip and heaving chest, and allows the impotence of exhausted symbolism to express for him the crisis of the inarticulate emotion. Then we say the actor is sublime, and emotion has transcended thought. (Applause.)

Now why has emotion or feeling got a bad name? Because emotion is so often misdirected, so often wasted, so often stands for mere gush without sincerity; it has no tendency to pass on into action. Hence the ladies in Dickens who are carried home in a flood of tears and a sedan chair are those who have the power of turning on the waterworks at any moment. "Tears, idle tears." Tears which fall easily and for no adequate cause. We do not respect them, for there is no genuine emotion at their back. There are men who will swear to you eternal friendship. You would think these men's feelings were at the boiling-point; but when you ask them to back their emotion with a hundred dollars, you find that their emotion is of no use whatever. That is the reason why emotion has got a bad name.

But believe me, ladies and gentlemen, nothing good and true was ever carried out in this world without emotion. The power of emotion, aye, of emotion through music, on politics and patriotism; the power of emotion, aye, emotion through music upon religions and morals—that, in a nutshell, will be the reminder of my discourse. What does a statesman do when he wants to carry a great measure through our Parliament or your House of Representatives? He stands up and says, "I want to pass this law"; but nobody will attend to him in Parliament. Then he goes stumping through the country; he goes to the people and explains his measure to them, and at last he gets the whole country in a ferment, and then he comes back to Parliament or to Congress, and says: "Gentlemen, you see the people will have it. Their voice is as the voice of many waters. It is as the roaring of the ocean, and as irresistible." And the Government cannot oppose a law which has the emotional feeling of the country at the back of it; and so the law is passed which they would not listen to before he had kindled at the back of it the fire of emotion.

Why, I remember in your great civil war that Mr. Lincoln said that Henry Ward Beecher was the greatest motive power he had in the North. (Great applause.) And why? Because he would go into a meeting packed with Southerners, or with advocates of slavery and disunion, and leave that meeting ranting and roaring for the liberation of the slaves and the preservation of the union. (Applause.) That was the power of emotion. And I remember very well, because I was in Italy at the time, how, when Garibaldi came there for the last time—that was the third or fourth time he had come over at intervals to engage his people in his great fight for the freedom of Italy—he devoted his life to that mission—that he fired his people with patriotism, and it was nothing but the steam-power of feeling and emotion which carried that great revolution for a united Italy. It may be true that Victor Emmanuel was the brain, and gave it its constitutional element; but it was Garibaldi who aroused the great emotional feeling, and Italy became united because he lived and fought and fell.

National Music and Emotion.

And now the connection between the national music and emotion. There has never been a great crisis in a nation's history without some appropriate air, some appropriate march, which has been the voiceless emotion of the people. I remember Garibaldi's hymn. It expresses the essence of the Italian movement. Look at all your patriotic songs. Look at—

> Brown's body is a-mouldering in the ground,
> But his soul is marching on.

Patriotism in Music.

The feeling and action of a country passes into music. It is the power of emotion through music upon politics and patriotism. I remember when Wagner, as a very young man, came over to England, and studied our national anthems. He said that the whole of the British character lay in the first two bars of "Rule, Britannia." It goes: [Here the reverend gentleman gave an imitation of the movement of England's great national song.] It means get out of the way; make room for me. It is John Bull elbowing through the crowd. (Laughter and applause.)

And so your "Star-Spangled Banner" has kindled so much unity and patriotism. The profoundly religious nature of the Germans comes forth in their patriot hymn, "God Save the Emperor." Our "God Save the Queen" strikes the same note in a different way as "Rule, Britannia"

> Confound her enemies,
> Frustrate their knavish tricks—

that is, in the same spirit as "Get out of my way," which is enshrined in the British national anthem. This shows the connection between emotion and music in politics and patriotism. It throws a great light upon the wisdom of that statesman who said, "Let who will make the laws of a people: let me make their national songs."

I see another gentleman is in charge of the topic "Religion and Music," but it is quite impossible for me to entirely exclude religion from my lecture to-day, or the power of emotion through music upon religion, and through religion upon morals, for religion is that thing which kindles and makes operative and irresistible the sway of the moral nature. It is impossible, with this motto, "Music, Emotion, and Religion" for my text, to exclude the consideration of the effect of music upon religion. I read that our Lord and his disciples, at a time when all words failed them, and when their hearts were heavy, when all had been said and all had been done at that last supper—I read that, after they had sung a hymn our Lord and the disciples went out into the Mount of Olives. After Paul and Silas had been beaten and

thrust into a noisome dungeon, they forgot their pain and humiliation and sang songs, spiritual psalms, in the night, and the prisoners heard them. I read, in the history of the Christian Church, when the great creative and adaptive genius of Rome took possession of that mighty spiritual movement and proceeded to evangelise the Roman Empire, that St. Ambrose, Bishop of Milan in the third century, collected the Greek modes, and adapted certain of them for the Christian Churches, and that these scales were afterward revived by the great Pope Gregory, who gave the Christian Church the Gregorian Chants, the first elements of emotion interpreted by music which appeared in the Christian Church.

Gregorian Chants into England.

It is difficult for us to overestimate the power of those crude scales, although they seem harsh to our ears. It is difficult to realise the effect produced by Augustine and his monks when they landed in Great Britain, chanting the ancient Gregorian Chants. When the king gave his partial adherence to the mission of Augustine the saint turned from the king and directed his course toward Canterbury, where he was to be the first Christian Archbishop.

Still, as he went along with his monks, they chanted one of the Gregorian chants. That was his war cry [intoning]:

"Turn away, O Lord, thy wrath from this city, and thine anger from its sin."

That is a true Gregorian; those are the very words of Augustine. And later on I shall remind you of both the passive and active functions of the Christian Church—passive when the people sat still and heard sweet anthems; active when they broke out into hymns of praise. Shall I tell you of the great comfort which the Church owes to Luther, who stood up in his carriage as he approached the city of Worms and sang his hymn, "Ein fester Burgist unser Gott"? Shall I tell you of others who have solaced their hours of solitude by singing hymns and spiritual psalms, and how at times hymn singing in the Church was almost all the religion that the people had? The poor Lollards, when afraid of preaching their doctrine, still sang, and throughout the country the poor and uneducated people, if they could not understand the subtleties of theological doctrine, still could sing praise and make melody in their hearts. I remember how much I was affected in passing through a little Welsh village some time ago at night, in the solitude of the Welsh hills, as I saw a little light in a cottage, and as I came near I heard the voices of the children singing:

Jesu, lover of my soul,
Let me to thy bosom fly.

And I thought how those little ones had gone to school and had learned this hymn, and had come home to evangelise their little remote cottage and lift up the hearts of their parents with the love of Jesus. Why, the effects of a good hymn are incalculable. Wesley and Whitfield, and the great hymn writers of the last century, and the sacred laureate of the high church party, Keble, have all known and exerted the power of religious song.

Let the People Sing.

Here let me speak a word to the clergy especially, if there are such present. Do make your services congregational, and do not let the organist "do" the people out of the hymns. Don't let him gallop them through them with his trained choir. Remind him that he has his time with the anthems and the voluntaries, and that when the hymns come it is the people's innings, and fair play is a jewel. (Laughter and applause.) Hymns have an enormous power in knitting together the religious elements of character. I never was so much struck as in entering Exeter Hall one time when Messrs. Moody and Sankey were ruling the roost there. What did Mr. Moody do? He knew his business. He sent an unobtrusive-looking lady to the harmonium, and she began a hymn. There were only a few people in the hall, but others kept dropping in and they joined in the hymn, and by the time they had got through on the twenty-fifth or thirtieth verse the whole of the hall was in full cry. They were warmed up and enthusiastic, and then in comes Mr. Moody, and he would play upon that vast crowd like an old fiddle. Believe me, that emotion through music is a great power in vitalising and cementing and unifying the religious aspirations of a large mixed congregation.

I now approach the last clause of my discourse. We have discovered the elements of music. Modern music has been three or four hundred years in existence, and that is about the time that every art has taken to be thoroughly explored. After that all its elements have been discovered; there is no more to be discovered, properly speaking, and all that remains is to apply it to the use, consolation, and elevation of mankind. We have reached that era of music; we are living in the "golden age." It is difficult to imagine anything more complicated than Wagner's score of Parsival, or the score of the Trilogy. We have all these wondrous resources of the sound art placed at the disposal of humanity for the first time. But there is a boundless future in store for music. We have not half explored its powers of good.

Music Controls and Pacifies Emotion.

I say let the people have bands. Cultivate music in the home; harmonise crowds with music. Let it be more and more the solace and burden lifter of humanity; and, above all, let us learn that music is not only a consolation, it not only has the power of expressing emotion, of exciting emotion, but also the power of disciplining, controlling and purifying emotion. When you listen to a great symphony of Beethoven you undergo a process of divine restraint. Music is an immortal benefactor because it illustrates the law of emotional restraint.

There is a grand future for music. Let it be noble and it will also be restrained. When you listen to a symphony by Beethoven you place yourselves in the hands of a great master. You hold your breath in one place and let it out in another; you have now to give way in one place and then you have to expand in another; it strikes the whole gamut of human feeling, from glow and warmth down to severe exposure and restraint. Musical sound provides a diagram for the discipline, control and purification of the emotions. Music is the most spiritual and latest born of the arts in this most material and sceptical age; it is not only a consolation, but a kind of ministering angel in the heart, it lifts us up and reminds us and restores in us the sublime consciousness of our own immortality. For it is in listening to sweet and noble strains of music that we feel lifted and raised above ourselves. We move about in worlds not realised; it is as the footfalls on the threshold of another world. We breathe a higher air. We stretch forth the spiritual

antennæ of our being and touch the invisible, and in still moments we have heard the songs of the angels, and at chosen seasons there comes a kind of open vision. We have "seen white Presences among the hills."

Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither.

THE SIN UNTO DEATH.

By the Rev. THOMAS B. NAYLOR, D.D.,
Rector of Warrenpoint, Co. Down.

The Outline of a Sermon.

St. Matt. xii. 31, 32. St. Mark iii. has the addition, "Because they said, He hath an unclean spirit."

i. What it is *not*.

It is not any definite sin. Clear from context, Matt. xii. 31, "All manner of sin."

Clear from general tenor of Holy Writ. Ezek. xxxiii. 11, 19; 1 John i. 9; Heb. vii. 25; Is. i. 18.

Clear from illustrations. David, Manasseh, Saul of Tarsus, Mary Magdalene, the thief, Peter, Bunyan, and Augustine. In all ages the glory of the Gospel is that it reaches the chief of sinners.

It is *not* any definite number of sins.

We cannot say of any sin, however gross, that it excludes from pardon. We cannot say of any number of sins that they shut the door of hope (Matt. xviii. 22; Luke xvii. 4).

"It is not one particular act of sin which is here condemned, but a *state* of sin, and that state a wilful, determined opposition to the present power of the Holy Spirit."—*Alford.*

To slander Christ in His veiled condition was pardonable; to slander Him when revealed by the Holy Spirit would incur the danger of eternal guilt, because it would be to sin against light.

ii. The sin unto death must then be *a state* of sin. This appears evident when we consider that the Pharisees were in danger of committing it. They knew the truth, but, blinded by prejudice, would not yield to it.

Compare Heb. vi. 4-8; Heb. x. 26; 1 John v. 16, 17; Mark iii. 28-30.

In Hebrews the writer is plainly dealing with cases of *apostasy*. Compare the passages in 1 John v. 16 and 2 Peter ii. 20, and considering the scandal and injury of public apostasy in those days, one cannot wonder at the severity of the language used.

"It is neither more nor less than ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost."—*John Wesley.*

Moral perversion evidently lies at the root of the sin, and it culminates in a state of impenitence. "Evil, be thou my good."

We may mark the stages—The Holy Spirit *grieved*, the Holy Spirit *resisted*, the Holy Spirit *quenched*.

iii. Hence too we may notice that the sin cannot be committed by any one who is in trouble about having committed it for its essence consists in *indifference*.

"It follows that the work of the Christ is a moral contest waged through the Spirit of God, in which, from their position, all must take a part. But it is conceivable that a man may not only passively, but even actively, be on the enemy's side, and this not merely by speaking against the Christ, which might be the outcome of ignorance or unbelief, but by representing that as Satanic, which was the object of His coming. Such perversion of all that is highest and holiest, such opposition to, and denunciation of, the Holy Spirit, as if He were the manifestation of Satan, represents sin in its absolute completeness, and for which there can be no pardon, since the state of mind of which it is the outcome admits not the possibility of repentance, because its essence lies in this to call that Satanic which is the very object of repentance."—*Edersheim*, "Life and Times of Jesus the Messiah."

Reviews and Notices.

Books Received.

"Gospel Difficulties due to a Displaced Section of St. Luke." Pp. 575, 5s. A. D. Innes & Co., 31 & 32, Bedford-street, W.C.

"The Christmas Number of the Monthly Packet." 2s. A. D. Innes & Co., 31 & 32, Bedford-street, W.C.

"The Monthly Packet," December, 1893. 1s. A. D. Innes & Co., 31 & 22, Bedford-street, W.C.

"The English Illustrated Magazine for Christmas, 1893." 1s. "Illustrated News" Office, 198, Strand, W.C.

"Sylvia's Home Journal Christmas Number." 6d. Ward, Lock & Bowden, Salisbury-street, E.C.

CORRESPONDENCE.

To the Editor of the Church of England Pulpit and Ecclesiastical Review.

AN AUSTRALIAN SCHOOL.

Sir,—I know so well the claims laid upon your space in pleading for the Church and her schools at home that it may seem out of place for one in reputedly wealthy Australia to seek to make himself heard, and I should not do this, but I think there may be some Australians at home, who have made their money here in more prosperous times—some, perchance, who owe their fortunes to the mines in this very town, who may feel their responsibility, and be willing to help us in our difficulty and trial.

It may be interesting to your readers to learn something of what the Church is trying to do in this hot and dusty, distant corner of the world.

About eight years ago valuable silver mines were discovered on a ridge of hills known as the Barrier Ranges. Thousands of people flocked here from all parts of the world, many of whom had been failures elsewhere.

About four and a-half years ago, I was appointed to this parish, which extended from South Australia, on the one hand, to the Queensland border on the other, a distance of hundreds of miles.

The only Church of England here then, was a small wood and iron building, badly situated in a side street. A good site was secured for £200, and the building removed and enlarged at an expenditure of £500.

The clergy had all this time to live in an hotel. A vicarage was built at a cost of £500.

The town was then spreading towards the south. There a school-church was erected with an outlay of £200.

Of course it goes without saying that Church work in such a community as this is difficult beyond words. But I feel sure the real cause of the little sympathy the Australian has with religion arises wholly from the absence of Church schools, and so imbued was my mind with this idea that I determined to make a struggle to start a Church day-school. I began one myself with three scholars. We have now three day-schools. St. Peter's, a mixed school of about 150 to 200 scholars. The building is used for school and Church purposes, the chancel being screened off during the week.

We then found that all our better-class children were attending the convent school. At a great sacrifice we built a high school with an outlay of £500, in which there are now thirty-five scholars.

Our next effort was to secure land and buil a school-church at West Broken Hill. This we did at a cost of £300, where we have a good day-school of 130 children.

We have in all our day and Sunday schools about 700 scholars. There are eleven day-school teachers, myself, and curate, the Rev. G. Griffiths, and several honorary lay readers. In more prosperous times there were four on the clergy staff besides myself.

During the past three years we have gone through an unbroken series of trials. First, there was a strike, which was, happily, soon terminated. Then came a drought, lasting the greater part of two years, when water cost as much as £1 per 100 gallons, and had to be brought hundreds of miles. This was followed by a strike, which spread over many weary months, scattering on all sides poverty and ruin, whose effect is still with us.

We have the greatest difficulty in keeping our schools going, and, unless some outside help is forthcoming, they will have to be closed.

We owe about £600 on our building fund, and the bank is pressing us for payment.

None of the mine shareholders live here, the workers only. It is useless to appeal to Sydney, Melbourne, or Adelaide, for there poverty and financial ruin are rife on all hands.

If this should reach the eye of any to whom this happy, sunny land has brought this world's good, will they help us in our trying time? And if you Sir, can say a word that will induce them to do this you will incur the deepest gratitude of the Church here.

The Rev. J. J. T. Wilmot, the Rectory, Litchfield, Whitchurch, Hants; the Rev. A. H. Delafield, the Vicarage, Grays, Essex; the Rev. Charles Robinson, the Vicarage, Horsham, will gladly receive and forward subscriptions, or they may be sent direct to

ALFRED C. WHEELER,
Vicar of St. Peter's, Broken Hill.
The Vicarage, Broken Hill, New South Wales.
September 25th, 1893.

SUGGESTIVE OUTLINES FOR LAY-WORKERS AND TEACHERS FOR PULPIT AND DESK. No. 37.—"The Last Trump." "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52). Introduction. There is a crisis coming on, the climax of all things. The great Apostle to the Gentiles, here in this chapter, gives us one of the most learned and argumentative descriptions of the Resurrection and the Last Day that we can possibly find in any portion of the New Testament. Paul's philosophic insight into the deep things of God demonstrates his great acquaintance with spiritual and experimental knowledge of the things of God. We notice a few things of great importance from this solemn subject, which we shall consider briefly: 1. The sudden call. 2. The final trumpet sounded. 3. The dead called. 4. The final change. 5. The eternal destiny. 1. The call will be sudden; it will come When that day will come no one can accurately tell. Many speculations have been advanced by certain theologians in times past, and there are those at present who have dared to pretended demonstration of the time when the final day will be, and the end of this dispensation. But I venture to assert that they are not able to tell. History proves this, and the future will also contradict it. The duty which belongs to us, is that we all be watching and ready:

Watch, the Master tells us;
Take heed, He will help us.
Dear Saviour, onward guide us,
Oh, prepare a mansion for us!
Hear us, Holy Jesus!

2. The trumpet will sound; its blast and suddenness will sound throughout this material universe. All the human race will hear the blast, and will know that its sound is different from any earthly sound. All that are dead or alive will hear its call. Many times has the sound of trumpets been heard in the world, calling and sounding for different purposes, but all infinitely unlike this; because this is the trump of God, and the final one, for not again will another sound call an assembled universe together. Ah! indeed it will be a fearful sound to many. 3. The dead will be called; those who have slept for centuries both in the sea and on the land, those who have perished through pestilence, famine, sword, or shipwreck, no matter under what circumstances, will be called. Yes, both small and great, no matter what rank, character, or nationality, they will all have to stand before the Judge. Oh, what a call this will be! Not one can escape. The all-seeing eye of God will pierce to the remotest bounds of space, and none can venture to escape the scrutiny of the all-seeing eye of Him who created us. 4 Now for a moment consider what a change will take place, what a transformation. Yes, our body was sown a natural body, but it will be raised a spiritual body: "For this corruptible must put on incorruption, and this mortal immortality." Oh, what an infinite change! God alone, who created us, can accomplish the change which is necessary for a glorious immortality. Notice that flesh and blood cannot inherit the celestial universe; neither can sin, and whosoever loveth and maketh a lie can never expect to walk the heavenly city. 5. Consider now the terrible crisis of all things; for to all nations and peoples the hour is now come when man will be for ever silenced, with all his vain speculations and rejection of God's goodness in the days when opportunities and blessings were lavished upon him, but all to no purpose. Now it is too late; the destiny of the whole human race is fixed. The time is gone now, when the last blast is heard by an affrighted universe. But those who are the Lord's they indeed will rejoice, knowing that now their sorrows

and tribulations will be for ever at an end, rejoicing that they will be caught up and be for ever with their Lord, and see Him face to face. Well may the wicked, as we read, call upon the mountains and the rocks to fall on them and hide them from the presence of the Lamb of God. Ah, how important we see, brethren, that we are ready, and in the love of Christ, before we are called! "In a moment, in the twinkling of an eye, at the last trump; for "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Jerusalem, my happy home,
My soul still pants for thee;
Then shall my labours have an end,
When I thy joys shall see.

—THOMAS HEATH, Plymouth.

THE Rev. Thomas Flavell has been appointed organising secretary of the S.P.G. for the dioceses of Exeter and Truro, in place of Canon Greenstock, who is going to Siam. Mr. Flavell was a missionary in New Zealand for twenty-four years, and since his return two years ago, has been a deputation for the society in England. His headquarters will be Plymouth.—*Western Morning News.*

AT the Winchester Diocesan Conference of 1892 it was resolved that the Bishop be requested to appoint a Board of Missions for the diocese, to stimulate and foster the support of foreign missions. In furtherance of the organisation a missionary festival was held in Winchester on the 21st ult. There was a well-attended celebration of the Holy Communion at the Cathedral in the morning, a sermon being preached by Canon Jacob (vicar of Portsea), in the absence of Bishop Barry through indisposition. In the afternoon a public meeting was held at St. Thomas's Parochial Hall, the Bishop of Winchester occupying the chair. Addresses were given by Canon Edmonds (Exeter), the Rev. G. Cecil White, Canon Dundas, and Canon Jacob.

PREFERMENTS AND APPOINTMENTS.

Atthill, Rev. W. R.; Permission to Officiate in the Diocese of London.
Brierley, Rev. Harold, M.A.; Rector of Ribbesford, Bewdley.
Channer, Rev. F. C., M.A., Vicar of Desborough; Vicar of Ravensthorpe, Northampton.
Chard, Rev. C. H., Pro-Cathedral Chaplain; Archdeacon of Rangoon.
Curtis, Rev. Alfred, Curate of Holy Trinity, Hull; Vicar of St. Luke's, Hull.
Davies, Rev. Robert Owen, D.D., LL.D., Rector of Kettleburgh, Suffolk; Surrogate for the Diocese of Norwich.
Dyson, Rev. John James, M.A.; Vicar of Mutford and Rector of Barnby, Suffolk.
Elliott, Rev. William, M.A.; Vicar of Upper Bullinghope, Hereford.
Ellison, Rev. William, Curate; Rector of Blaston, St. Giles, Uppingham.
Evans, Rev. Matthew Flyn, late Curate of Thurnham, Maidstone; Vicar of Thanington and Rector of Milton, Canterbury.
Flavell, Rev. Thomas; Organising Secretary of the S.P.G. for the Dioceses of Exeter and Truro.
Gardner, Rev. Frederick Thomas, M.A.; Rector of Goldhanger-with-Little Totham, Essex.
Gibson, Rev. George, M.A.; Vicar of Abbotsley.
Harrison, Rev. Christopher, Vicar of Bishop's Norton; Rural Dean.
Harvey, Rev. William John, M.A.; Vicar of Great Amwell, Ware.
Head, Rev. William, Vicar of St. Lawrence's, Birmingham; Vicar of Brilley-with-Michaelchurch, Hereford.
Hutchings, Rev. Arthur E., Senior Curate of Gainsborough Parish Church; Vicar of Laughton-with-Wildsworth, Lincolnshire.
Jones, Rev. William, B.A., late Vicar of Llannon; Vicar of Llanafan fawr-with-Llanafan fechan and Llanfihangel, Brynpabuan, Brecon.
Jubb, Rev. William Rigby, M.A., Vicar of St. Catherine's, Nechells; Vicar of Dunchurch, Rugby.
Henley, Rev. Arthur G., Senior Curate of East Retford; Vicar of St. Mark's, Mansfield.
Morgan, Rev. Lewis; Vicar of Bedingham, Norfolk.
Norton, Rev. J. G., D.D., Rector of Christ Church Cathedral, Montreal; Canon of the Cathedral.
Parkin, Rev. Joseph Turton, M.A., Curate of Heeley, Sheffield; Vicar of Wadsley, Yorkshire.
Parry, Rev. John Hughes, late Curate of Minera; Rector of Rudbaxton, Pembroke.
Pearson, Rev. A. C., M.A.; Vicar of Ilketshall St. Margaret's, Bungay.
Rowley, Rev. Herbert Seddon, M.A.; Rector of East Wretham, with West Wretham annexed, Norfolk.
Selwyn, Rev. Herbert Edward, M.A.; Rector of Stapleford, Herts,
Sharples, Rev. Henry M., Curate of Wensley-with-Leyburn, Bedale; Rector of Finghall, Yorkshire.
Smith, Rev. C. A. Monk, M.A.; Perpetual Curate of Whorlton, near Barnard Castle, county Durham.
Smith, Rev. H. Percival, Vicar of St. Stephen's, Battersea; Vicar of St. Stephen's, Walworth-common.
Smith, Rev. Lewis Arthur, M.A., Vicar of Christ Church, Leepark; Vicar of Little Bedwin, Wilts.
Talbot, Rev. Reginald Thomas, M.A.; Perpetual Curate of St. Thomas's, Bishopwearmouth.
Wade, Rev. W.; Clerical Deputation Secretary of the Waifs and Strays Society for the Southern District.
Waghorne, Rev. Arthur C., Chaplain of New Harbour; Priest-in-Charge of Exploits, Notre Dame Bay, Newfoundland.
Walters, Rev. Walter Henry Alfred, M.A., Rector of Treffgarne, and Vicar of Spittal, Pembroke (by dispensation).
Welby, Rev. Montague Earle, M.A.; Rector of Uffington, Stamford.
Whytehead, Rev. R. Yates, M.A., Vicar of Madingley, Cambridge; Vicar of St. Edmund's, Northampton.
Wild, Rev. Samuel, Curate of Bardney; Vicar of Stainfield, Lincolnshire.

CLERICAL OBITUARY.

Alcock, Rev. Alured Henry, M.A., Chaplain, Madras Establishment (retired), at Cromwell-road, on the 28th ult., aged 77.
Bradby, Rev. Edward Henry, D.D., formerly Head Master of Haileybury College, on the 1st inst., aged 67.
Debary, Rev. Thomas, M.A., at Church Manor, Bishop's Stortford, on the 25th ult., aged 76.
Feilding, Rev. Hon. Charles William Alexander, M.A., for thirty years Rector of Stapleton, Salop, at Stapleton, on the 30th ult., aged 61.
Gillett, Rev. Jesse, Vicar of Aldely, Norfolk, on the 3rd inst., aged 59.
Griffith, Rev. James, for thirty-two years Rector of the parish, at Flaxton Rectory, Yorkshire, on the 28th ult., aged 79.
Lancaster, Rev. Joseph, Vicar of Holy Trinity, Worthing, at Ingleside, Wimbledon-park, on the 30th ult., aged 49.
Lingham, Rev. John F., formerly Rector of Lambeth, at Wimbledon, on the 27th ult., aged 75.
Morton, Rev. John Francis, formerly Incumbent of St. John's Episcopal Church, Annan, at Warmanbie, Annan, N.B., on the 28th ult., aged 81.
Norgate, Rev. Thomas Starling, for fifty-three years Rector of Sparham, at Sparham Rectory, on the 25th ult., aged 85.
Peck, Rev. Edward Ansley, Rector of Houghton, at 40, Buckley-road, Brondesbury, on the 26th ult., aged 77.
Raymond, Rev. John Mayne St. Clere, M.A., at Belchamp Hall, Essex, on the 1st inst., aged 79.
Stevenson, Rev. John, D.D., Honorary Canon of Canterbury and late Vicar of Patrixbourne-cum-Bridge, at 98, Warwick-street, S.W., on the 1st inst., aged 85.
Swift, Rev. James Shewring, for twenty-three years Vicar of Thorpe Arnold, at Thorpe Arnold Vicarage, Leicestershire, on the 20th ult.
Temple, Rev. John, Vicar of the parish, at Bothenhampton Vicarage, Bridport, on the 1st inst., aged 65.

The Church of England Pulpit.

SOWING AND REAPING.

By the Rev. C. ALFRED JONES, M.A., Vicar of Dedham, and Rural Dean.

Sermon Preached in St. Mary's, Dedham, on September 17th, and at Wyvenhoe Harvest Festival, on October 11th, 1893.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

MY task this evening is not an easy one. Harvest Thanksgiving services in a year such as that through which we have passed, and with a winter before us such as all seem to anticipate, are not easy services at which to preach. Especially difficult are they in an agricultural district such as this; in East Anglia, which, as we are told, suffered more than any other district of England; yes, and most especially in the county of Essex, which reports tell us has felt agricultural depression more keenly, perhaps, than any other county in England.

The summer of 1893 will long be remembered by us all. We shall part with it with regret; none of us can remember one so long, so brilliant, so enjoyable. We have already had nearly seven months of almost uninterrupted sunshine. But I fear the result of the harvest has told us that while it is a pleasant thing to behold the sun, uninterrupted sunshine does not necessarily give us a prosperous year. As in the life, so in the year, clouds and storms are blessings, even though they may be blessings in disguise. It is all very well for the mere pleasure-seeker to bask in perpetual sunshine; perpetual sunshine is not an unmixed blessing to the toiler; he wishes a little shade mingled with his sunshine. There is, I fear, no doubt but that our harvest store is short, very short, and that neither landlord, nor tenant, nor labourer will look back upon the year 1893 as a prosperous year. Ah, brethren, other interests besides agriculture have had an anxious time this year. And yet, after much anxious thought, and after taking advice from some qualified, in my opinion, to advise, I decided to hold our annual harvest services as heretofore. The Apostle bids us in everything give thanks; and we have much for which we should be thankful: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." "Giving thanks always for all things unto God and the Father."

And neither here nor elsewhere is there likely to be any scarcity of food in our land. In these days the harvests of the world are available for us. Food will therefore be cheap; the poor, at any rate, will be thankful for this. There will be enough and to spare, because other lands will send of their abundance to us. Of the harvests of the world, as well as of our own, we should think on our Harvest Festival.

This exceptionally hot and dry summer has doubtless been sent to us for good and wise reasons. Infinite wisdom orders the seasons far better than we could order them for ourselves. Some of the lessons this season should teach were suggested to you this morning; and only this very afternoon one among you, who did not hear that sermon, showed in his conversation how true were the words of the Preacher.* Those lands have done best this year where most judgment has been shown, most pains taken. Agriculturists have something to learn if they would make progress, and progress is, we may be sure, what God desires and our country needs. And then men tell me the season has been very beneficial to most lands, and that we may hope they will, in the coming years, yield a larger increase, because of the healthy condition into which they have been brought. And if the land is healthy, so have been the inhabitants. We have had a year exceptionally free from sickness; above all that dreaded pestilence, which last autumn we feared would, when this summer returned, ravage our shores, has hardly touched us; and we have every reason to hope, considering the time of year which we have now reached, that God in His mercy will avert the threatened danger. Therefore, looking back upon the past, we would say to each and all, notwithstanding trials and disappointments, "Be ye thankful." We have had our mercies; nor is the least a grateful heart which tastes those gifts with joy. And as regards the future, let us trust. Things will, we hope, be better than our fears. There is an old German saying, and a very true one, that it is the unexpected that happens. At any rate, let us, if we are what we profess to be Christ's disciples indeed, act upon the injunction: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Still, brethren, though we are, I think, right to have our harvest services this year, as in the years that are passed, there should surely be mingled with the joy and thankfulness of our services to-day self-examination, humiliation, and prayer. I think we may be quite sure that God means us to learn some lessons from this prolonged period of anxiety and depression—lessons, perhaps, which we have not yet learned. Let us humbly and prayerfully try and find them out.

* The Dean of Winchester.

Certainly, brethren, these are not times for self-indulgence, for extravagance, for thinking only of ourselves. They are times for self-denial, that we may lay by for a rainy day, and also may have to give to him that needeth. All classes need to learn this lesson; may be that the rich have been too luxurious, the poor too improvident in the past, and many wish they had to-day, to help them through the times to come, some of the money they have wasted in the past. Many of you know full well how much better off you would now be if you had, for instance, what you have spent, unnecessarily spent, in the public-house. Be careful for the future. If you think bad times are coming, "take care of the pence, and the pounds will take care of themselves."

Self-examination, self-denial, are surely lessons we need to learn at all times, especially in a season of adversity. And, brethren, we need to think more of others and less of ourselves. If each class thought of the interests of all classes, and not exclusively of its own,—if each acted in the spirit of the twelfth chapter of St. Paul's Epistle to the Romans, our prosperity would be greater, and God, even our God, would give us His blessing.

"Whatsoever a man soweth, that shall he also reap." They who sow self-indulgence, intemperance, and sin shall reap remorse, want, and, it may be, disease. They who sow self-denial, temperance, thought for others, shall reap the testimony of their conscience that they are using aright God's gifts, provision for the future, and the gratitude of others. To deny ourselves present enjoyment for the sake of our own future, to deny ourselves for the good of others, to think of others who have had greater losses, sorer trials, more bitter disappointments, greater anxieties than ourselves, is surely one of the many lessons taught in a season such as this. And then there is the Christian grace of resignation, resignation to our Heavenly Father's will, one of the sweetest and most precious of all the Christian graces. "What our Father does is well." "Nevertheless, not as I will, but as Thou wilt." It is a lesson our Lord often taught by precept and by example—a lesson hard to learn, a lesson which needs the teaching of the Holy Spirit Himself. It is one of the fruits of the Spirit. It is learned in adversity—

Sweet are the uses of adversity.

Brethren, if some of you are not able to think with joy and satisfaction of the natural harvest, the harvest for which, with all its disappointments, we ought to be grateful to-day, let us turn our thoughts for a few minutes longer to some of the other harvests of which Scripture speaks, and of which the earthly harvest should remind us. To two such harvests the text refers. In the life of every man and every woman there is a sowing time and a reaping time; above all, there is the sowing time of life, the reaping time of eternity. We are all sowers; we are all, and shall be, reapers. "Farmers and gardeners are not the only people who sow and who reap." You know that in the natural world seeds bring forth fruit after their kind. That is what we mean when, in the Litany, we speak of the kindly fruits of the earth, the fruits after their kind. You sow a grain of wheat; it brings forth wheat, and nothing but wheat. You sow barley, and expect to find, and will find, barley. You plant a vine, and it brings forth grapes; a fig-tree, and you find figs; and so throughout the vegetable world. If you should foolishly sow thistles and nettles, or allow them to sow themselves, what will the harvest be?

* So is it in our lives. In the life, as in the field, every seed brings forth not only fruit, but its own particular fruit. Several of the Old Testament stories seem to have been recorded especially to teach us this. To mention some of the most obvious: "Jacob sowed deceit, and he reaped deceit when he found himself deceived in regard to Leah and his sons' conduct to Joseph." Eli sowed neglect of his duties as a father, and he reaped the disobedience and impiety of his sons and their unhonoured deaths. Ahab and Jezebel, as we have recently been hearing, sowed blood, and they reaped blood, even their own blood. "Zimri sowed treason and death to his master, and he reaped treason and death to himself. David sowed murder, and he reaped blood, the sword never departing from his house; he sowed adultery, and he reaped dishonour to his own daughters." And to take some of the more striking of New Testament illustrations: Judas sowed covetousness and worldly ambition, and he reaped a name indeed, but of eternal infamy. Pilate sowed the seed of thinking more of what Cæsar might say than of truth and justice, and he reaped, as history tells us, disgrace and degradation at the hands of Cæsar. Herod sowed a love of pomp and vainglory, and he reaped a painful and ignominious death.

And so, brethren, often is it in God's moral government of the world. The young man, we are told, will sow his wild oats; he certainly never reaps wheat or barley. He may by bitter experience learn wisdom, but the fruit he first reaps is bitter to the taste, though in God's mercy it may prove wholesome medicine to the soul. Young people, the principles, the habits you form, the actions you perform in youth, will have their harvest of results. What you reap will correspond with what you sow. If, to use St. Paul's language, you sow to the flesh, you will of the flesh reap corruption. The intemperate, the impure, the idle young man, the young man who takes, as so many do, to betting and gambling, may enjoy for a brief period the pleasures of sin, but he will certainly reap a very sad harvest, probably, in this life, a

* For some of the thoughts in this and the next paragraph I am indebted to a sermon by the Rev. H. J. Youard.—C. A. J.

ruined constitution, penury, and want; it may be, it often has been, shame and infamy, the destruction of all that is "noble and great and Godlike in his nature;" and unless sin is repented of, and forgiven, everlasting destruction from the presence of the Lord. St. Paul, in the passage preceding the text, gives a melancholy list of the various kinds of seed too often sown—I need not repeat the sad catalogue—and he tells us what the experience of all ages has shown, that those who thus sow will certainly reap as they sow. One profligate liver, who brought upon himself premature old age, sadly wrote:

> My days are in the yellow leaf,*
> The flowers, the fruits of love are gone;
> The worm, the canker, and the grief
> Are mine alone.

They that sow to the flesh shall of the flesh reap corruption. The negligent parent, who shirks his responsibility, who allows his children to go the way of their own hearts, who does not train them in the nurture and admonition of the Lord, should think over these things.

But there is a brighter side to the picture: habits of self-control, industry, perseverance, formed in youth, will bear their fruit in after years. Sowing to the Spirit, which is the same thing as living in the Spirit, walking in the Spirit, will bring forth those fruits of the Spirit, a list of which we also find in the preceding chapter: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." While no act of kindness to others, no act of thoughtfulness, aye, even no word of sympathy and encouragement, but is like a good seed cast into the ground to bear fruit to the praise and glory of God's Holy Name.

"Be not weary in well-doing, for in due time we shall reap if we faint not." As we have opportunities, therefore, let us do good unto all men. "When, therefore, we clothe the ragged, minister to the sick, help the poor, sympathise with the sorrowing, relieve the suffering, befriend the widow and orphan, shelter the outcast, in obedience to the promptings and leadings of God's Spirit, we are by such acts sowing to the Spirit," and whether we see the fruit or not, fruit there will be, though perhaps not till after many days. Here, brethren, is the encouragement to the painstaking, persevering Sunday-school teacher. Doing good is sowing seed, and as with the flesh, so with the Spirit, sowing is always followed by reaping. "He that now goeth on his way weeping and beareth good seed shall doubtless come again with joy, and bring his sheaves with him." Above all, brethren, let us think of the great harvest hereafter. The harvest is the end of the world, and the reapers are the angels. To all those who, by His grace, have been enabled to sow good seed, there is in store a happy harvest.

> Happy harvest!
> Blessed is that harvest song
> Which never hath an ending.

Well done good and faithful servant; in the words of the text, he shall of the Spirit reap life everlasting.

One final word. We welcome here this evening many not often seen in this house of prayer. We would indeed have you all consider this house of prayer your home, to which you come, in all seasons of joy and sorrow, for thankfulness and prayer; but not on these special occasions only, but week by week, and whenever you have the opportunity, come to worship and fall down and kneel before the Lord your Maker, your Redeemer, your Sanctifier.

* He died at thirty-three.

BIBLE QUESTIONS FOR THE TIMES.

A Course of Sermons contributed to "The Church of England Pulpit."

By the Rev. M. PERSSE MATURIN, M.A.
Rector of Lower Cumber, Londonderry.

IV.—On the Necessity for Work.

"What doest thou here?"—1 Kings xix. 9.

THE incident from which I have taken my text represents an illustrious servant of God suffering from deep spiritual dejection. It has been remarked that strong characters often fail where we should least of all expect it; that is, in the very points which constitute their strength. Of the justice of this assertion we have a striking illustration in the case of the prophet Elijah. If we were asked to determine what was the distinguishing characteristic of his genius, what made him to differ from other men, and excel even other of God's ambassadors, I think we should unhesitatingly say, boldness. He was valiant for the truth, the unshrinking opponent of wrong, the unflinching exposer of wickedness in high places. Now how do we find him? Flying for his life from the vengeance of a wicked woman! Where is now his courage? Can this be he who had so recently, in his zeal for God, exterminated the worship of Baal, and slain the prophets of Baal four hundred and fifty, and prophets of the groves four hundred? Forty days before, in the agony of his despair, he had besought God to take away his life, and had laid himself down under a juniper-tree to die; and now he makes a pitiful moan to the God of his salvation: "They have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." How are the mighty fallen! And how can we account for the process which changed the fearless prophet of the desert, Elijah the Tishbite, into what we now find him? He lost sight of the preserving hand of God for a

time; his sky became clouded, and his sun darkened for a season, only to shine out with yet brighter effulgence, with more resplendent beauty, when the clouds which were obscuring Jehovah's face cleared away, and God once more revealed Himself to His servant. This incident was placed on record for our instruction and comfort. Let us examine the causes of Elijah's dejection, and see what lessons we may derive for ourselves from this striking episode in a great man's career.

I think that, perhaps, the leading cause of his despondency was the relaxation of his physical strength. Mind and body are very closely connected; each reacts on the other, and spiritual weaknesses are often to be traced to natural causes. Thus we find that Elijah had been toiling on all day. At length, when evening comes, he is utterly exhausted, his strength breaks down, and with it he loses also his mental powers of endurance. He throws himself down under the tree and craves to be allowed to die. But this is not to be. God has still got work for His servant to do, and He strengthens him for that work. The angel arouses him and gives him food, in the strength of which he goes on for forty days and forty nights, until he arrives at the holy mount of God. This is often the cause of despondency. Tired nature gives way, and the cure for this is to invigorate the bodily powers with fresh strength, just as God recruited the strength of His servant by the miraculous meal. So in many cases the proper way to minister to the mind diseased is by giving the body the relaxation necessary. But yet this was not the whole cause of Elijah's dejection; the root lay deeper. His was a complicated malady, and another cause was want of sympathy. In the bitterness of his soul he exclaims, "I, even I only, am left." There is implanted in every one of us a deep craving for sympathy, and to some natures this is more necessary than to others. Elijah felt keenly, we may be sure, his isolation; the utter loneliness of his position weighed upon his mind, and even embittered his life. Even so we are sometimes oppressed by the same cause. We strive to do our duty; we try, it may be, to do some good to others; but our endeavours are repelled by coldness, there is no one to give so much as an encouraging look. Our motives are misunderstood, our actions are misinterpreted. Friends put a wrong construction on everything we do until we are ready at last to give it all up in despair. It is so hard to be left to tread the path of duty alone. Ah! but, my friends, it is grand to be alone with God. Think for a moment, why was that desire for sympathy implanted deep down in the hidden recesses of your heart, so deep that you think you would even die for want of sympathy? Why is it that you feel so depressed when sympathy is denied? so that, as one has written, "We have had our lonely hours, our days of disappointment, and our moments of helplessness—times when our highest feelings have been misunderstood and our purest met with ridicule. Days when our heavy secret was lying unshared like ice upon the heart. And then the spirit gives way; we have wished that all were over, that we could lie down tired, and rest, like the children, from life, that the hour was come when we could put down the extinguisher upon the lamp, and feel the last grand rush of darkness on the spirit."

What is the cause of this? Is it not to make us cease from man and look higher, even to the good God who made us, that we may stretch out our hands to Him and pour forth before Him our trouble? "O Lord, I am oppressed, undertake for me! I am Thine, save me!" Human sympathy is precious, but Divine sympathy is inexhaustible in its wealth of comfort. Do you long for the approving glance which comes not? Then, instead of sinking into morbid despondency, look up, look above, and you will find that that kind deed of yours which escaped notice, and barely earned thanks from the recipient, was yet noted by God Himself; that that cheering word you spoke to another when your own heart was sore was written down by the Recording Angel in the book in heaven's chancery, and one day you will receive your full reward, when the King shall say to you those blessed words, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." Go on, then, and help Christ by helping His members. He will comfort you now in many ways if you let Him. He will plant the peace of God—deep, calm, and lasting, His perfect peace, which passeth understanding—in your minds, and will reveal Himself to you more clearly. He sent an angel to Elijah. He always knows when His people are desponding, and takes means to cheer them. He does not send us angels now, but often, in our solitude, He sends an angelic message by one of our fellow-men, or we may find something to cheer us while perusing His Holy Word. Do not, then, suffer yourself to give way to despair. He warns you to go on. "What doest thou here?" It is a poor answer to have to make, that you are suffering your powers for doing to wither up by fostering a hopeless despair.

Another cause of Elijah's deep deep depression was idleness, want of occupation. He was doing nothing, and so had time to imagine all sorts of things. Life is short and all too precious to fritter away. God aroused His servant to a sense of duty. "What doest thou here?" A solemn question this, and a question for each of us. What are we doing here? God Almighty sent us into the world to do something. Are we doing it, or are we running away from duty? Are we yielding to fits of despair? And all the time God's work remains to be done. We find His Holy Name dishonoured, infidelity and atheism rampant, holy things sneered at, religion itself treated with scorn and ill-disguised contempt. What is our attitude in this state of

things? Listless indifference, or selfish despondency? Brooding over our own ills, or more frequently fancied ills? "Arise, O sleeper, call upon thy God!" Ask yourselves, "What doest thou here?" lest God ask you that question, "What didst thou?" on that awful day to come, and you remain speechless, a silent witness against yourself. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." If we wish to escape this curse of idleness, we must arise and work. Endeavour to form just views of the importance of life, and improve the time while you may. Labour is a divinely-appointed institution and is an essential to happiness. If everyone were well employed, and constantly employed, there would be no time for moping.

But there was yet another element in Elijah's depression, and that is, his hopes were disappointed. There he was, indefatigable in labour, toiling on through danger, threatened even by death; yet he tells God that there are no results apparent: "I, even I only, am left." However, results are not always patent on the surface. How the prophet must have been surprised and reassured by the answer which God vouchsafed to him. His life was no failure: there were in Israel seven thousand men who had not bowed the knee to Baal. So with us; if we strive to do our work to the glory of God, He will crown our efforts with success. We have only got to do our part, and have nothing to do with results. These are in God's hands, and for us to be anxious about them shows want of faith and trust in God. It is our own infirmity. So long as we do our part in planting and watering the seed, God will do His and give the increase. All our endeavours to serve Him are marked by Him, and the lowliest act done in His name shall in nowise lose its reward. What encouragement for us here! God has given us our place and work in the world. Our task is to perform the assigned duties as well as we can to His glory, to seek His approval in all we do, and thus, working zealously, we shall work effectually, and shall in nowise lose our reward. We are all labourers in God's field, working for eternity, whether we realise it or not, and we can all help our brothers in many ways. We can be ever kind and gentle, forbearing and forgiving, and so try to reflect the mind of Christ, whilst our good example in the world must influence others for good. Let no one then say that he can do nothing for God. All must work for Him, and it is not always the most showy work which is most sterling and effective. None of us liveth to himself; we cannot help influencing others by our lives. Let us show forth, by our conduct in the affairs of daily life, that we serve the Lord Christ What cured Elijah at last of his sadness was the command he received from God to arouse himself to action; so we must act in the living present if we wish to do God service, and be happy in our own lives and useful to those around us. Then, in the midst of the howling tempest of affliction, in the midst of the earthquake, and in the midst of the fire of trial, which pass over us, well-nigh crushing us under their weight, we shall hear, clear and distinct over and above all, the still small voice, "It is I, be not afraid;" and God the Lord will pass by to comfort and reassure His tried and tempted children, to soothe and uplift them by His presence, to cheer them on their way and brighten their path with gleams of love and heavenly compassion. Thus is the man blessed who fears God and works for God. In trial and sorrow he sees God's hand; the Lord Himself has filled the cup, and will enable His servant to drink it without repining. It is but fit that we should suffer with Him, seeing that we are called to reign with Him; and if we are hereafter to sit with Him in heavenly places, shall we repine if He calls us to descend with Him into the furnace of affliction?

"What doest thou here?" Do you know what Christ came into the world to do? To save it, you will say; but it was yet more than this. He came, primarily, to do God's will, and this is our chief duty also to do the will of God our Father. "Lo! I come to do Thy will, O God." If you are not seeking to do God's will, you must be doing your own. Rise out of self, and ask God what He would have you to do, then do it with a single eye to His glory. "This is the will of God, even your sanctification." For this He gives to you His Holy Spirit. Yield yourself unreservedly to Him; place yourself in God's hands, ask him to do whatsoever seems good to Him to mould you to His will. Then He who has given the work will also give the needful strength.

"What doest thou here?" Do not shirk the question. It is better to think over it now, and answer it candidly to yourself and God; and if you find that your life in time past has not been the life of holiness, that vice has been triumphant, own this, and thank God that it is not yet too late to turn and amend. Pleasure is not the chief end of life, nor is gain, nor any of those things on which the world sets a price. Man was sent into the world to do his duty in it, to serve God and obey Him. You can serve Him in any capacity whatsoever. If we endeavour to do this faithfully, we shall find that life is worth living, because it leads to a happy hereafter for the useful member of society, for him who makes himself useful, in the best and highest sense, both to God and man. In that hereafter to which we are all approaching there is for the servant of God the fulness of joy and pleasures which are for evermore. "Who best bear His mild yoke, they serve Him best." God grant us all so to serve Him that we may be acknowledged as His on the day when He maketh up His jewels, and the troubles and cares of this

world at an end for ever, or only remembered as a hideous dream, when one awaketh we shall be received to our Father's home, and shall enter into the joy of our Lord! Meanwhile, let us keep our lights burning, and we ourselves as those who wait for their Lord's coming!

Come, labour on!
No time for rest till glows the Western sky,
When the long shadows round our pathway lie;
And a glad sound comes with the setting sun,
Servants, well done!

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 16, 1893.

THE SCRIPTURE READER.

IN Lord Ebury the champions of Protestantism have lost a leading figure. He was noticeable in at least one sense as a practical religionist. By promoting that most useful institution, the "Scripture Reader," which did so much to revive the order of licensed "Lay Readers" in the Church, he gave a decided spurt to parochial organisation generally. To read the Scriptures *intelligently* is a valuable, but much undervalued branch of Church work. In these days we have good reason to know that the Bible, as a whole, is a sealed book to many who ought to search its divinely-marked pages for light and guidance, only those portions being brought under their cognizance which can be used to enforce "Church doctrine," while other priceless passages, being more or less indefinite on this point, are passed by, though they inculcate the strongest moral and spiritual lessons. "Definite Church teaching," as it is called, is an excellent thing in its proper place, and if it did nothing more than uphold the discipline of law and order, we could not afford to dispense with it. Nevertheless, while going the full length of this ground with the Highest Churchmen, and also of that which defines the two sacraments of the Gospel as "generally necessary to salvation," we are constrained to ask, what valid reasons there are for this repression and one-sided instruction in the Scriptures? We know there are a good many very *plausible* ones which are sometimes alleged; but they are not sufficient. Of these we may give some of the more frequently alleged ones. We are ready, then, to admit that much harm too often results from the indiscriminate and injudicious perusal of the sacred volume by the young, the uneducated, and the sceptical. Also that what has been—in part at least, and that a large part—mysterious and insoluble by holy and learned men in past centuries, is not likely to be clear to the budding students of our own time, be they ever so quick witted, and having before them the result of so much study and research. But perhaps the *weakest* reason we occasionally hear is, that unless the doctrine of membership of Christ's body be thoroughly instilled to start with, the danger will be that it is lost sight of altogether in the numerous passages which set forth the dealings of God's Spirit with the soul in its individual rather than in its corporate capacity; and the inconsistency of this objection appears in the well-known acknowledgment of the so-called "Catholic" school, that their staunchest and most thorough-going allies are those Evangelicals who occasionally embrace their distinctive views. Of these 'verts we do *not* mean the numerous clergy and others who simply copy the bright, hearty, well-ordered services of the "advanced" churches. In a large town we know, there is a notably High Church, where most, if not *all*, the "points" are observed. Within its parish is a modern district church, whose vicar was a Baptist minister. The latter clergyman boasts that at *his* church they have all the "legal" practices of the mother church, *without the doctrines* taught there. This is *not* the kind we mean. We refer to the man who embraces definite Church principles *first*, honestly believing them to be Scriptural, whether he sees them in the exaggerated glare of Ritualism, or in the sound and clear light of the Prayer Book. If the Bible is the "Book of the Church," the "Church's one foundation" is made known to us by and through the Bible; and therefore to say, as so many do, either in so many words or by their actions and practices, that an open Bible is dangerous to the Church, is to fear where no fear is. We need only point to the Church of Rome as it was in this country in the dark ages. Was it an *open* Bible that led to the downfall of Popery in England? On the contrary, it wrought its own destruction by maiming or entirely closing God's Book from the people, and that, too, a far more unenlightened people than the Englishmen of to-day. If our Ritualist friends set up their own "Manuals," as the Romanists have done, in the place of the Bible, their own doom, and that of the "Church of England as by law established" is inevitably sealed. These restrictive and exclusive ideas, which are essentially Romish in principle, are neither Conservative nor Liberal, but eminently Radical, and subversive of all rights, be they rights of property or rights of conscience. First and foremost of these rights is that of every man to "read, mark, learn, and inwardly digest" the Holy Scriptures. This no plea can

justify the Church in restricting; *her* province is to put him in mind of the gift which is in him—the Holy Spirit, which is his by covenant right, and to build up his faith, while she guides his study of the Book of books. The Prayer Book, Hymn Book, or "Church Service" must never be allowed to supplant the Bible; and in these days, when so many *would* read it if only they could get some help to a clear understanding of its highest truths and devotional pricelessness, there is room for the wider extension of "Scripture reading" amongst *all* classes, high and low, well-read and illiterate, and those who cannot get the advantage of books should at least have the help which Lord Ebury did so much to afford them.

HINDUISM AS A RELIGION.

By SWAMI VIVEKANANDA, of India.*

A Paper read at the Chicago Parliament of Religions in September, 1893.

THREE religions now stand in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism, and Judaism. These all have received tremendous shocks, and all of them prove by their revival their internal strength; but Judaism failed to absorb Christianity, and was driven out of its place of birth by its all-conquering daughter. Sect after sect has arisen in India, and seemed to shake the religion of the Vedas to its very foundations; but, like the waters of the seashore in a tremendous earthquake, it has receded only for a while, only to return in an all-absorbing flood, and when the tumult of the rush was over these sects had been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of philosophy, of which the latest discoveries of science seem like echoes, from the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion.

Where then, the question arises, where then the common centre to which all these widely diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question which I shall attempt to answer.

About the Vedas.

The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience—how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world; the moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the Father of all spirits, were there before their discovery, and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honour them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws, as laws, may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make Him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction; therefore God would die. Therefore there never was a time when there was no creation.

Defines Existence.

Here I stand, and if I shut my eyes and try to conceive my existence, "I," "I," "I," what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare, "No." I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living. Also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigour, and with all wants supplied. Others are born miserable; some are without hands or feet, some idiots, and only drag out a miserable existence. Why, if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is He so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be perfect in a future life. Why should a man be miserable here in the reign of a just and merciful God?

In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore it is unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Why may not all the tendencies of the mind and body be answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter.

Mental Heredity.

If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter. We cannot deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone can act in a peculiar way. Those peculiar tendencies in that soul have been caused by past actions. A soul with a certain tendency will take birth in a body which is the fittest instrument of the display of that tendency, by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul. They were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion, taking all these for granted. How is it that I do not remember anything

* Reprinted from the *Chicago Herald*, as was the Rev. H. R. Haweis's Paper in last week's issue. We much regret that we were unable to submit a "proof" for the author's revision.—ED.

of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue; in fact not a word of my mother tongue is present in my consciousness; but let me try to bring such words up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle and they will come up, and you will be conscious.

Recalling the Past.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge, thrown to the world by Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up. Follow them, and you will get a complete reminiscence of your past life.

So, then, the Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose centre is located in a body, and death means the change of this centre from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbound, holy, and pure, and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

Why should the free, perfect, and pure being be under the thraldom of matter? How can the perfect be deluded into the belief that he is imperfect? We have been told that the Hindus shirk the question, and say that no such question can be there, and some thinkers want to answer it by the supposing of one or more quasi perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi perfect? How can the pure, the absolute, change even a microscopic particle of its nature? The Hindu is sincere; he does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion, and his answer is, "I do not know." I do not know how the perfect being, the soul, came to think of itself as imperfect, as joined and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks of himself as the body. We will not attempt to explain why I am in this body.

Soul is Eternal.

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of centre from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back, from birth to birth and death to death, like a tiny boat in a tempest, raised one moment on the foaming crest of a billow, and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect—a little moth placed under the wheel of causation, which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry.

The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world: "Hear, ye children of immortal bliss, even ye that resisted in higher spheres. I have found the ancient one, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death again." "Children of immortal bliss." What a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name—heirs of immortal bliss. Yea, the Hindu refuses to call you sinners.

Children of God.

Ye are the children of God. The sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, live, and shake off the delusion that you are sheep. You are souls immortal, spirits free, and blest, and eternal. Ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter.

Thus it is the Vedas proclaim, not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that, at the head of all these laws, in and through every particle of matter and force, stands one "through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth." And what is His nature?

He is everywhere, the pure and formless one, the Almighty and the all-merciful. "Thou art our father, thou art our mother, thou art our beloved friend, thou art the source of all strength. Thou art he that bearest the burdens of the universe. Help me bear the little burden of this life." Thus sang the Rishis of the Veda. And how to worship Him? Through love: "He is to be worshipped as the one beloved, dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

Krishna's Teaching.

He taught that a man ought to live in this world like a lotus leaf, which grows in water, but is never moistened by water. So a man ought to live in this world, his heart for God and his hands for work.

It is good to love God for hope of reward in this or the next world; but it is better to love God for love's sake, and the prayer goes, "Lord, I do not want wealth, nor children, nor learning. If it be thy will, I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward, unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen; and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery, and Yuchistera answered: "Behold, my queen, the Himalayas, how grand and beautiful they are. I love them. They do not give me anything, but my nature is to love the grand, the beautiful; therefore I love them. Similarly I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved. My nature is to love Him, and therefore I love. I do not pray for anything; I do not ask for anything. Let Him place me wherever He likes. I must love Him for love's sake. I cannot trade in love."

Soul is Divine.

The Vedas teach that the soul is divine, only held

under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is, therefore, Mukto—freedom—freedom from the bonds of imperfection, freedom from death and misery.

And they teach that this bondage can only fall off through the mercy of God, and this mercy comes to the pure. So purity is the condition of his mercy. How that mercy acts ! He reveals himself to the pure heart, and the pure and stainless man sees God—yea, even in this life, and then, and then only. All the crookedness of the heart is made straight. Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very centre, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories ; if there are existences beyond the ordinary sensuous existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is, "I have seen the soul, I have seen God."

And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realising—not in believing, but in being and becoming.

Religion of Hindus.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in this reaching God, seeing God, becoming perfect, even as the Father in heaven is perfect, consists the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God, and enjoys the bliss with God.

So far all the Hindus are agreed. This is the common religion of all the sects of India. But then the question comes—perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities ; it cannot be an individual. And so, when a soul becomes perfect and absolute, it must become one with the Brahman, and he would only realise the Lord as the perfection, the reality, of his own nature and existence—existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality, as in becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you t is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, or three, four, five, and the ultimate of happiness would be reached when it would become a universal consciousness.

Infinite Individuality.

Therefore, to gain this infinite, universal individuality, this miserable little individuality must go. Then alone can death cease, when I am one with life. Then alone can misery cease, when I am with happiness itself. Then alone can all errors cease, when I am one with knowledge itself. And this is the necessary scientific conclusion. Science has proved to me that physical individuality is a delusion, that really my body is one little, continuously changing body in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as soon as any science can reach the perfect unity it will stop from further progress, because it will then have reached the goal. Thus, chemistry cannot progress farther when it shall have discovered one element out of which all others could be made. Physics will stop when it shall be able to discover one energy of which all others are but manifestations. The science of religion will become perfect when it discovers Him who is the one life in a universe of death, who is the constant basis of an ever-changing world, who is the only soul of which all souls are but manifestations. Thus through multiplicity and duality the ultimate unity is reached, and religion can go no further. This is the goal of all—again and again, science after science, again and again.

Manifestation, not Creation.

And all science is bound to come to this conclusion in the long run. Manifestation and not creation is the word of science of to-day, and the Hindu is only glad that what he has cherished in his bosom for ages is going to be taught in more forcible language and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant? At the very outset I may tell you that there is no Polytheism in India. In every temple, if one stands by and listens, he will find the worshippers apply all the attributes of God—including omnipresence—to these images. It is not Polytheism. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things, he was asking the people, if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God, what can he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits, and when I have been amongst them that are called idolatrous men, the like of whose morality and spirituality and love I have never seen anywhere, I stop and ask myself, "Can sin beget holiness?"

Bigotry Denounced.

Superstition is the enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a material image than we can live without breathing. And by the law of association the material image calls the mental idea up, and *vice versâ*. Omnipresence, to almost the whole world, means nothing. Has God superficial area? If not, when we repeat the word we think of the extended earth, that is all.

As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with the image of a blue sky, or a sea, some cover the idea of holiness with an image of a church, or a mosque, or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other ideas with different images and forms ; but

with this difference. Some devote their whole lives to their idol of a church, and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centred in realisation. Man is to become divine, realising the divine, and, therefore, idol or temple or church or books are only the supports, the helps, of his spiritual childhood ; but on and on man must progress.

No Stopping Anywhere.

He must not stop anywhere. "External worship, material worship," says the Vedas, "is the lowest stage, struggling to rise high ; mental prayer is the next stage ; but the highest stage is when the Lord has been realised." Mark the same earnest man who was kneeling before the idol tell you, "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express him, nor the fire ; through him they all shine." He does not abuse the image or call it sinful. He recognises in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin or youth a sin. Nor is it compulsory in Hinduism.

If a man can realise his divine nature with the help of an image, would it be right to call it a sin? Nor, even when he has passed that stage, should he call it an error? To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the infinite, each determined by the conditions of its birth and association ; and each of these mark a stage of progress, and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the glorious sun.

Dogmas and Pegs.

Unity and variety is the plan of nature, and the Hindu has recognised it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. They lay down before society one coat, which must fit Jack and Job and Henry, all alike. If it does not fit John or Henry, he must go without a coat to cover his body. The Hindus have discovered that the absolute can only be realised, or thought of, or stated, through the relative, and the images, cross or crescent, are simply so many centres, so many pegs to hang the spiritual ideas on. It is not that this help is necessary for everyone, but for many, and those that do not need it have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean anything horrible. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their faults, but mark this, they are always toward punishing their own bodies, and never toward cutting the throats of their neighbours. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition. And even this cannot be laid at the door of religion, any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a travelling, a coming up of different men and women through various conditions and circumstances, to the same goal. Every religion is only an evolution out of the material man ; a God, and the same God, is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

God in All Religions.

It is the same light coming through different colours, and these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns. The Lord has declared to the Hindu, in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there." And what was the result? Through the whole order of Sanscrit philosophy, I challenge anybody to find any such expression as that the Hindu only would be saved, and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." How, then, can the Hindu, whose whole idea centres in God, believe in the Buddhism, which is agnostic, or the Jainism, which is atheist?

The whole force of Hindu religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father.

This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans ; but if there is ever to be a universal religion, it must be one which will hold no location in place or time ; which will be infinite, like the God it will preach, whose sun shines upon the followers of Krishna or Christ, saints or sinners, alike ; which will not be the Brahmin or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development ; which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest grovelling man, from the brute, to the highest mind towering almost above humanity, and making society stand in awe and doubt his human nature.

Universal Religion.

It will be a religion which will have no place for persecution or intolerance in its polity, which will recognise a divinity in every man or woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realise its divine nature.

Aseka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlour meeting. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhista, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea.

The star arose in the East, it travelled steadily toward the West, sometimes dimmed and some imes effulgent, till it made a circuit of the world ; and now it is again rising on the very horizon of the East, the borders of the Tasifu, a thousand-fold more effulgent than it ever was before. Hail, Columbia, mother-land of liberty! It has been given to thee, who never dipped hand in neighbour's blood, who never found out that shortest way of becoming rich by robbing one's neighbours, it has been given to thee to march on in the vanguard of civilisation with the flag of harmony.

CHRIST OUR LIFE.

BY THE REV. THOMAS B. NAYLOR, D.D.,
RECTOR OF WARRENPOINT, CO. DOWN.

THE OUTLINES OF A SERMON.

"To me to live is Christ, and to die is gain."—PHIL, i. 21.

WHAT is your life? Is it worth living? Have you an object in life?

Men have different views of life, and make very different uses of life.

To some life is a burden. Charles V., of the Austrian House of Spain, abdicated, and had his own funeral rites performed in his presence.

Philip IV. lay in the niche appointed to receive him when dead.

Clive, the conqueror of India, was afflicted with the melancholy which rejoices exceedingly, and is glad when it can find the grave.

The last king of the Austrian line above quoted went down into the vaults and examined the remains of the dead with morbid curiosity, then went home to die.

To some life is one long chase of pleasure. They spend their time dipping buckets into empty wells, and grow old drawing nothing out. Others pursue ambition, wealth, fame, business. They meet with reverses and disappointments, but resume the pursuit unchecked:

> "What is this world's delight?
> Lightning that mocks the night,
> Brief even as bright."

> "Life's but a walking shadow, a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing."

Again, there is an earnest way of looking upon life, when

> "Life is not as idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipped in baths of hissing tears,
> And battered with the shocks of doom,
> To shape and use."

What is your life? And Solomon, looking out from a palace window, answers, "Vanity of vanity."

Now St. Paul does not share this latter view of life at all: "To me to live is *Christ*."

i. Life is Christ. To possess Him is life. The New Testament everywhere links our life with Christ. We derive our life from Him, and all true life reproduces Him. "In Him we live and move and have our being." Christ was the spirit of the whole Jewish dispensation (see Rom. x. 4), and we cannot wonder that the new dispensation also finds its centre in Him personally. Accordingly St. Paul was glad when Christ was preached, even of envy and strife. Nothing mattered if He was glorified. So St. John: "He that hath the Son hath life," etc. (1 John v. 12). Compare John xvii. 3, xi. 25, i. 4, v. 26, vi. 35, 48, 51, v. 24, x. 10; Gal. ii. 19; Col. iii. 3; Rom. iii. 23; Heb. ii. 14.

Christ came to give life, and His religion is a preparation for life *here*. But that involves living for Christ, living through Christ, *living Christ*. It means being filled with His Spirit, endued with His grace, filled with His fulness, reproducing His example, constrained by His love. "I live, yet not I, but Christ liveth in me."

ii. To St. Paul Christ was the realisation of *the object of life*.

When Simeon found Christ he had lived his life.

"Lord, now lettest Thou Thy servant depart in peace. . . . for," etc.

Our Lord did not merely say, "I am come that they might have life," but "that they might have it *more abundantly*." To find Christ is to find health, hope, security, peace—all that makes life worth living. Life has nothing more to give a man when he has found Christ, for he has found God. Some men, like the prodigal, have to lose everything before they find Christ.

Success in life depends on two things: 1. On having an object in life; 2. What the object in life is.

iii. Christ was the true preparedness for death. So with Simeon.

"The sweetest canticle," says Lord Bacon, "is *Nunc Dimittis*, when a man has obtained worthy ends and expectations."

When Christ is the object of life, then death is gain. "I have a desire to depart and to be with Christ, which is far better."

"What I was as an artist seemed to me of some importance while I lived, but what I really was as a believer in Jesus Christ is the only thing of importance to me now." Such was the inscription Bacon, the sculptor, designed for his own monument.

Death itself may set a stamp on character, but cannot create it; it changes our condition, but not of necessity our nature. But if we are to dwell with God hereafter, we must have a disposition and character moulded to "*Godlikeness*."

"But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Compare 1 Cor. xv. 19, 20; Rom. viii. 9-11.

iv. To possess Christ is the only answer to the perplexities of life.

Some men gain peace when, like a diamond polished by its own dust, they have pierced themselves through with many sorrows. Some few learn with Job: "I *know* that my Redeemer *liveth*." Trials, difficulties, doubts, fears, sickness, death, these cannot shake the settled peace of him who believes in a *living* Christ. Would you possess this priceless heritage? Here is the link:

"That Christ may dwell in your hearts by faith . . . that ye may be filled with all the fulness of God." Then "to live is Christ, and to die is gain."

"Nature hath taught the bombyx, or silkworm, providing before for her end; first, to wind herself all in silk, and then she becoming white and winged in shape of a flying thing, and so she dieth. Let grace lead us in the same course, first clothing ourselves with that precious silk of Christ, His merits, and then become white for innocency and holiness of life, and last of all, with the wings of faith and hope, prepare ourselves to fly to that heavenly repose of our everlasting rest in Christ Jesus."—*Sutton*, "Disce Vivere—Learn to Live."

Philosophy taught men a system of morality; it gave them no power to become pure in heart or moral in life. Christ sets an example and endues with energy, so that a man may become that which he admires. Under a system man is a god to himself; under a personal leader humility, devotion, loyalty flourish.

This is what is meant by "preaching Christ," "living Christ." Personality is the basis of Christianity; original sin centres in Adam, Resurrection in Christ, sin in Satan. Life flows from God, and finds its focus in God. Dangers, losses, doubts, fears, all disappear, for "*the love of Christ constrains us.*"

Work is ennobled, for Christ was one of the toilers. Poverty becomes endurable, for He was poor. Suffering is glorified, for He was "the Man of Sorrows."

Immortality is no more a dream, but a reality, for "the gift of God is eternal life," "and this life is in His Son," and "ye are Christ's, and Christ is God's."

AT a conference of Burnley Churchmen on Wednesday week, Canon Parker, the rector, expressed regret that the Burnley Rectory Bill had fallen a dead letter, and urged the great need of additional churches in Burnley. He had secured sites for churches and was prepared to give an endowment of £150 a year each, and £2,000 towards the sites. He appealed especially to working men to assist him in the scheme.

THE Rev. W. Carlile, rector of St. Mary-at-Hill, who is promoting a movement for the unification of his parish with St. George's, St. Dunstan's, and St. Margaret Pattens, estimates that £4,000 a year will be rendered available for the sub-division of large poor parishes in the East-end of London. Mr. Carlile has offered to undertake the charge of these parishes without any extra remuneration, and maintains that the other three churches are no longer necessary, as they are all within seventy yards of his own, and the population has mostly migrated eastward. His plea for St. Mary-at-Hill remaining is that on week-days it is the centre of a vast population of fish and fruit porters, for whose spiritual and social good the Church can be made a real benefit. Its internal structural beauty and the Grinling Gibbons oak carving is almost unparalleled.

SANITARY BAKERIES.—Under the auspices of the Church of England Sanitary Association, Mr Neave Hill read a paper at the Church House, Westminster, in the course of which he said, that with few exceptions, the bakeries of London were ill-ventilated, and ill-adapted for the purpose. An ordinary bakery was merely the kitchen, or cellar of a private house or shop, with an oven built under the pavement. The water of which the bread was made came from the same cistern as that which supplied the closets. The ceiling might be only eight feet high, the ventilation only that from the grating above the oven, the temperature about 80 degrees. The preparation of bread under these conditions was far from satisfactory. The baker was not to blame. He worked hard and deserved well his earnings. A sanitary bakery should be well ventilated, and the water supplied from a separate cistern to avoid contamination from sewer gas. The dough should be made by machinery, untouched by hand. Public opinion ought to be roused upon this important question.

PREFERMENTS AND APPOINTMENTS.

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Verschoyle, Rev. J. S.; Rector of Huish Champflower, Somersetshire.

Whitmell, Rev. C. T.; Rector of Greenhithe.

Winstanley, Rev. J. A., M.A.; Surrogate for the Diocese of Manchester.

CLERICAL OBITUARY.

Broadley, Rev. Alexander, M.A., for half a century Vicar of Bradpole and for thirty-one years a Canon of the Cathedral Church of Salisbury, at Bradpole Vicarage, Dorsetshire, on the 3rd inst., aged 78.

Coke, Rev. William, for many years Perpetual Curate of Marstow and Pencoyd, Herefordshire, at Garron Hills Cottage, Llangarron, Herefordshire, on the 2nd inst., aged 90.

Jones, Rev. Thomas Roberts, M.A., at Codicote Vicarage, on the 8th inst., aged 75.

The Church of England Pulpit.

ALL SAINTS.

II.—Holiness.

By the Rev. W. E. RAWSTORNE, M.A., Hon. Canon of Manchester Cathedral, late Vicar of Penwortham, Preston.

"We know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."—1 John iii. 2, 3.

WHILE meditating this morning on the subject of All Saints, we found our thoughts naturally drawn to those beings of the other world in whom alone saintship has been perfected. But we were also reminded that, when the writers of the New Testament are speaking of saints and saintship, they are thinking, in almost every case, of persons still living here in this world which is too truly called a world of sin. Thus we should be leaving our subject very incomplete if we did not give a large portion of our thoughts to saintship or holiness in this present world. I hope that the text will give us the means of doing so. It did not indeed contain either the word *saint* or the word *holy*, but it had in it other words which are almost identical in meaning—*pure* and *purify*.

There is a series of words in the New Testament which, in the Greek, all begin with the same syllable, and therefore stand close to each other in an alphabetical Greek concordance; and not only are these words like in sound and in orthography, but they are also like in origin, and express slight variations or modifications of one original idea. These words are translated in English by three sets of words—pure, purify, pureness, purity; saint, sanctify, sanctification; holy, hallow, holiness; so that those who hear them read are apt to miss their close connection with each other (ἅγιος, ἁγιάζειν, ἁγιασμὸς, ἁγιότης, ἁγιωσύνη, ἁγνὸς, ἁγνίζειν, ἁγνεία, ἁγνότης).

These words take up a large space in a list of New Testament words—about as large as that occupied by the word *faith* (πίστις) and its cognates; and if we take the two sets of words together, we find that the two chief subjects of the Gospel, as also the two most prominent parts of man's spiritual needs, and of God's spiritual gifts to supply those needs, are those two Christian graces, Faith and Holiness—that inward principle of adherence to God through Christ which is called faith, and that sum of all the good fruits which that inward principle produces in man's heart and life which is briefly comprehended in the one word, holiness.

On these two last-named words, faith and holiness, were founded the two usual names or titles of the first Christians. They were called Πιστοι, which means faithful or believers, and they were also called Ἅγιοι, which means holy ones or saints. The first of these two titles is found only a few times in the New Testament; but the second is found everywhere in it, repeated over and over again, in an immense variety of connections. Thus it is impressed upon us in the strongest possible manner that the essential characteristic of Christianity is holiness, and of the Christian that he is a holy one. The hidden principle of a Christian life is, no doubt, faith; but its visible fruit and evidence to the world is holiness. This was the shining light which the men of that period saw in the Christians around them, for which they glorified the Father in heaven, and conceived a strong desire to become what they were, and to share their happiness.

Thus we have exhibited a fact externally by a mere consideration of syllables and words. We have explained a word, just as we might have done any other word in the dictionary, whose meaning did not much affect us personally. But when we begin to reflect on the meaning of saintship, sanctification, holiness, purity, and apply that meaning, in ever so superficial a degree, to ourselves, what a multitude of conflicting feelings seem to rise, attraction and repulsion, love and hatred, hope and fear! We would be holy, yet we will not. We admire the beauty of holiness, we covet its happiness, we sometimes dream about its eternal reward; but at the same time we shrink from the sacrifices which its possession would entail upon us, and from the labours by which it must be sought. There is no case in which the inward conflict between the two laws, the two wills, and (it may almost be said) the two souls in one breast, is so sensibly present to human consciousness as here. It is the very struggle which Paul paints so vividly when he says: "I delight in the law of God (which is the law of holiness) after the inward man, but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death." He longed to be entirely rescued from the bondage in which he felt himself to sinful thoughts and desires into the glorious liberty of heart and soul which belongs to those children of God who have become like to the only-begotten Son of their Father through having attained to holiness. He found in himself no power to work this deliverance, but he received from Christ the missing strength to press nearer and nearer to his mark, which mark was holiness.

In this conflict of feeling that we find within ourselves, in this deep consciousness of our own very poor attainments, there arises in us an extreme

diffidence about speaking at all of holiness. If one is by profession a teacher, one thinks, I can expound a text, or state a difference in theology, or arrange a Scripture lesson, or compose a sermon which may contain sufficient points of novelty to interest my hearers for half an hour; or, if I am only a private Christian, I can take part in a service, or join in singing a hymn, or come to the Lord's Table with that arrangement of bodily postures which passes under the name of reverence, and even with some inward devotional feeling. But when it comes to speaking about holiness, the religious professor, if he be sincere, feels himself tremble at the word, and the religious teacher finds himself affected like that psalmist who felt his tongue cleave to the roof of his mouth. He thinks, I cannot speak of that, for it is too far above me; I dare not descant upon that theme in presence of all my own personal unholinesses.

This is the great difficulty which stands in the way of all profitable preaching. There are indeed other external impediments which often seem to frustrate the effect of the spoken word; but all these are small when compared with the great inward defect, which is the want of holiness in the speaker. I remember once seeing in a newspaper a saying of the great orator and politician, John Bright, which struck me much at the time, and the substance of which I have therefore remembered. He had been asked by some interviewer his opinion, as an orator, about preaching sermons, and he had been consulted on several external points which we often see discussed in the newspapers, such as whether they ought to be extempore or not, whether the preacher ought strictly to confine himself to his own original materials or adopt those of other people, and other such commonplace questions. His answer was, in substance, that he could give no advice on such matters; that he thought it must be a dreadful thing to have to speak once or twice a week upon the same subjects; that he did not think it possible for any man to speak so often anything worth hearing; and he ended by saying that he did not believe that the thing ever had been done.

This statement of a great difficulty is true as far as it goes, but it only includes half of it, and much the smaller half. It is not merely the speaking so often on the same subject that is a dreadful task, but the speaking at all on a subject so far above the speaker's own personal level as holiness. Something, you see, is wanted, Sunday by Sunday, which may stir the hearers' hearts to seek holiness; and he who would persuade others to that pursuit must be genuinely and sincerely engaged in it, and must have acquired at least something of it himself if he is to have any success in helping them. Is it wonderful that a great master in the art of speech should doubt whether the thing can be done or ever has been done?

It is so very easy to deceive ourselves in a matter so far-reaching, so profound. I have sometimes attended what are called "holiness meetings," conducted by the Salvation Army, and have listened to their people delivering "holiness addresses" and singing "holiness hymns." There were many evident signs of deep sincerity about these persons; but yet it always seemed to me that the shallowest minds were the most self-confident, and the most ready to speak about holiness. I remember particularly one man, who was evidently sincere, who told his hearers that the Holy Spirit had come upon him and taken all selfishness entirely out of his heart. Had that been true, the man would have been perfectly holy, perfectly like Christ, for the holiness to which Christ calls us, and of which He was the example, is the perfect abolition of all human selfishness. But how little could the man who made that bold profession have known of the self-deception that lurks in every heart? If he had known himself, he would have been more inclined to put his hand upon his mouth and cry, "Unclean." Standing as he did in the presence of the All-holy, he would not have had a word to say but "God be merciful to me, a sinner!" Thus it is that the deepest and truest words of religion are those which we dare hardly venture to allow to pass the door of our lips, because we know that they are so far above us. Yet it is our duty to speak these words, and we may speak of the highest and noblest Christian virtues if only we are careful to make it clear to every hearer that we do it, not as pretenders to the possession of those graces, but as aspirants to virtues which are on a level far above our own.

So we find ourselves reduced at last to the one thing which is actually within our power—the mere exposition of a text. We come to St. John, and through him to his Master and ours, and ask them to teach us from this text their own lesson on the pursuit of holiness. "Every man that hath *this* hope in Him purifies himself, even as He is pure."

This text informs us of two things—an inward principle which is to obtain possession of the heart, and an effect which that principle, if deeply and thoroughly embraced, must needs produce upon the life. This inward principle St. John called Hope. A few moments ago we called it Faith; but hope is faith—faith directed towards the future, faith occupied with promises of good things yet to come. In this case the hope spoken of is a confident expectation of one certain definite thing. If we look to the preceding verse, we see what that thing was. It was to see Christ as He is, and, seeing Him, to become like to Him. We ask then the question, What is Christ? We are not considering Him metaphysically, seeking to define His personality, His combination of Deity with manhood, His two natures in one person, His human will and His Divine will. Those considerations belong to quite a different inquiry. We are only asking now,

What is He morally? What is He according to His human character?

In that point of view He is simply ideal, perfect holiness. Whatever else He may be, He is certainly that. Even those who regard Him as only a character in a legend or romance would generally admit that whoever imagined Him imagined a type or pattern of perfect human holiness. There is no fault or flaw to be found in His moral character, which is altogether lovely. Purity, temperance, gentleness, patience, fortitude, justice, sincerity, benevolence—all are found perfect in Him. He had no selfishness, but instead of that self-sacrificing love carried to the highest point of dying voluntarily for others, not on the field of glory, but on the cross of shame.

Now the hope which the Gospel holds out to us, and to which our text alludes, is that hereafter there shall be a new world peopled with beings, every one of whom shall be like Christ. They may differ in magnitude like the stars; they may have an endless variety of dispositions and temperaments; but in moral qualities they will be the same, each one, like Christ Himself, embodying in his own person ideal holiness. The hope that purifies is, then, the expectation of such a world, and of Christ reigning as King of that holy and happy kingdom, and, most wonderful of all, of ourselves dwelling in that world, and being in perfect sympathy with it and all its inhabitants, fit to be fellow-citizens of all the holy ones and members of the household, the family or domestic circle of the heavenly Father, being ourselves quite like Christ, the holy One.

It is difficult to rise from among the worldly concerns and thoughts which employ us every day, and the forms and phrases which make up most of the religion of the period, to take in an idea like this. The new heavens and the new earth, wherein dwelleth righteousness and true holiness, seem farther from us than the most distant star. But if the idea be taken in, and mixed with that personal desire and longing which raises it from a mere dream into an actual hope, then the effect cannot fail to be produced which is described in the text—it purifies even as Christ is pure. The hope that that noble ideal will one day be realised lifts the person who conceives it nearer to the ideal. Such is ever the effect of a living hope. All who have anything of a future left on earth feel their thoughts irresistibly drawn towards that future. Especially the young dream and meditate on their careers that are to be; and such meditations and dreams, with the more serious preparations to which they lead, play no small part in forming their characters and assuring their future. Just so the meditation, and even the dream, of a future world, in which there shall be nothing low or vile, but all things good and holy, tends to root and establish in man's heart the desire and aspiration after that better state for which he hopes, or of which he dreams. Everyone that has truly conceived this hope of being hereafter quite like Christ purifies himself in imitation of his example. He cannot help copying the ideal, in the presence of which he hopes one day to live, and even to find realised in himself.

And now I can but ask you to excuse the feeble attempt that has been made at doing the thing which cannot be done, which some wise men think never has been done. We close, as we began, with the text which we have been trying to explain. It at least is beautiful, and contains all the good that has been said, and none of the weak or evil: "We know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath THIS hope in Him purifieth himself, even as He is pure." The thing which purifies is this one special hope—no other—that of being with Christ and like Him. This is the way of holiness—the earthly road to the inheritance of the holy ones in light.

BIBLE QUESTIONS FOR THE TIMES.

A Course of Sermons contributed to "The Church of England Pulpit."

By the Rev. M. PERSSE MATURIN, M.A.
Rector of Lower Cumber, Londonderry.

V.—On the Necessity for Faith.

"What must I do to be saved?"—Acts xvi. 30.

IN the chapter from which these words are taken we have the account of the wonderful deliverance of St. Paul and Silas from the prison at Philippi, and also the conversion of their gaoler. We read that, as the holy servants of God prayed and sang praises to their Lord, the foundations of the prison were shaken by an earthquake, the doors opened, and every man's bonds loosed. The gaoler, waking out of sleep, and seeing what had happened, naturally came to the conclusion that the prisoners had escaped, and his first impulse was to kill himself. Suicide was held by the Romans not only to be lawful, but even in certain cases was commended. This unhappy man knew that he was responsible to his superiors for the safety of those committed to his charge; he knew that the magistrates would show no mercy, as he had slept at his post; and so he preferred immediate death to the disgrace of public exposure and the death to which he would certainly be sentenced. But he is arrested in the very act of self-destruction by the Apostle's voice, "Do thyself no harm, for we are all here." And now a new terror takes possession of him. He sees the miraculous interference which restrained the freed prisoners from escaping; he calls to mind the causes which had led to the imprisonment of these Christians. Certain strange words which he had heard often of late must have recurred to his mind: "These men

are the servants of the Most High God, which show unto us the way of salvation." Conscience makes its presence felt in the man's heart; a terrible dread overpowers him. Doubtless a notable miracle had been performed; he is brought into contact with the supernatural, is aroused to the consciousness that he had been fighting against that Most High God, who was able to do such wonders. All this is borne in upon him by a power which he cannot resist; in fear and trembling, he falls down before Paul and Silas, with the eager inquiry, "Sirs, what must I do to be saved?"

Here is the old inquiry which, under different forms, had been made by men when first brought under the influence of Divine truth. So those who came to the Baptist with one voice demand, "What shall we do?" Those who heard St. Peter's address on the Day of Pentecost "were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" So Paul himself, when his evil career—evil through ignorance only—was stopped on the way to Damascus, asks, "Lord, what wilt thou have me to do?" The young man who came running to the Lord asked, "Good Master, what shall I do?" The Jews ask our Lord, "What shall we do that we might work the works of God?" and our Lord replies, "This is the work of God, that ye believe on Him whom He hath sent." In all these cases what prompted the inquiry was that the knowledge of personal sin was brought home, more or less, to each man's heart; each was awakened, for the time, at least, to a sense of his own danger; each in his despair echoed the words which found utterance centuries ago: "I have sinned. What shall I do unto Thee, O Thou Preserver of men?" And again: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression?" Note in each and all of these cases the willingness of men, when first awakened to a sense of their sin, to do anything to obtain pardon; no matter how great a sacrifice may be demanded, they are willing to make it. Note also the sense of human merit which is inherent in every man's heart, pardonable, indeed, in those who lived under such imperfect light; but does it not also exist in some form amongst ourselves to-day? It is human nature, a failing inseparable from man's fallen nature. God the Holy Spirit brings home, by some means, to a man's heart, the knowledge of his sinfulness; something occurs to arouse him from the sleep of carelessness; a solemn warning is conveyed to his mind, and what is his first impulse? Is it not expressed in the words of the Philippian gaoler, "What must I do to be saved?" Men are slow to see that they can do nothing but bring their sin to God, and ask His forgiveness and grace for Jesus' sake; they cannot see that, if their own good deeds could have worked out their salvation, the sacrifice of Christ's death would have been needless. Oh, dear friends, ask God to show you your sins, and do not stop asking till the prayer is answered; let your prayer be the words of the holy psalmist: "Try me, O God, and seek the ground of my heart; prove me and examine my thoughts; look well if there be any way of wickedness in me, and lead me in the way everlasting." Then confess your sins, as you find them out, to God, and implore His pardon, believing that "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Plead His promise that He will give the Holy Spirit to all who ask Him and ask in faith. Let the resolve of Jacob's be yours too: "I will not let thee go, except thou bless me." Ask God to show you yourself; and lest you should be cast into the darkest dungeon of despair by the revelation, beseech Him also to show you Himself as the God of Love and Mercy, and Christ as the "Lamb of God, who taketh away the sin of the world."

How astonished the gaoler must have been at the Apostle's answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is pointed out as the way to salvation because it strengthens us to be holy. The way of salvation is free to all who choose to walk in it. Christ died for us all—"Jesus, for He shall save His people from their sins"—and we are all His people, for "to as many as received Him to them gave He power to become sons of God." If we are living in sin, we are not saved, because it is from sin that we must be saved, not in it. We must be delivered not only from its penalty—that would be a poor salvation which only remitted the punishment—we have also need to be delivered from its hold over us; salvation must be present as well as future. That is a true statement of sound theology contained in the well-known lines of Toplady's favourite hymn:—

> Be of sin the double cure;
> Cleanse me from its guilt and power.

If we have not got this salvation in this life, we shall never have it, so far as we know from God's word. It is not revealed to us that the mercy of God will be extended to sinners in the next world. It may be so, but it is an awful risk for any one to run if he puts off for a single moment the work of seeking pardon. None of us are warranted to "stretch too far the wide mercy of Heaven." "To-day, while you hear the voice, harden not your hearts." Life, not death, is the season for repentance. Remember that one of old found no room for repentance, no possibility of changing his father's mind, though he sought it diligently, even with bitter tears. Let the example of Esau act as a warning to us.

This subject of salvation is a very important one for us to have perfectly clear views upon, because it is one which affects our present peace of mind and our future and eternal happiness. It is also a subject which is much misunderstood, owing to

false views and the prevalence of false teaching—or rather, I should have said, one-sided teaching—by certain well-meaning, but imperfectly instructed, zealots. There are many abroad in our day who do harm by misdirected efforts, while they would do good, who think that, because the truth has been in part revealed to them, they have, therefore, a mission at all costs to go and declare it. They forget, however, that no men should carelessly, or without very serious thought, undertake work for which they are not well fitted, lest they should injure God's cause: "No man taketh this honour unto himself but he that is called of God," and surely mere knowledge does not constitute a call: "How shall they preach except they be sent?" There was of old "an eloquent" and mighty man, "mighty in the Scriptures," who preached at Ephesus an imperfect form of religion. His ministry was blessed by God, but first provision was made that he should have expounded to him the way of God more perfectly. Now there is room for everybody in the world to work for God and do good; but preaching is the work of the ministry. There are many other ways of doing good; every man, no matter what his position or qualifications, can shine for God, as lights in a dark world, and confess Christ openly, in the face of ignorance and error and even persecution, by the grand confession of a Christ-like life; by becoming "living epistles, known and read of all men;" by warning others when they see them doing wrong, and showing unto them "a more excellent way." We want every help we can get, and the help of a holy example is better even than holy precept. Precept is only the fruit of a man's thought, mind, opinions; but example is the fruit of his life. We are to be doers of the word, and not hearers only; we are to "live the life of the Crucified." Salvation is a matter of life; it is not a matter of feeling. A declaration is always dangerous, for a very plain-telling address may impress a person so much at the time of hearing that he may really, honestly, believe himself to be saved, and say so; while all the time his feelings only were aroused, his heart and life untouched. A false confidence being thus induced, those under its influence are apt to rest content in a false security; "the heart is deceitful above all things," and self-deceit is fatally easy. Only think the effect a sudden and powerful temptation may have on the man who is roused, awakened, but not saved, who mistakes passing emotion for salvation! Ah! there are those who, "when they hear, receive the word even with joy, and yet have no root, which for a while believe, and in time of temptation fall away." When this happens, how much harm have they done by an ill-timed confession! Even St. Paul, with all his holiness, would not make any such confession. What infinite pathos do those words contain, written by one who was rich in good works; "I count not myself to have apprehended. I press on toward the mark"; and again, "lest that by any means, when I have preached to others, I myself should be a castaway." At the last day it will not be our thoughts, or feelings, or opinions, which will determine our position. No, it will be our lives! Not what we said, not what doctrine we believed, but how we lived—to God, or the world, the flesh, and the devil. It is often thought that salvation is one momentary and instantaneous act of God. Thus we have heard of thousands being born to God in a single night. Born, yes, but did they live to God henceforth, or relapse again to sin? We can rejoice in a present and complete salvation, if we will accept it; yet, though complete, it is not completed till we are for ever beyond the reach of Satin, sin, and death! For there is no such thing on this side the grave as "sinless perfection." "Count no man happy till his death," was the wise saying of a great heathen philosopher (Solon). We, even if we think ourselves safe, must ever watch and pray; we must beware how we glide into that dangerous state, "Let him that thinketh he standeth, take heed lest he fall." The language of Holy Scripture is: "The Lord added to the Church daily such as should be saved," or, quite literally translated (R.V.), "those being saved:" the act is always spoken of as going on, and not completed. Also we read of those who "are perishing," because no one need perish so long as life lasts, but may still turn and be saved. Christ, by His death, obtained for us a complete salvation. He said, "It is finished"; yet will it not be completed as regards any of us till He come again to gather in His own to the heavenly garner. Then shall the last enemy have been destroyed. But here, "Be not high-minded, but fear:" be humble, be watchful, be prayerful. There is an enemy ever ready to tempt us; warfare is our appointed portion here. Coming to Christ is the first step; we have infinitely more to do. We must abide in Him always, and so long as we do this He will preserve us, and at last admit us to the "inheritance, incorruptible, undefiled, and that fadeth not away; also in heaven for you, who are kept by power of God, through faith unto salvation, ready to be revealed in the last time.

A BELFAST paper states that the Dean of Armagh (Dr. Chadwick), having received an offer of a valuable metropolitan parish, is about to sever his connection with the Irish Episcopal Church.

WE have received from Mr. Alfred E. Tait his usual Christmas Cards, which are useful for distribution. They are prettily got up, and Sunday-school teachers would do well to give them to their thoughtful scholars, as they may be a help in daily life, and the texts chosen are most suitable. They can be purchased, post free, of the author, in assorted packets of 21 for 1s., 50 for 3s. 6d., or 100 for 6s. Mr. Alfred E. Tait's address is, 4, Gipsy-hill, Upper Norwood, S.E.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 23, 1893.

CHRISTMAS THOUGHTS.

BY way of greeting, we desire to offer to our readers some seasonable advice on matters Theological, Political, and Sanitary. At this season of peace and goodwill, let everything approaching to that hard bone of contention, doctrinal differences, be shunned carefully, both at the fireside and in the pulpit. Strife of words is an abomination, and the pharasaic spirit is never more out of place than just now. We remember, one past Christmas, how a long standing and intimate friendship was cruelly severed through this cause. Two earnestly religious ladies fell to argument, and from argument to angry words, simply through one of them casually observing that the Atonement was her principal cause for rejoicing. The other impulsively contradicted her, saying, "No, it is the Incarnation." And so they "let their angry passions rise"! As if Bethlehem would have been complete without Calvary, or the sacrifice of Calvary have been possible if Christ had not been born in Bethlehem! And yet for equally slight shadows of difference many a household is often upset and its peace broken. We have but a short time for our life-work, so that, with ignorance on the one hand, and vice on the other, we have more than we can do to cope with foreign and home missions, without theological wrangling to add to the burden. Let those bent on discussion read the eloquent paper we published last week, by an Indian fellow-subject, on the Hindu religion, and they will find that the points of union between the earnest and thoughtful seekers after truth in *all* religions are far deeper and more important than the miserable differences which agitate and perturb the mind with the spirit of sectarianism.

We have next to speak of what is, at the present moment, the principal political question affecting the Church of England, namely, the use of what are known as parish rooms, and the management of charities vested in Church officials. Of the latter, it is sought to turn a specific into a general benefit, and, as in the repeated attacks of the Government on our voluntary schools, to prevent the future, as well as the past bequests of religious persons being appropriated to the donor's intentions by nipping them in the bud. By taking possession of the Church's secular buildings it is meant to pave the way for seizing her consecrated ones. This is a shameless and unblushing attempt at spoliation which we cannot too strongly condemn. If carried to its logical conclusion, the chapels used by Dissenters for teas, etc., should be equally free to all parishioners. But we venture to offer a suggestion applicable to both school and parish room. Obstruction and a hostile front shown to those who wish for their use must be a false step. We think that for any reasonable object, short of an actual religious service, they should be gladly placed at the disposal of any respectable portion of the parishioners, whether Churchmen or Dissenters, a clear understanding being previously arrived at that it is an act of grace, and not of obligation, on the part of the lawful owners. This would do much towards conciliation and promote peace and goodwill where at present irritation and jealousy prevail. Just at this time all bodies more or less desire to meet together for social gatherings and the like. If the School or Church Room be offered on these terms it would go a long way towards teaching the Dissenters that, instead of being aliens, they are Societies within the great fold of the National Church, and they would respect her officials the more because they showed a spirit of brotherly kindness while holding their own.

We pass on to Sanitary topics, of consequence just now. When the Fourth Sunday in Advent and Christmas Eve coincide, it is obvious ecclesiastically that the Vigil must give place to the Sunday Festival, and the decorations be placed in position at Church the day before. Also, as a precaution for health's sake, this is expedient if not essential. To wait till after evening service on Christmas Eve, and then work for hours in a draughty Church, too often results in many fair decorators being confined to the house on the following morning, and in the curate's voice resembling a cracked muffled bell. If not too late, therefore, we caution our readers on this point. But still more is caution needful to prevent the influenza plague spoiling the conviviality of the season. Our advice is simple, but effective. Keep up the general physique by plenty of good food and healthy exercise. Also keep eucalyptus on the person. Day's Southern Drug Stores, Liverpool Street, E.C., sell for 5½d. a glass-stoppered bottle of Eucalyptus Iodized Salts. They will be found most useful. The first

symptoms of a cold should be met with three drops of Eucalyptus Oil, taken on sugar every three hours. With these friendly hints we will conclude, adding only the wish: "Heaven bless you and prosper your affairs, and send us peace."

WAR'S ALARMS.

THE last news of warlike preparations on the Continent has, fortunately, no bearing upon the naval supremacy of Great Britain, if there is such a thing left. It is not even concerned with Franco-Russian amenities. It is true that international complications were for a time involved, and the peace of mind of a whole nation threatened; and even now the issue of the affair is involved in doubt. But we are able to say with certainty that a European conflagration will in no case result from the interesting question of the cannon of Andorra.

Like begets like. The desire for armaments which has afflicted, shall we say, the other European Powers has not passed over Andorra. In particular, a passion for cannon has penetrated the Pyrenees. The Andorreans felt that, in the face of Europe, they could no longer go without that most distinguished emblem of modern civilisation. Cannons of some kind they must have.

Owing to a little confusion of language, pardonable in a race who have had no experience of warlike engines since the days of crossbows, arblasts, and other mediæval contrivances, delay was caused at first by application to various high ecclesiastical authorities. The alacrity of the response at first led the Andorreans into error about the cheapness and plentifulness of the articles they required. They imagined that they could be had for the asking, of all ages and sizes, without even the expense of carriage. But when it dawned upon the unsophisticated inquirers that they were on the point of importing a shoal of elderly cathedral dignitaries, instead of a battery of brand-new ninepounders, negotiations came to a standstill. Upon further philological and military advice, the Andorreans discovered that one Krupp, of Eisen, was a dealer in cannons and the like, and he was applied to for price-lists and samples. This inflicted a further disappointment upon the entire Republic, for it was discovered that modern civilisation is a costly matter, and that such a flower of progress as a field-piece is almost as expensive as building a gaol. The State of Andorra could only afford one cannon, which it was stipulated should be sent with all accessories, and with carefully-printed directions.

The weapon duly arrived. It was received with much ceremony, and was deposited upon the highest piece of ground in the State, where intending invaders might gaze and tremble. The directions were studied, the piece was loaded, and the entire population of Andorra turned out to see it fired. And then grief fell upon the Andorreans, for one of them, with mischievous prevision, was heard to inquire what direction the projectile would take. The inquiry ran along the ground like lightning. Each man looked into his neighbour's face, and read there his own blank dismay. For it was plain that the shot must travel into either Spain or France, and what would be the consequences? To fire in the air was the proposal of despair; but the luckless projectile, however high the machinery of the ingenious Krupp propelled it, must come down again, and still would violate the territory of one or other of those grim neighbours. Plainly the full effect of the new weapon could never be tried by its proud possessors. To fire blank was a humiliation, but it was better than nothing. The order was given, and then came a crushing discovery, which sent these sturdy Pyreneans home with tears of vexation and disappointment. Somebody, by design or accident, had made away with the paper of directions.

The new cannon still stands on the highest point of the valley of Andorra, but it is no more a source of pride to its owners. The pluckiest Andorrean looks askew and walks obliquely when he has to cross the path of the formidable engine within whose bowels lurks that deadly projectile which they cannot draw and dare not fire. Rumours are abroad that two well-known emigration agents are in correspondence with the Government of Andorra, and it is not impossible that in a short time that contrivance of the wicked, designing Krupp will be left to scatter its terrors over an empty State and a lonely valley.

MR. MIVART ONCE MORE.

IN the last number of the *Nineteenth Century*, we find Mr. Mivart complaining that, on account of his submission to the Holy Office, he has been accused of "cowardice, deception, hypocrisy," and other grave misdemeanours. These are the customary imputations of theological controversialists, which far be it from us to echo. On the contrary, he appears to us to have acted gracefully, accepting humbly the censure pronounced upon him by the authorities of his Church, yet at the same time not retracting one of his opinions. He will have found this submission all the easier, because he no doubt sees, as we do ourselves, that not his opponents, but he himself, has gained the substantial victory. For, while his articles have been censured, no reason has been given for that censure, nor has a condemnation been pronounced on any of his statements, especially not on his opinion of Happiness in Hell, which is the chief point in the controversy. He may therefore believe, as he evidently does, that the censure is only a matter of ecclesiastical policy, and that he may still hope for a time when it will be removed, and when his views will become universally acknowledged in his Church.

Were we in his place, we should be much encouraged by comparing Galileo's fortunes with his own We have not before us the text of the decree pro-

nounced against that great scientist; but we believe that we are correct in saying that not only were his writings condemned and placed in the Index, but that the actual proposition, that the earth moves, was declared to be false and heretical, and a retractation of it demanded, which he gave. Yet now the motions of the earth on its axis and in its orbit are universally admitted by Roman theologians and astronomers, as well as by the rest of mankind. We can remember that, when Cardinal Cullen was made Roman Catholic Archbishop of Dublin, some forty years ago, some of his opponents raked up a treatise on astronomy, based on the Ptolemaic system, which he was said to have written for the use of schools when a professor or teacher at Rome. But no such treatise could be written now, for Rome has her men of science, who hold and teach as certain facts the very statements for which Galileo was condemned. So may Mr. Mivart hope that his idea of happiness in hell may eventually become the universal belief of his Church; though, of course, there will be some difficulty in removing or explaining away that passage in the Catechism of Pope Pius V., which teaches that hell is that most foul and dark prison, in which the souls of the damned are tortured in perpetual and inextinguishable fire along with the unclean spirits.

The part of Mr. Mivart's last article in the *Nineteenth Century* which interests us the most is that in which he exhibits to us very clearly the mental process by which a very decided Rationalist, such as he is, can reconcile his attachment to the doctrines and ceremonies of the Church of Rome with his own rationalistic principles. His argument proceeds in four steps, to which we will draw the attention of our readers.

The first of these is his own firm personal conviction of the existence of a God. This conviction he has reached, not by *intuition*—a mental process which he positively disclaims—but by an *inference* drawn by "ordinary common sense" from the universe contemplated as a whole. That universe, he finds, displays "intelligence, goodness, and will," and thus has led him to the recognition of a God, to whose essence "beauty, truth, and goodness" pertain. It does not seem to occur to him that "intelligence, goodness, and will" are not the only qualities which the universe displays, but that there are to be found in it examples of failed design, of suffering, of deformity, of moral evil, of injustice. An inference cannot be valid which founds itself only on the former series of facts, and leaves the latter ones unnoticed. The theory of the Manicheans and other dualists, that the universe is the work of two conflicting powers of good and evil; or that of the Gnostics, that it is the work of a Demiurge of mixed nature, compounded of good and evil, have each of them this superiority over Mr. Mivart's inference, that they take into consideration all the facts observable, and not, like himself, only a selection from those facts. Intuition is a safer basis for the belief in God than rationalistic inference. We do not mean the intuition of one single individual, but that of all mankind, in whom is more widely spread than any other conception the idea of an Unseen Power—an idea dimly perceived, and liable to endless perversions, yet gradually clearing itself in the course of ages, until it became perfectly revealed by Jesus of Nazareth in the form of the Universal Father, the God of Love. This intuition will, as we hope and believe, become at last the conviction of all mankind, in presence of which all lower ideas will gradually disappear.

Mr. Mivart's second point is, that, if the existence of a God be admitted, then a Revelation, beyond the moral law perceptible by reason, is at least a rational probability. Such a revelation, he argues, is intensely desired by all the worthiest of mankind, including even a Positivist like Mr. Frederic Harrison; and it is difficult to imagine that a God of supreme goodness would have left mankind without a response to this his best and highest aspiration. Yet here again our writer ignores the fact, to which a Rationalist ought to have given its full value, that God did certainly leave mankind for ages, and even now leaves the greater part of the human race, without any such response. Christianity is not yet quite nineteen centuries old, while mankind has been in existence at least as many thousand years; nor is it even yet practically within the reach of the majority of human beings.

His third point is, that, granting the existence of a revelation, and searching for such among the various religions of the world, he can regard none of those which claim to be a revelation as really such except the Christian one.

His fourth point leads him to Rome, which he regards as the only true development of Christianity. For him, as for all true Romans, the essence of the religion is not a faith spreading invisibly from man to man, like a scent of knowledge (ὀσμὴ τῆς γνώσεως τοῦ Χριστοῦ, 2 Cor. xi. 14), like a breath of divine life (πνεῦμα, John iii. 8), freely breathing where it will, but an organised body, with a local seat and a hierarchy of officials. This organised body, he argues, must possess the two attributes of Catholicity and authority, the latter of which he holds to be futile unless it rises to the point of actual infallibility. These two attributes he finds nowhere except in Rome. Her Catholicity he treats simply as a geographical question. Looking over the map of the world, he finds his Church everywhere, and on that ground pronounces her Catholic. Had he lived at the period when Christ came into the world, and made then the same geographical survey, he would have found himself constrained to confess that the only Catholic religion was the worship of the sun, whose deity was then confessed and worship practised everywhere. If in those days universal acceptance was no test of truth, how can even world-wide dissemination be accepted as a proof of truth now? The authority of his Church he rests upon the single fact, which his opponents would have no difficulty in admitting, that it is the only claimant of infallibility. But a bold claim is no proof of rightful possession. Mr. Mivart's argument may be concisely stated as follows: There exists on earth some infallible guide for mankind; the Church of Rome is the only body which claims to be such a guide; therefore it is infallible. But the major premiss in this argument cannot be thus assumed. As the Creator has entrusted the guidance of our childhood to parents, who are His first ministers to us, yet not infallible, so He has committed our later religious teaching to churches, which are also His ministers, yet not infallible. As we outgrow our parents' teaching, so do we that of our churches, until at last we find our belief resting on our own personal convictions, and on the law within.

We will not follow Mr. Mivart into the bathos of his anti-Anglican and pro-Roman polemics, to which several pages of his article are devoted. Rather let us, in our last words, consider the present position of that great question which he has so persistently forced into public notice. He has asserted that hell is a place

in which every kind of happiness, including communion with God, may be enjoyed, with the one exception of a transcendental and utterly incomprehensible form of bliss, which theologians call "the beatific vision;" and he has added that the inmates of hell are capable of continuous and unlimited elevation and improvement. In fact, for him, hell is no longer hell, the place of punishment has ceased to exist in the future prospects of mankind, and the dread of it has disappeared from among the motives which influence human conduct. He believes that a large part of intelligent Roman Catholics, and nearly all educated Protestants, share his opinion. In this position of the public mind, the question, whether or not there is happiness in hell, has been referred for decision to that supreme authority of the Roman Church which claims to be infallible. And what has that authority done? It has put the question aside without one single word of guidance to those who place in it their confidence. It has chosen—if we may introduce in so solemn a subject a vulgar Americanism—to "sit upon the rail" until time shows which belief obtains the mastery in public opinion. Is it an unfair conclusion that the Roman authorities also have ceased to believe in hell, and that they trust so little to their own assumed infallibility that they dare not give a decided judgment on the great question at issue?

But then follows a still greater question—If hell is thus practically abolished, what becomes of heaven?

The place of reward and that of punishment come to us, as an indivisible pair, out of the words of the supreme authority, Jesus Christ Himself. The Gehenna, with its unquenchable fire, and the life—the Kingdom of Heaven (Mark ix. 43, 45, 47); the eternal fire prepared for the devil and his angels, and the kingdom prepared for the blessed of the heavenly Father (Matt. xxv. 34, 41); the everlasting punishment, and the everlasting life (*κόλασιν αἰώνιον—ζωὴν αἰώνιον*, Matt. xxv. 46), are words of the same Author, coupled together by Himself. Mr. Mivart, with the sympathy of many of his co-religionists, has explained away and evacuated all the meaning of that member of the pair which offends the sensibilities of modern civilised men; and the Pope, with his theologians, has not a word to say in defence of the assailed dogma. What is to become of the other member? Is the bright vision to fade away along with the terrible apparition which has disappeared? It is for Mr. Mivart, who has brought these questions forward, and still more for the Roman theologians, who profess to be able to afford infallible guidance to human minds, to face and answer these solemn questions.

Reviews and Notices.

"THE EXPOSITOR." December, 1893. London: Hodder and Stoughton.

REVIEWING last month's *Expositor*, we said Mr. Rendall was perhaps a little hasty in taking it for granted that Professor Ramsey's conclusions must certainly be accepted. This month the Rev. F. H Chase comes forward with a very careful criticism. Mr. Chase modestly classes himself amongst those scholars to whom "pertains the humbler and less exciting task of testing theories and checking hasty conclusions" for the benefit of those who are not equally careful. "Very few readers," he says—and it is sadly too true—"go through Professor Ramsey's arguments with their Greek Testaments in their hands."

It really were to be wished that St. Luke had clearly stated what he meant by the Galatian country. Mr. Chase argues, Grammar demands the "North Galatian" theory, otherwise, he says, St. Luke wrote incomprehensibly carelessly. Professor Ramsey says "the participial construction cannot in this author be pressed." On this Mr. Chase is very severe. But surely, with all due deference to Mr. Chase, in very concise summaries, strict rules of grammar are often violated.

However, as regards the "thorn in the flesh," we quite agree with Mr. Chase. We felt when reading Professor Ramsey that his argument here was weak; we certainly think, as Mr. Chase says, that an attack of malaria fever would neither have been a "temptation" to the Galatians, nor have called forth their contempt and loathing.

Professor Driver continues and concludes his defence of Mr. Allen's answer to Professor Marshall. As regards the Aramaic, we can only repeat what we said last month; as regards the tone of the article, it might have been more courteous and less condescending with great advantage. We see no reason why Professor Driver should play the pedagogue towards Professor Marshall. The theory as to the Aramaic origin of parts of the Synoptic Gospels is, at any rate, probable in itself, which is more than can be said of ninety per cent of the theories of German professors, and Professor Marshall advocated it with great acuteness. Possibly, like many advocates, he was a little too willing to accept any evidence which seemed in his favour. After all, Mr. Allen has merely picked holes—holes may be picked in almost any theory. We certainly decline to accept these two articles as the last word on the subject, and until the whole series of articles has been more carefully examined, we shall retain an open mind on the subject.

"THE EXPOSITORY TIMES." December, 1893. Edinburgh: T. and T. Clark.

THIS number, besides many other valuable papers, contains an excellent tribute of praise to the late Professor Jowett, from the pen of the Rev. W. Berkley. The average man usually classes Professor Jowett as a "destructive." According to Mr. Berkley he was nothing of the kind, and that is entirely our opinion. Perhaps few commentaries give one so clear a notion—not of the mistakes of other commentators, which so often seems to be the writer's main object, but—of the real meaning of St. Paul as Professor Jowett's valuable volumes. Mr. Berkley mentions five of the essays as being really conservative and in no sense destructive; he might have added the essay on Philo, in our opinion, after the essay on "Natural Religion," the best in the volumes. It is, of course, true that the Professor took very little interest in modern ecclesiastical controversies. Well, the writer of those essays was not very likely to be much interested in the colour of a stole.

"THE THINKER." December, 1893. London: James Nisbet & Co.

DR. DAVID BROWN continues a very careful examination of the "Westcott and Hort" text. He examines three passages; the one which interests us most is the

very difficult 1 John v. 18. The present writer agreed with the revisers, but Dr. Brown makes out a very strong case for ἑαυτὸν rather than αὐτὸν. Still we must object. First, though we agree with Dr. Brown that the Westcott-Hort text is too much determined by external evidence, yet Dr. Brown's method of settling the text by theological arguments is still worse. Dr. Brown's argument against αὐτὸν is that the phrase "begotten of God" is applied in this epistle always of the "regenerate man," and must therefore be so applied here. But the phrase used for the regenerate man by St. John is ὁ γεγεννημένος ἐκ τοῦ θεοῦ; but in this passage the phrase is ὁ γεννηθεὶς ἐκ τοῦ θεοῦ." Now the present writer had the privilege of hearing Dr. Westcott lecture on this very passage at Cambridge, and he remembers how he said—"He that was *once for all* the Begotten of God guardeth him." Dr. Brown does not lay any stress on the variation to the aorist participle; surely it is of the very essence of the matter.

Dr. Plummer has a paper on "Pessimism." But is anybody who is worth arguing with a *pessimist?* Does anybody seriously think this is the *worst* possible world? A man may be a *malist* and think things bad, but that is quite different.

"Barabbas, a Dream of the World's Tragedy," by Marie Corelli. London: Methuen & Co., 18, Bury-street.

We heartily welcome, in this age of infidelity and scepticism, a book that teems with faith in the Redeemer of mankind, as does "Barabbas." Marie Corelli shows a wonderful power of depicting character, and cleverly draws a striking contrast between those who are so engrossed in worldly things that they can see nothing more than man in the Divine central figure, and those who, possessing a spark of faith or love, however small, are allowed to perceive something of His divinity. The conflicting feelings of Pilate, who is overwhelmed at one minute with the fear of the loss of worldly honour, and at the next with terror of the supernatural, are very cleverly worked out, and the dream of his wife is a wonderful piece of imagination. The story is of the few days during which the trial, the crucifixion, and the resurrection of our Lord took place. The whole book makes the reader realise with extraordinary vividness our Saviour's life and sufferings on earth, and what the feelings of His followers must have been during those few dreadful days. The author shows great talent in the way in which so much that is purely imaginative is made to blend with and be subordinate to the real facts of Scripture. There is an air of divine mystery throughout, which enshrouds the central figure, preventing any appearance of irreverence in writing a story on so sacred a subject, and not once does the author permit herself to put into the Saviour's mouth a word which is not of Gospel authority.

The passage in which is described the appearance of the earth on the night previous to the Resurrection is, we think, one of the most striking in beautiful imagination:—

> A silver ripple of music floated towards him, a flow of gurgling notes, full and pure and honey-sweet, notes such as no nightingale in moonlit woods ever sang, even in the most ardent time of nesting tenderness. The amazement on the Centurion's face deepened into rapture. Grasping his lance firmly with both hands, he leaned against it, silently listening, and lost in wonder. The hidden bird sang on, and it seemed as if some wondrous meaning was enclosed within its song, for the fascination of striving to follow the thread of its rich rhythm intensified with every sweet note that sounded on the still air. All at once it ceased, but its broken melody was taken up by a companion singer, who had evidently found a resting-place within the bush of myrtle that grew close by the sacred tomb. The second bird warbled even more rapturously than the first. . . . . Galbus started. . . . . There was a strange moisture in his eyes; he had been lost in thought, and the face of his little daughter, who had died when barely three years of age, had flitted, or appeared to flit, for a moment between him and the glittering moon.

And again:—

> Galbus was left to himself to gaze on the sailing moon and drink in the magical tenderness of the chorus that floated round and round the quiet sepulchre of the Crucified in ever-widening circles of delicious harmony; and presently all the men on guard, rather than disturb such music by the clank of their armour or the tread of their sandals, sat within their tents all silent—all enthralled into languid peace by a mystic and imperceptibly deepening spell.
>
> For, from base to summit of the hills around, the brown turf was rapidly being covered up out of sight by masses of snowy bloom, breaking upwards like white foam. Thousands and thousands of blossoms started from the trembling earth, that earth which panted with the knowledge of a Divine Redemption, and yearned to pay its glorious Master homage. And the hidden birds sang on, sweetly, passionately, triumphantly, and round the holy sepulchre the soldiers nodded on the benches within their tents, half sleeping, wholly dreaming—of love, of home, of kindred, of dear and precious memories, such as never were expressed or written.

The description, too, of Joseph the Carpenter, in his home at Nazareth, and of the appearance there to Barabbas of the risen Saviour is very sweet:—

> Over the little village of Nazareth the sun was setting. A blaze of royal gold and purple falling aslant from the west reddened the outlying fertile valley and surrounding corn-fields, and poured warm splendour through the open doorway of a small, dark dwelling, where sat an aged man alone at a carpenter's bench, working busily, though sunset was the usual sign for rest from labour. . . . . As he fashioned a flower or a leaf in the design, he worked with the minute and fastidious care of an artist who loves the labour he has chosen. Beside him, on a bench, lay a freshly-gathered bunch of field lilies. . . . . The red glow of the skies illumined his bent, roughly-clad figure, and set a rose-halo round his snow-white hair.

And then of the risen Saviour:—

> All the majesty of the morning, noon, and night, and all the mystic secrets of creation, were centred in the lightning glances that with power shed forth love—love unutterable and vast—love beyond any mortal comprehension—love flung out illimitably as sunshine, as widely as the sweet, ungrudging air.

CHRIST THE DESIRE OF ALL NATIONS.

By the Rev. THOMAS B. NAYLOR, D.D., Rector of Warrenpoint, Co. Down.

An Outline for Christmas.

"For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory."—Haggai ii. 6-9.

"Thus saith the Lord of Hosts"—*five* times repeated.

Passage beset with textual difficulties. Convulsions of nature attended the giving of the Law (Exod. xix. 18). Here moral and political convulsions meant. Compare Matt. xxiv. 29; Heb. xii. 26.

The Vulgate renders thus: "Et veniet desideratus cunctis gentibus." He shall come who is desired by all nations. Some render: "And the precious

things of all the nations shall come," *i.e.*, be brought as gifts (Zeph. iii. 10; Zech. xiv. 16).

Fürst renders it: "And the pick of the nations shall come."

The primary application was to comfort the Jews, mourning under the sense of loss when comparing the second Temple with the first. But the context does seem to indicate reference to a *person*.

There is to be a shaking which is to create the yearning desire for His coming who is to give peace. Moreover, the abstract is used often for concrete—"A man of desires" (Dan. ix. 23) *Not* that the nations desired Christ when He came (Is. liii. 2; St. John i. 11). "He came unto His own, and His own received Him not." But they yearned for some deliverer; manifest by sacrifices, heathen rites, philosophy, general dissatisfaction with all systems and all teachers; general cry, "Who will show us any good?" "What is truth?"

i. NATIONS SHAKEN.—Persia overthrown by Greece under Alexander. Greece fell before Rome. One nation supreme; one language everywhere; travel comparatively easy; intercourse with nations general; Jew conquered, and sceptre departed; *Messiah came*.

To the Roman all religions were alike; he received all gods into his Pantheon. Misery, ignorance, vice, superstition, tyranny, were throned in high places. Men cried for some deliverance from the woes of life and the darkness of the grave.

ii. Christ met the needs of all nations.

There was a general expectation of some great one, some deliverer, when Christ came. Egyptian, Assyrian, Greek, Roman, Persian, passed across the stage of the world. Men wondered and admired, armies fought, kings reigned. One civilisation succeeded another, but there was no peace, no happiness, no change in lot of the poor, the slave, the weak, the conquered; the unrest and the misery remained. Men waxed more wicked, and reproduced their likeness in their gods. Yet, underneath all, there was a craving for higher things, a yearning for a purer life.

Christ came, and realised the expectation and satisfied the desire of all nations.

Men wanted light on three points—1. God; 2. Man; 3. Man's relationship to God, his destiny. Christ satisfied the need: "He that hath seen Me hath seen the Father."

Men wanted to know many things: Does God care for man? Does He hear his cry? Is it vain to worship and pray? When trouble comes, is there a Power anywhere *outside me* to help and befriend? Christ taught (St. John xiv. 18, 23; xv. 9-13): "For the Father Himself loveth you," etc. (John xvi. 27).

Men wanted light on immortality. Christ taught: "I am the Resurrection and the Life. He that," etc.

The light that enlightened the Gentiles was the glory of Israel. The woman's seed (Gen. iii. 15) Jacob's Shiloh (Gen. xlix. 10). Moses' prophet (Deut. xviii. 15). Balaam's star (Numb. xxiv. 17). David's Lord and yet His Son (Ps. cx. 1). Isaiah's Child born, wonderful Counsellor, Father of eternity, mighty God, Prince of Peace (Is. ix. 6). Daniel's Messiah the Prince (Dan. ix. 25). Jeremiah's, the Lord our Righteousness (Jer. xxiii. 6). Zechariah's Branch (Zech. vi. 12). Malachi's Messenger of the Covenant (Mal. iii. 1).

iii. The results of His coming.

In the second Temple there was no Ark, no tables of the Law, no Presence in glory; yet there should be in it a greater manifestation.

There Christ spake as man never spake. Twice He cleansed its courts. There He proclaimed the advent of the Water of Life. Then those who "waited for the consolation of Israel" beheld the salvation of God. There Jehovah gave, in the person of His Son, "peace" (Eph. ii. 11-22; Col. i.-20; Micah v. 5; John xiv. 27).

Thenceforth there was proclaimed to the nations—*a*. Peace of conscience. *b*. Peace with God. *c*. Peace among men. *d*. The everlasting peace of heaven (Is. xxxii. 17; xlix. 23).

THE council of the Newcastle Diocesan Society has issued an appeal for increased support, in view of the critical and responsible position in which the society now finds itself, having regard to the claims which in future will be made upon it from all parts of the diocese, and to the income now at its disposal:—"The Bishop of Newcastle's Fund comes to an end this year. Upwards of £104,000 has been raised in connection with this fund for Church extension in the Tyneside parishes; but although this aggregate sum is so large, some parts of the work undertaken by the committee still remain to be completed. The Diocesan Society will henceforth be the one central agency for carrying on and extending in all their details Church work and Church education in the diocese. What the Bishop's fund has done for a portion of the diocese, that the Diocesan Society now hopes to do for the whole diocese. The council, being a body elected from all parts of the diocese, is thoroughly representative; while its various committees are entrusted with the oversight of different portions of Church work. Greatly increased funds, however, will be required, if the claims which will be made upon the society annually are to be satisfied.

A MEETING was recently held at the Church-house, Westminster, Earl Nelson in the chair, in furtherance of the Brotherhood of St. Andrew, which is doing such good work in the United States and in Canada. Letters were read from the Archbishop of Canterbury, and the Bishops of Ely and St. Albans, expressing their good wishes. Among the speakers were Canon Jelf, Mr. H. Clark (of Liverpool), Mr. Giles (a delegate from the Scottish Branch), and Mr. Sill (a delegate from America). The object of the organisation is the spread of the kingdom of Christ among young men, and the work of its members lay in seeking, finding, and bringing this class into the fold of Christ, following in this respect the example of St. Andrew. The seven Scottish Bishops and one-third of their clergy have welcomed it, and at the close of its first decade 1,047 chapters were working in one fourth of the parishes of the United States, with 12,000 members. "In my judgment," writes the presiding Bishop in the United States, "the Brotherhood of St. Andrew is the most remarkable and important movement in the modern life of the Church." There are only two rules to be observed—viz., that of daily prayer and that of work, that something should be done which should bring another within the hearing of the Gospel. No chapter can exist without the permission of the clergyman. The body exists as a little band of lay missionaries, whose distinctive aim is to "give" to others, and not to "get" anything themselves. Other societies (writes a correspondent) would not be interfered with by the brotherhood; on the contrary, it would supply workers to them all.

THE Bishop of Lincoln has appointed the well-known historian, Canon Perry, rector of Waddington, and formerly Proctor in Convocation for the clergy of the diocese, to the archdeaconry of Stow, in succession to the late Bishop of Nottingham. Canon Perry was a scholar of Corpus, Oxford, and migrated to Lincoln, of which he was a Fellow and tutor. He was ordained in 1844, and has been rector of Waddington since 1852. His great work is his "History of the Church of England," in three volumes; but he has published numerous other historical books. He is seventy years of age. The new Archdeacon resigned his Proctorship last year, when he was succeeded by Canon Overton.

THE vicarage of St. Jude's, Liverpool, vacant by the resignation of the Rev. E. J. A. Fitzroy, has been conferred by the patron, the rector of West Derby, on the Rev. Edward Bullock, M.A., curate of West Kirby, Cheshire, and formerly curate of Holy Trinity, Leeds. Mr. Bullock is a moderate High Churchman. St. Jude's, the scene of the labours of the late Dean M'Neile and Dr. Lowe, holds, from its central situation in the city, an important position among the Liverpool churches. Its parish contains over 11,000 inhabitants.

AS announced in our list of preferments last week, the Rev. T. P. Ring has been appointed by the Lord Chancellor to the rectory of Rawmarsh. The present income of the living is about £1,750, but arrangements are in progress between the Lord Chancellor, the Archbishop of York, and the Ecclesiastical Commissioners, under which the excess above £1,000 per annum will in future be apportioned to Parkgate and other adjacent benefices.

PREFERMENTS AND APPOINTMENTS.

Barker, Rev. Frederick, M.A., Vicar of St. Mary's, Grassendale, Liverpool; Rector of St. Giles's, Wimborne, Dorsetshire.
Barnes, Rev. Walter Lomer, M.A., Vicar of Alberbury, Salop; Rector of Barford St. Martin, Salisbury.
Brown, Rev. James Blackburn, M.A.; Incumbent of St. Francis's, Feniscliffe.
Bullock, Rev. Edward, M.A., Curate of West Kirby, Cheshire; Vicar of St. Jude's, Hardwick-street, Liverpool.
Coates, Rev. Percy, M.A., Curate of Kegworth, Derby; Rector of Bentham, Lancaster.
Colquhoun, Rev. William, M.A., Rector of Aghadoey; Incumbent of Glendermott, Ireland.
Cunningham, Rev. Thomas Joseph, M.A.; Licensed Preacher in the Diocese of Manchester.
Davidson-Houston, Rev. B. C., M.A., Vicar of St. John's Sydney Parade, co. Dublin; Chaplain to the Lord Lieutenant of Ireland.
Dene, Rev. Octavius, late Principal of Lawrence Military Asylum, Ootamacund; Rector of Teigngrace, Devonshire.
Dodd, Rev. James, L.Th.; Incumbent of St. Peter's, Laneside, Haslingden.
Eddowes, Rev. John, M.A, Vicar of Eastgate, Darlington; Vicar of St. Jude's, Manningham, Bradford.
Evans, Rev. John Jones, Senior Curate of Abergwili, Carmarthen; Vicar of Walton East, Pembrokeshire.
Hacking, Rev. Egbert, M.A., Vicar of St. James's, Derby; Vicar of St. Mary's, Cromford, Derbyshire.
Hazell, Rev. J. H., M.A., Rector of St. Peter's, Walworth; Rector of Southfleet, Kent.
Jervis, Rev. W. H. E. R., Vicar of Bures, Suffolk; Chaplain to the High Sheriff of Essex.
Morgan, Rev. J. P., M.A., Vicar of Dolfor, Newtown, Montgomeryshire; Vicar of Beguildy, Radnorshire.
Morgan, Rev. T. P., M.A., Rector of Inver and Larne; Precentor of Connor Cathedral.
Murphy, Rev. William Alexander Edie, M.A., Rector of Mevagh; Incumbent of Donagh and Clonenany, Diocese of Derry.
Newland, Rev. Edward, M.A., Rector of Lower Fahan and Canon of Derry; Diocesan Registrar for the Diocese of Derry.
Owen, Rev. John Smith, LL.D., Vicar of North Walsham and Rural Dean of Waxham; Honorary Canon of Norwich Cathedral.
Park, Rev. James, B.A., Curate of St. James's, Barrow-in-Furness; Rector of Woodland, Lancashire.
Perry, Rev. Canon George Gresley, M.A., Rector of Waddington, Lincoln; Archdeacon of Stow.
Petter, Rev. William Dixon Halse, M.A., Curate of Christ Church, Roxeth, Harrow-on-the-Hill; Vicar of All Saints', Child's-hill, Hendon.
Pratt, Rev. Joseph Stephen, Vicar of St. Stephen's, South Lambeth; Rector of Fornham, Bury St. Edmund's.
Rivington, Rev. Thurston, M.A., Vicar of St. Nicholas's, Warwick; Domestic Chaplain to the Earl of Warwick.
Ram, Rev. Nixon Chetwode, M.A., Curate of St. Mary Abbotts, Kensington; Vicar of St. Martin's, Hereford.
Singleton, Rev. Edward, D.D., Vicar of Great Cornard, Sudbury, Suffolk; Vicar of St. Mary's, Swaffham Bulbeck, Cambridge.
Stogdon, Rev. A. R., M.A., Rector of St. James's, Gateshead; Vicar of St. Mark's, Millfield, Sunderland.
Thorpe, Rev. R. O. T., Vicar of Christ Church, Camberwell; Rector of Anstey, Herts.
Vance, Rev. Martin, B.A., Curate of Stranorlar; Incumbent of Mevagh, Diocese of Raphoe.
Ward, Rev. Charles Fenwick, M.A.; Licensed Preacher in the Diocese of Manchester.
Welby, Rev. George E., M.A., Rector of Barrowby; Prebendary of Lincoln Cathedral.
Willes, Rev. George, M.A.; Vicar of Ellel, Lancaster.
Woodward, Rev. Matthew, M.A., Vicar of Folkestone; Honorary Canon of Canterbury Cathedral.

CLERICAL OBITUARY.

Birtwhistle, Rev. Robert, Rector of Withycombe, at Withycombe Rectory, on the 7th inst., aged 59.
Cumby, Rev. William, M.A., at the Vicarage, Shildon, the residence of his son-in-law, the Rev. Horatio Spurrier, on the 12th inst.
Holme, Rev. Robert, M.A., Vicar, at the Vicarage, Crewkerne, on the 13th inst.
Holmes, Rev. Richard, for thirteen years Rector of Ripple, and for twenty-nine years Vicar of Eldersfield, at Ripple, on the 15th inst., aged 70.
Longfield, Rev. Charles, at High Halstow Rectory, Rochester, on the 2nd inst., aged 68.
Overton, Rev. Thomas, B.D., at Black Notley Rectory, Essex, on the 14th inst., aged 89.
Pearson, Rev. Henry Hollingsworth, for forty-four years Vicar of Norton, near Sheffield, at Blackpool, on the 15th inst., aged 86.
Richardson, Rev. Thomas Peirson, late Fellow of Trinity College, Cambridge, and Vicar of Great Barford-with-Roxton, at 12, Royal York-crescent, Clifton, on the 9th inst., aged 74.
Rigby, Rev. George Henry, M.A., of Trinity College, Cambridge, at Yardley Hastings Rectory, on the 15th inst., aged 55.
Smith, Rev. John, formerly Scholar of Trinity College, Cambridge, and Assistant-Master of Harrow School, on the 12th inst., aged 70.
Steward, Rev. Charles Edward, M.A., Vicar of the parish, at the Vicarage, New Shoreham, on the 18th inst., aged 55.
Taylor, Rev. James Jeremy, for thirty-one years Vicar of Tyne Dock, at his Vicarage, Tyne Dock, on the 21st ult., aged 63.
Trollope, Right Rev. Edward, D.D., Suffragan Bishop of Nottingham, Archdeacon of Stow, and Rector of Leasingham, at Leasingham Rectory, on the 10th inst., aged 76.
West, Rev. John Rowland, M.A., Prebendary of Lincoln, formerly Fellow and Tutor of Clare College, Cambridge, for fifty-six years Vicar of Wrawby, and thirty-three years Vicar of Wrawby-cum-Brigg, Lincolnshire, at the Vicarage, Wrawby, on the 9th inst., aged 85.
Wilson, Rev. David, M.A., on his voyage to New Zealand, on the 10th October, aged 36.

The Church of England Pulpit.

THE EFFICACY OF EXAMPLE LIMITED.

By the Rev. A. R. BUCKLAND, M.A., Morning Preacher at the Foundling Hospital.

Sermon Preached in the Chapel of the Foundling Hospital on Sunday Morning, October 29th, 1893.

"The same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest."—Matt. xviii. 28.

EVERY moralist extols the beauty and value of good example. They know that it is much more easy to preach than to practise, and therefore they bend their best energies to telling us that we must set store by the eloquence rather of our deeds than of our words. In an age of abounding hypocrisy, it would ill become us to say aught against the habit, if it were not that the language used sometimes runs into perilous exaggeration. From the immoderate eulogy of the good example, you might sometimes infer that nothing more was needed for the awakening of men's consciences and their guidance into peace than the consistent lives of some God-fearing men. It is bad theology. It is flatly contradicted by human experience. But it must be dealt with. Example is treated in two ways. Believing people are urged to keep well in mind the teaching power of their own lives as observed by the profane and the careless. The careless, on their part, are warned that the examples of others will in the day of Judgment be witnesses against them. There is the fullest authority in Holy Scripture for both these warnings. When our Lord said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," He numbered the witness of the life amongst the evidences of the faith. The privilege and the responsibility of bearing such witness were never to be forgotten. The ideal example no man could ignore. It would compel first attention and then inquiry. From the discovery of its beauty men would go on to ask its source. They would find it in God. Then their acknowledgment of the sincerity, the purity, the uprightness, the charity of this life would have in it little of the praise of man, but much recognition of God. It should come, it does come, with a shock of pain and of self-reproach, that the example thus suggested by Christ is so rarely observed. The weakness of latter-day Christianity is mainly this—that it does not, by its manifest victory over self and the flesh, convince the world of its supernatural origin. Often enough the profession is small, and the practice smaller; here and there the profession is vast, and the practice almost microscopic in its minuteness. In the main you are convinced that the comfortable, easy-going Christianity, which so many deem good enough to assure them against danger beyond the grave, will never puzzle any brain with anxious thought as to its origin. It troubles no one, and on its own part only asks to be let alone. The activities of the Christian Church, the solemnities of public worship, even the occasional sense of uneasiness under a passage of Scripture, all fall quite naturally into their places. They are all according to the fitness of things, and are taken as matters of course. To recognise the distinction Christ offers, to comprehend the nobility of so living as to wring from the world admission of God's power, that is deemed by many to be hopelessly beyond them. Nevertheless, this is the ideal—nor only the ideal, the attainable standard—which Christ has set before us all. With equal distinctness our Lord warned His contemporaries as to the peril of ignoring the testimony of examples. Nineveh should witness against them if they would not repent, for Nineveh had at the preaching of Jonah repented. The Queen of the South should rise up in judgment against them, if they refused to hear the highest wisdom from the lips of a greater than Solomon. It was the fault of the Jewish people then, as in prior generations, that it so readily forgot the lessons taught in mercy and in judgment. Its austere professors of holiness had ceased to be examples, save in the mechanical performance of religious duties, the spiritual aspect of which they largely ignored. On the other hand, Christ, preaching by His own example, never ceased to insist that His followers should recognise the duty of keeping ever in mind the teaching value of their own lives.

But, lest we should over-estimate the power of example, Christ has given us here a picture which illustrates its utter impotence over some minds. In this story He shows us a subject whose king, at a word, sets him free from a debt so vast that no hope of payment could ever, after a moment's reflection, be entertained. The servant was not indifferent to his own fate, for he begged for mercy. Possibly he had heart enough to feel for some others, for his wife and children had been joined with him in his sentence, and the prospect of their fate as well as his own may have forced from him the reckless promise, "I will pay thee all." But how did an example of unique generosity affect him? Did he go out with a resolution to show henceforth by his life that the mercy extended would never be forgotten? On the contrary, the old greed, which may, by leading on to dishonesty, have piled

up such a debt, returns in full force. The past seems to be forgotten at once. He is pictured to us as scarcely out of his master's presence before he falls, with the indignation of an ill-used creditor, upon a fellow-servant. The man whose debt of millions had just been wiped out is inexorable over a paltry sum of a few pounds. Mercy for himself is well enough; mercy from himself is out of the question. What had example done for him? Nothing. The just anger which people feel as they read or hear this story must not make us deem the man a wholly impossible personage. The splendid charity of the king lifts the incident out of the commonplace, and is necessary to the main lesson of the parable. But the man himself lives and moves amongst us to-day. In whatever way you regard his act, you will have no difficulty in producing people to whom he bears a remarkable family likeness. The person upon whom so noble an example would be utterly lost is not the creature of oriental fancy. He lives and moves amongst us; we know him quite well. He consistently ignores every example which does not tally with his own view. Good deeds are equally lost upon him, whether they affect himself or others. In his case the most impressive example is absolutely powerless. People are exceedingly shocked at his conduct. They tell one another that they cannot understand how, after seeing this or hearing that, or being pointedly asked to consider something else, he can act as he does. The man himself pursues his way, unmoved at their gossip.

How is it that, in the frailty of our nature, example is lost on some? How is it that, from a home of conspicuous piety, where the father sets an example of simplicity of faith, earnestness of purpose, sobriety of life, there comes a son who jests at belief, lives for the day, disdains all self-control? How is it that the mother, patient, tender, pure, sometimes sees her daughter grow into womanhood, fractious, hard, self-willed? How is it that the master, honest, considerate, just, may find the servant of years' standing to have been a cool, calculating thief? How is it that over some example is wholly powerless? We often forget that the example we expected to be so potent may be taken as a matter of course. The spectators have grown familiar with it, and have ceased to remark its beauty. They want the shock of a sharp and painful contrast to renew their sense of its true character. There would be quick discovery, and even resentment, if the high standard were departed from; but so long as it is kept it may go unnoticed. You must have observed how, for example, a character in which sweetness of disposition and gentleness of manner are predominant is taken advantage of. People forget to admire its virtues, and almost count them blemishes. But if meekness gives way but for a moment to anger, they are filled with indignation. Such a fall! They had not supposed it possible! But they do not alter their own habits. They have hardened their hearts to the just influence of that example. They thought it entirely proper to the person in question but nothing to them. Again, a high example often produces in the onlooker a sense of annoyance. He does not like it; he is weary of hearing the just man praised, and would cheerfully see him deported to another land. His own life is rebuked by the testimony of the better life, his own conscience witnessing freely against him. There may have been, there probably was, something of this feeling behind the enmity of the Pharisees towards our Lord. Certainly it is a feeling of which those are conscious who know themselves to be declining from a former and a better standatd; who are at intervals, if not frequently, troubled with an awkward conviction that all is not well with them. There is another reason why a noble example fails to affect some observers. We have to face to-day a strong conviction in many minds that all professors of religion are more or less insincere. It is a revolting proof of the depth to which some natures have fallen that purity, sincerity, other worldliness are to them incredible. They can see nothing but hypocrisy. They may find it hard or impossible to detect faults in another, but this seems only a witness to the perfection of his acting. The cynicism of the latter-day young man especially delights to exercise itself upon characters which, humanly speaking, are beyond reproach. Their example, seen through the distorted vision of a degraded nature, only confirms the unbeliever in his unbelief. We are familiar, too, with another way of regarding high examples; it is the way of regretful admiration. The observer finds such a character very noble, very impressive; he does not challenge its sincerity or detract from its beauty. But in effect he says: "It is above me, I cannot reach such a level; I need not try." In time he even comes to regard the admission of his own weakness as a kind of virtue. Example does not help him. But how can we feel any surprise at the frequent impotence of example? Lot's acquaintance with Abraham did not keep him from stupendous blunders. Gehazi's daily service of Elisha could not control his greed. The companionship of St. Paul did not keep Demas faithful. Nay, most striking warning of all, from the society of those who daily looked on the example of Jesus, from the circle of those who had seen the dead raised, the leper cleansed, the blind made to see and the deaf to hear, from amongst those who daily witnessed the unselfish devotion of Jesus, went the man who for thirty pieces of silver betrayed Him.

As it was then, so it is now; the very noblest example will not of itself quicken a single conscience. Fathers who marvel that their sons show none of the application, industry, and interest in the realities of life which seem to them so natural; mothers, conscious how little heed a wilful daughter pays to the example that is so carefully studied on

her account, these and many more can testify that some other power is needed. Example is of value, but for its efficacy it depends upon an external influence—even the Holy Spirit. That is the Power which interprets example to the understanding of the onlooker; which suggests contrast and inquiry touching self; which leads its subject on from vague uneasiness to conviction of his own moral disorder; which, thus convicting of sin, brings man next to welcome Jesus as his Saviour, and so presents for his study an example not in mere man, but in the God-man, Christ Jesus. There is no Christianity in him who, professing much, is indifferent to the influence of his example in the world. There is no Christianity in the austere self-righteousness which believes in the power of its own life without reference to the work of the Spirit. He who would serve Christ must believe in his own ministry and watch his own example. But he who would have hearts to be touched and lives to be changed must look beyond the witness of man. Go on, honest men and women, who seek to serve your God, careful of your life, in the hope that it may speak for Him. But for the influence of that speech trust not to your work. Trust rather to the interpreting, convicting, guiding power of "The Holy Ghost, the Lord and Giver of life"

THE KING'S BUSINESS.

By the Rev. J. REID, Rector.

Sermon Preached in Newtownsaville Parish Church, on Sunday, November 5th, 1893.

"The king's business required haste."—1 Sam. xxi. 8.

RELIGION does not promise to its possessors total exemption from the troubles and calamities and sorrows of this life, but it does promise them Divine support that they may be able to bear them. St. Paul thrice besought the Lord earnestly that the thorn in the flesh (whatever it was) might be removed; but God refused to answer his prayer in the way he desired. The trial would remain, but with it he would receive such large measures of Divine grace as would enable him cheerfully to bear it. God assured him, "My grace is sufficient for thee; My strength is made perfect in weakness." Paul seems to have been a man of a proud and independent spirit, and when he became a Christian, this would be his besetting sin and greatest danger. And lest he should be exalted above measure, or lifted up with pride of his spiritual attainments, through the favours conferred on him, God left this affliction with him to keep him humble.

And the end in view was effectually obtained, for although Paul was a man of great mental culture and wide attainments, and so highly favoured above all other men in his qualifications for his work, and the success of his ministry, still we hear him speaking of himself as "less than the least of all saints," and "unworthy to be called an Apostle." The higher the attainments men make in the Divine life, the lower they sink in their own estimation, and the more clearly they see their own defects and shortcomings. Just as the more a man learns, the more he feels how great is his ignorance, and how little he knows compared with all that is knowable. The higher the soul rises into the pure light of heaven, the more clearly a man sees the stains and deformities of his own life (and the more disposed he is to make allowance for the shortcomings of others, and judge them charitably). For the removal of this affliction, Paul, by prayer and supplication, besought the Lord thrice, just as Jesus prayed three times that, if it were possible, the bitter cup might pass from Him. But neither the prayer of Jesus nor the prayer of Paul was literally answered, and both submitted patiently and resignedly to the will of God. Still, God's children should not be discouraged, but pray on; though their prayers be not answered literally, God has often some better thing in store for them than what they desire, and the grace imparted will be of far greater value to them than what they have prayed for. The grace of God was far better to Paul than the removal of the thorn in the flesh.

Jesus taught His disciples to expect trouble and sorrow—"In the world ye shall have tribulation," "If they have persecuted Me, they will also persecute you"; "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Difficulties, however, are opportunities, and trials are good for us, as they tend to bring out and develop features of Christian character that would not otherwise become so manifest.

"Therefore," says St. Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. Since they are the means of procuring me so much good, and the power of Christ is so manifest in them, I do not murmur or complain; yea, I rather glory in my infirmities that the power of Christ may rest upon me."

I have been led into this train of thought in view of the tragic incidents related in this 21st chapter, some of which we shall now proceed to consider.

"The king's business required haste," so said David. At the time these words were spoken he was a fugitive flying from one hiding-place to another to escape the wrath of Saul, who was jealous of his character and fame, and pursued him in the most relentless and vindictive manner. Sometimes he found danger lurking where he had sought safety; and thus, in escaping from one danger he fell into another. So that he was, as he

says in another place, like "a partridge on the mountains," chased hither and thither, and not knowing where to find safety. He had at this time come to Nob, to Ahimelech the priest, that he might inquire the will of God at the sanctuary, as he had been accustomed to do. As David was alone, without arms or attendants, Ahimelech suspecting a breach between him and Saul, was afraid at first to entertain him, lest he should incur the king's displeasure. David, to calm his fears, framed and told a deliberate falsehood, which afterwards led to the most disastrous consequences. He assured Ahimelech that Saul had sent him on some important private business, the urgency of which prevented him bringing either arms or companions with him, for, said he, "The king's business required haste."

This he did through fear, lest he should be sent empty away, or betrayed into the hands of Saul, and by this lying artifice he deceived Ahimelech, and succeeded in obtaining bread and the sword of Goliath. But the results were extremely sad. When Saul heard, through the informer, Doeg, what Ahimelech had done, he flew into a violent rage, and ordered the Lord's priests to be slain to the number of fourscore and five persons.

In connection with this infamous deed we have four remarkable persons mentioned, David, Doeg, Ahimelech, and Saul. David imposed on Ahimelech, and told him a fictitious story which led to this sad result. No wonder that when he came to a better frame of mind, and looked back on the sad results of his deception, he expressed himself strongly, thus: "I hate and abhor lying, but Thy law do I love." Lying is one of the meanest and most degrading and contemptible of all sins. To lie is to act like the devil, for "he is a liar, and the father of it." If you can truly say of a man, he is a great liar, that is enough, for all sorts of sins are contained or implied in that one devil-like sin of lying.

Ahimelech was the innocent victim of David's deception. He knew nothing of the bitter hatred of Saul to David, and had any one hinted or suggested to him the possibility of his being disloyal to his prince, he would, with warmth, have resented such an insinuation, and said, "Is thy servant a dog that he should do this thing?" His soul would have abhorred the very thought of conspiring against the king. He even generously concealed from the king David's deception, although the avowal of it would have greatly tended to exculpate himself. But Saul was so blinded by rage and passion that he could see nothing in the high priest but a traitor. In fact, envy and jealousy had made all his subjects traitors in his eyes, not even the purest, most disinterested, and most loyal escaped suspicion. Even his pious and dutiful son, Jonathan, one of the most amiable and winning characters mentioned in the whole Bible, was accused of being the leader of the conspiracy, because he would not assist in the murder of an innocent man; and all the people of Israel, and especially of his own tribe of Benjamin, were in a conspiracy against him, and blind to their own interests, because they were not as furious against David as he was. So Saul thought, in the blindness of his jealousy and passion. Envy, malice, and jealousy tormented his soul, and the man who is under the influence of these diabolical passions suspects every one of enmity and treachery, and is often hurried on to the commission of the most furious and bloody crimes. Unhappy and unfortunate is it for mankind when such people possess absolute, or all but absolute power. The most sacred character, the most unshaken fidelity, the most conscious innocence, the most convincing arguments and candid assurances, do not always avail against the tyrant's rage. And that last argument of despots in all ages, whether civil or ecclesiastical, "Thou shalt surely die," silences every plea. The history of the world affords but far too many instances of the existence of this tyrannical spirit, both in things spiritual and temporal.

There was another actor in this ghastly tragedy who must have a passing word, not on account of his merit, for his character is contemptible from every point of view, but as an example and a warning. This was Doeg, the Edomite. This Doeg had become a proselyte to the religion of Israel, probably in the hope of obtaining some preferment from the king. And he happened to be at the sanctuary just when David came there, engaged in the performance of some religious rite or duty. This Doeg was religious after his kind, but the use of the word "detained," in the seventh verse seems to imply that he considered it an irksome and painful duty, as, I am afraid, many do still. I have heard men boast that they had never missed a Sunday at Church for many years, who gave no evidence of personal piety. Aye, the formal professor will sometimes be more constant and regular in attendance at divine worship than the sincere believer. No purpose or practice of even the vilest crimes will interrupt the attendance of such people; but, as their religion is merely a matter of ritual and external ordinances, their minds and hearts have nothing whatever to do with it. It is performed in a mechanical way, and so much religious duty gone through, so much lessens their score with Heaven, just as a man pays a shopkeeper so much on account, thus making the debt so much the less. Hence we read in history of men seeking absolution and the blessing of the Church before engaging in the foulest murders. In the same spirit the Pope caused a Te Deum to be sung in memory of the Massacre of St. Bartholomew's Day in France.

This Doeg was a lying informer, and a foul murderer; and there is a strong suspicion that in religion he was a formal, hypocritical pretender.

There was no necessity for him to mention the conduct of Ahimelech at all. Besides, he gave it a false colouring, as if Ahimelech was aiding and abetting David in a conspiracy against Saul, though nothing could be further from the truth than such an insinuation. It is to be feared that the race of Doegs has not quite died out yet. Men may not murder the body of others as Doeg did God's priests, but they act the part of moral assassins, and try to murder their character.

There are still to be found people base and unprincipled enough to try to ingratiate themselves into the favour and confidence of others above them in rank or authority, or influence, by retailing stories and hawking slanders, and insinuating suspicions about others, whose baggage they are, perhaps, not worthy to carry. This base, contemptible practice is to be found in political life, in social life, and even where never should it be found, in religious life. The wisest of men says, "It is an honour to a man to cease from strife, but every fool will be meddling." Every man of right principle and true Christian spirit and feeling should set his foot firmly on this vile practice wherever it raises its head. But, as David, who was not innocent of misrepresentation himself, and who suffered a good deal from it also, says, in the ninety-first Psalm :—

> He that has God his guardian made,
> Shall, under the Almighty's shade,
> Secure and undisturbed abide.
> He over thee His wings shall spread,
> And cover thy unguarded head;
> His truth shall be thy strong defence—

the man is well protected who has truth and the God of truth for his guardian. Believers, though often hated for Christ's sake, find safety under his protection. Hence St. Paul, who endured more than most men, says: "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day," that day when Christ will come to make up his jewels, to be glorified in his saints, and to reward every man according to his works. He had committed himself body and soul into God's keeping, and he knew his life would be kept safe till his work was done, and that body and soul would be safe to all eternity.

David assigned as a reason for his being unattended and unarmed that "the king's business required haste." Jesus Christ the Lord is the King and Head of the Church. He is the King of all kingdoms, "King of kings and Lord of lords." Christianity is the science of living according to the will of God. Are not all the people in the land professing Christians, are they not all Christ's soldiers, nominally, at least? What is a Christian? One who is named after Christ, who follows Christ, who obeys Christ, who lives like Christ, who lives for Christ; one in whom Christ lives, and who, thus living and loving and following and serving, will by-and-by live for ever with Christ in heaven. But, alas! how many there are who, as Baxter says, "have the works of infidels in their lives, while the belief of Christians is in their mouths." They have been baptised into Christian Churches, by Christian ordinances, at the hands of Christian ministers, but they have not followed the example of Christ, that they might grow more and more into His likeness. They have not continually mortified all their evil and corrupt affections; but, on the contrary, have allowed them to gain strength and rule their lives. They have not daily proceeded in all virtue and godliness of living. They have not "walked answerably to their Christian calling, as becometh the children of light." They have not grown in grace and in the knowledge of our Lord and Saviour Jesus Christ. Many, in fact, have been Christians in little more than name. They have carried about with them dead souls in living bodies. Something needs yet to be done to set right their relations with their Creator and their Judge. Something must be done to alarm the careless, to awaken the sleepers, to raise these dead souls to life and godliness. But "who is sufficient for these things." It is a great work. It is the King's business, and if not done soon it may be too late. The King's business requires haste.

Men are naturally disinclined to earnestness in seeking and serving God. They shrink from it, or they are disposed to push it still farther into the future, to wait for that convenient season that may never come, and every day they delay hardens the heart and enfeebles the will. Some things may be done almost as well one day as another. In some things to delay would be advantageous; as, for instance, if Saul had taken time to reflect and let his passion cool, he might not have slain the Lord's priests. Second thoughts are sometimes best. But in the matter of seeking restoration to God's favour, seeking the pardon of sin, seeking freedom from the power and impurity of sin, seeking peace with God, or the salvation of the soul—in the matter of turning thus to the Lord and seeking Him delay is eminently perilous. Some things, if not done at once, can never be done at all. Had the British army, for instance, on the field of Waterloo hesitated for a moment to advance when their great commander gave the order, and the crisis of the battle had come, that moment's hesitation and delay might have led, not to a glorious victory, but to irretrievable ruin and disaster. The tide in their affairs had come which, taken at the flood, led on to victory. So, too, it is in spiritual things; there is a crisis, a supreme moment, a tide which, if taken at the right time, may lead to spiritual victory. Then sin is felt to be a grievous burden. God invites, the Spirit strives, the Saviour waits, the conscience consents —everything seems to be in the soul's favour.

> All heaven is ready to resound,
> The dead are alive, the lost are found.

Such an opportunity, if neglected or allowed to pass unimproved, may never return, and the result may be spiritual disaster and eternal ruin.

There are times, also, when God is, as it were, on the giving hand. The Church of God has had many such times of refreshing and seasons of revival, when a number of people, day after day and night after night, have united together to supplicate the throne of grace, and a great volume of prayer has gone up to heaven to move the hand that moves the world, "and bring salvation down." Such is an opportune time for seeking the Lord and His blessing. True, God is always ready to give, and is wont to give "more than either we desire or deserve"; but still, when a number of Christian people thus unite to ask God for what is in accordance with His will, and will be for His own glory, such a time is a flood-tide in man's spiritual history, a most opportune moment for seeking and obtaining such graces and gifts and blessings as will make men all that God wills them to be.

We have now had here for the last few weeks special services adapted by the blessing of God to lead men to think of what they need and how it may be obtained.

But someone will say, what do I need? I attend church, I read my Bible sometimes, and other good books; I say my prayers; I pay my way, and wrong no one; I do not work on Sunday, and I am not given to "evil speaking, lying, and slandering," like that Doeg you have been speaking about; I hate all meanness and stand up for principle and truth, and Bible and Crown; what lack I yet? Yes, that is an important, sensible question. We like people to ask questions, when they need assistance about points either of doctrine or practice. What lack I yet, do you say? These things are all good and right in themselves, and no Christian will neglect them; but if you are depending on them as a bridge over which you are to walk to Heaven, it is too slender by far to bear you up. Jesus Christ is the way, and the only way, to God and happiness. To pray and read the Bible, and live moral lives, and give money for charitable purposes, etc., are all perfectly right things to do, but they may be put in the wrong place, and done for a wrong end. They will never save a soul. God says, Look to me for salvation. "Look unto Me and be saved, all the ends of the earth." There is such a thing as being "almost persuaded," almost a Christian. There is such a thing as being near Christ, and not in Christ; such a thing as being not far from the Kingdom of God, and not in it. But to be only almost a Christian is to be only almost saved, or altogether lost. Just as a drowning man would be altogether drowned if he could but almost touch the rope, or the lifeboat. He might be within a few inches of it, and yet be lost. If a dying man could but almost touch the vial containing the medicine that would cure him, it will not save him to be near t unless he can take it. But what do we need, you ask? Alas, our needs are so many, and we are so spiritually poor, that a recital of our needs would form a long catalogue. Those who have lived careless lives apart from Christ, doing as the world does, they need to return to God, to be converted. To be saved from sin's power and impurity, they need a closer walk with God. They have erred and strayed from His ways, and they need to retrace their steps and return, and God Himself has instructed them how to come. "Take with you words," He says, "and return unto the Lord, and say unto Him: Take away all iniquity and receive us graciously." "Turn ye, turn ye, why will ye die?" saith the Lord. Now, I can easily understand that many people are perhaps considerably puzzled, confused, and uncertain, as to their exact position in relation to God, and Jesus Christ, and true religion. They hear preachers of the Gospel of different Churches speak of salvation, of being saved, of being Christians, of being converted, of serving God, etc., and it may be, their minds are in a mist or fog, about what these things mean. Well, putting aside altogether for a moment what men say about these important matters, let those who really wish to know, inquire what God says. Let them turn their minds to God's own Book, and seek from it "What saith the Lord?" We sometimes hear it said that it is no great matter what you believe, if the life be right. But is the life ever right in such a case? Does Christian life or living ever rise higher than Christian faith or believing? I trow not. What God says is the rule of faith. People talk to me about salvation. What is it? Is it anything that would be for my good, and that I have not? Is it possible for me to get it? If it is "a sovereign balm for every wound, a cordial for our fears," can I get that balm? may I have that cordial? And where, and when, and from whom? What does God say about the matter, for what He says must be true. People ask me if I am a Christian. I suppose they mean by that, not if I am a baptised member of any Christian Church, but am I serving Christ? Am I following Him? Am I copying His example, and trying in all things to do as He would do were He in my place? Is it possible for me to be and do this; and how may I thus become a real Christian, if I am not one already? What does God say; what does Jesus Christ say, about this matter? People ask me if I am converted. What is it to be converted? If there is such a thing as conversion how shall I attain to it? I am exhorted to seek the Lord, to seek His blessing. Do I need this? Is religion a real thing, and how may I acquire it? Has God any blessing or gift yet to give or bestow, more than I have already? I fain would have all that God is willing to bestow, and I fain would be all that God requires, and all that His power and grace can make me. If there is any gift, or grace, or

blessing that the Almighty has to bestow, that will make me more holy, more happy, and more useful, whether men call it salvation, or conversion, or being saved, or serving God, or desiring "a closer walk with God," or becoming more God-like, then I desire to have it, and am determined to seek for and obtain it.

Thus men can and should think and reflect on this matter for themselves, searching the Scriptures for what God says, and following His counsel, praying Him to give them all they need, and make them all He desires them to be. Now would not this be a reasonable and sensible thing to do, and if everyone would do it, and do it at once, what a mighty increase of true religion and spiritual power would spring up in our midst.

We who preach the Gospel, do the best we can to make you acquainted with the Will of God, and your duty as professing Christians. But we ask and pray you in these all important matters to copy the example of the Bereans who, when the Apostles preached to them "searched the Scriptures daily, whether these things were so." One word of the Almighty is worth a whole lifetime of our talk. God says, "Repent and be converted." Have you done that? "Watch and pray." Are you doing this? "Believe in the Lord Jesus Christ and thou shalt be saved." Do you? "Put ye on the Lord Jesus Christ." "Put on the whole armour of God." "Search the Scriptures." "Be kind one to another." "Let no corrupt communication proceed out of your mouth." "Without holiness no man shall see the Lord." "Be not conformed to this world." "Whatsoever ye would that men should do unto you, do ye even so to them." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Such are a few of God's commands and wishes in regard to us. Are we making any serious attempt to obey them? Men may differ about the way in which they are to be obeyed, but there is no doubt that they should be obeyed. To seek the Lord is a plain, positive command, that cannot be evaded; but whether I shall seek Him in the house or in the field, in the church or in the open air, whether in an ordinary church service or a "Mission" service, or in an after-meeting—on this no positive instructions are given; still it is man's duty and highest interest to seek Him, and to seek Him at once. It is the King's business, and it requires haste. I was considerably struck with reading a few days ago a short piece headed thus: "Exciting scene in mid-ocean; an American liner on fire." It appears this ship left Hamburg on the 16th October, carrying 44 cabin and 231 steerage passengers. All went well until Sunday the 22nd, when at midnight the cry was raised, "Fire! fire!" The passengers soon swarmed on deck, many of them pale with terror. The vessel was brought to a standstill as soon as possible, the lifeboats lowered, and the passengers ordered into them—an order they were nothing loth to obey. The greatest excitement prevailed from stem to stern, and everybody rushed about the deck as though bereft of reason. Any one who could do anything worked with might and main to secure the safety of the ship. Fortunately the fire was subdued about noon the next day, and she was able to make her way to New York, having suffered considerable damage.

I refer to the matter for the sake of showing the frantic efforts people will make to save the life of the body when it seems in imminent peril. Here everybody was in earnest, rushing hither and thither in terror and alarm, as well they might. But how calmly and unconcernedly men take matters, though their immortal souls, their real selves are in danger of eternal fire.

We who preach the gospel, as watchmen on the towers of Zion, sound an alarm, and cry with all our earnestness, "Fire! fire! danger! danger! Escape for thy life," and we point them to the open door. But, like Lot's sons-in-law, they look at us with wonder, as if we suffered under some mental derangement. We seem to them as one that mocks, and they go quietly to sleep again in their sins, somewhat discontented at having been a little disturbed.

One of the saddest sights I have seen was a young boy of about thirteen years of age drowning at the sea-side, before the eyes of his father, who could do nothing to save the life of his child. That poor father, though a man of education and occupying an important public situation, rent the air with his cries. He left out of sight altogether for the time the cold conventionalities of life, and thought only of his drowning boy sucked in by the cruel waves.

Now, would it have been the part of any cold-hearted critic standing by to say, at such a moment to that almost heartbroken father. "My dear Sir, there is a great want of decorum, and a great deal too much noise made about this matter. If people must be drowned, why not let them drown in a decent Christian way, and not make such a row about it?"

No one would be so unsympathetic or cynical at such a moment; they would rather sympathise with the poor bereaved father, and say that he had sufficient cause for his grief.

Will men be so much in earnest, and will any momentary excitement be pardoned when it concerns only the life of the body. And is religion, and the life and happiness of the soul to all eternity, the only thing that men may not be in earnest about?

Religion, I know well, must and should take in all man's faculties, the understanding, the judgment, the will, as well as the emotions, to be permanent. In a sermon not long ago I pointed out plainly that mere excitement is not religion, nor the fear

of death necessarily the fear of God. But if men will pardon almost any excitement or excess where human life is at stake, provided only the life be saved, I, at least, would be very tolerant of any methods, however irregular they might seem to some, where precious, immortal souls are at stake, provided only they can be snatched as brands from the burning. I have not much sympathy with the spirit of Molière's doctors, who would rather kill people (or let them die) by rule than cure them by innovation. I do not quite agree with the good soul who prayed "O Lord send us a revival, but send us a quiet one." The King's business requires haste, energy, earnestness, striving, persevering prayer.

The business itself is most momentous, and were men but a fiftieth part as much in earnest about it as they are about earthly things, it would be almost impossible for any one to miss the way to heaven. The business is to bring wandering man back to God, and to set right his relations with the great King Eternal. This is the meaning of religion: to bind man back to God from whom he has wandered away; to bind him by the power of divine love.

Oh, to grace how great a debtor, daily I'm constrained to be!
Let thy grace, Lord, like a fetter bind my wandering heart to Thee.
Prone to wander, Lord, I feel it, prone to leave the God I love:
Here's my heart, Lord, take and seal it, seal it for thy Courts above.

We would call earnestly to every halting one, "Escape for thy life. The Avenger is on your track. The Refuge is before you; it is near you; it is open. Enter and you will be safe. Christ is the Refuge; He is the door, and He says, "By Me if any man enter he shall be saved." By-and-by it may be too late, and you may knock in vain. "Behold now is the accepted time, behold now is the day of salvation."

Jesus now is bending o'er thee,
Jesus, lowly, meek and mild.
To the Friend Who died to save thee
Wilt thou not be reconciled?
Let the angels bear the tidings
Upwards to the courts of heaven;
Let them sing with holy rapture
O'er another soul forgiven.
Oh, be saved, His grace is free!
Oh, be saved, He died for thee!

THE Bishop of Salisbury has offered to increase his subscription of £400 to the Diocesan School Building Emergency Fund to £500 if the whole £4,000 required can be raised. Up to the present £2,342 has been subscribed.

THE Warden and Fellows of All Souls' College, Oxford, have now at their disposal the Vicarage of Allerbury, Salop, vacant by the resignation of the Rev. Walter L. Barnes, who has accepted the living of Barford St. Martin, Salisbury.

NOTICES.

All communications respecting the Literary portion of the paper should be addressed to the Editor.

Business communications of every kind should be addressed to Dr. S. GIBBON, at the CHURCH OF ENGLAND PULPIT Office, 160, Fleet Street, London, E.C., to whom cheques and Post-office orders for subscriptions (in advance), three months, 2s., six months, 3s. 6d., twelve months, 6s. 6d., are to be made payable.

The Cases for binding Vol. XXXV. are now ready.

FOR HEALTH AND IMMORTALITY.

The Ecclesiastical Review.

SATURDAY, DECEMBER 30, 1893.

MEDDLE AND MUDDLE.

THE Parish Councils Bill still blocks the way in the House of Commons. It has now been carried on beyond Christmas, and the Autumn Session of 1893, which was ostensibly called for the brief despatch of uncontested business, turns out to be of unprecedented length and heat. Just now everybody is asking, Why?

From time to time legislation has been hurriedly despatched to meet extraordinary needs. The coat must be cut according to the cloth, and when a measure is urgent—the Crimes Act, for instance—it must be passed in an exceptional way. But on this occasion haste does not seem to be aimed at so much as the enforcement of a caucus *ipse dixit*. It is not pretended that this particular Bill is urgent. We have done a long time without it. It is calculated rather to create than to supply a want. Not only have Parish Councils to be formed, but functions have to be found for them. Until this double process has been gone through nobody doubts that we can get on as well without Parish Councils in 1894 as in 1893. If there were any chance that the agricultural industry even would benefit from them, it would be different. Our farmers have long been in bad case, and nobody would stand in the way of anything by which they had a remote chance of profit. But it is not pretended that farmers have anything to gain from Parish Councils—rather the reverse.

Nor is this Bill one which has for any time been in people's minds, so that its principles have been digested and approved by the public at large. It is a novelty, even among legislators; how little its own supporters have thought it out is proved by the fact that they themselves have proposed amend-

ments by the score. It is a rather crude experiment, rushed upon before we have had time to properly estimate the working of its predecessor which established County Councils. The crude experiment is proceeded with still more crudely. When it was first introduced, the ideas it indicated met with modified approval. The Opposition looked on it with some favour as a bantling which might be licked into shape. Fulness of time proved that it required more licking than was imagined, and then it appeared that its parents refused to allow it to be licked. It showed a tendency to meddle and to mess, and that tendency has not been suffered to be eradicated.

And it is for this Bill, unnecessary, unfinished, undeveloped, and unimproved, that all the traditions of Parliament are flung to the winds, simply because Mr. Gladstone must have something to get up a cry with. The caucus-mongers have lost their cunning; deceived upon the Home Rule question, they are equally deceived upon this. A good naval programme would have been worth more to the Gladstonians at the next election than all the Parish Councils in the world.

NOT PROVEN.

IN English courts we are accustomed to one or other of two plain alternatives in criminal cases—"Guilty" or "Not Guilty." Scotch juries are privileged with a *via media* in the verdict "Not Proven," which does not quite establish guilt, while scouting the idea of innocence. The Ardlamont case has ended with this verdict, a most unsatisfactory one at all points. We cannot hope that the result will be to improve the Scotch system of administration of justice, though we devoutly wish it.

In England, in murder cases, preliminary investigation generally proves that a crime has taken place. The coroner and his jury do not exist in Scotland. In consequence the accused man, Monson, was treated with what seems to English people gross unfairness. Practically on the private opinion of two or three men, acting on *ex parte* statements and for their own hand, he was committed for trial on the assumption that murder had been done and that he had done it. There is something about this that suggests a lady novelist. The papers, of course, took up the suggestions. "Ardlamont Mystery" and even "Ardlamont Murder," were headlines for days and weeks, and it is not too much to say that the public were taught to look upon Monson as a murderer long before he was brought to trial. In actual fact any coroner's jury in England would have brought in a verdict of accidental death within a few days of the death of the victim.

Monson once committed for trial, a mass of evidence much irrevelant and none convincing, was brought to show two things—the murder, and the motive. The motive broke down altogether, and was brushed aside by the judge. It was proved that the assignment to Monson of Hambrough's life-policies was bad in law, and that Monson knew it. In fact, Hambrough's sudden death was the worst thing, financially, that could happen to Monson. The evidence of murder it would be too complimentary to call circumstantial. It rested on certain theories as to the behaviour of shot, based upon marks in the bark of a tree, examined after a period of five weeks, and upon the character of the wound in the skull. Anyone accustomed to guns will smile at such evidence. The one thing certain about a charge of shot is that no one can tell precisely what the pellets will do. They have been known to leave the muzzle at a right angle, or they have carried and struck like a bullet at forty or fifty yards. One kind of gun or cartridge will spread the shot more than another will at double the distance. We are all in the dark as to this part of the science of ballistics, and are likely to remain so. To attempt to hang a man on such evidence is reckless injustice.

The verdict should have been "Not Guilty." It would have been, we imagine, had it not been for the prejudice imported into the case. All parties concerned were, no doubt, a shady lot. The Hambroughs were not much better than the Monsons and the Scotts; and the jury, having given Monson a bad name, went as near as they could to hanging him. The whole trial brings out strongly the unsatisfactory nature of the "Not Proven" verdict. If it simply meant that the evidence was within an ace of being conclusive, and the prisoner could be tried again, something might be said for it. But seeing that it has all the effect of a verdict of "Not Guilty," it is simply a means whereby the jury avoid some part of their responsibility, and fix an unavailing stigma upon a prisoner, whom they confess ought not to be hanged.

THE Bishop of Lichfield is making a strenuous effort on behalf of a central fund for assisting the Church Schools in the poorer parishes of the diocese. A large expenditure of money is requisite to bring many of the schools up to the requirements of the Education Department, and the Bishop hopes to obtain at least £50,000 in response to his appeal. Public meetings and special services are being held throughout the diocese to forward the scheme.

THE Rev. E. N. Thwaites, who has had charge of the parish of Fisherton, Salisbury, for the past twenty years, has been presented with a sum of £218 from his parishioners for his outfit and expenses on a tour which he is about to take among the missionary stations in India and Ceylon, on behalf of the Church Missionary Society. Four hundred and eighteen persons subscribed to the gift, and three ladies—the Hon. Miss Portman, Mrs. Beckingsale, and Mrs. William Gunn—contributed £50 each.

CHURCH NOTES.

THE Dean of Durham is about to leave the city for the winter. Dr. Lake has been in residence in Durham for the past eight months, and has enjoyed much better health.

THE Bishop of Truro was so indisposed last week as to be obliged to cancel his engagements.

THE Vicar of East Ardsley, the Rev. J. H. D. Hill, has just completed a club for working men, without respect to class, creed, or politics. The money has been raised by subscription, and, with the exception of the furnishing of the club, the building is free from debt. Appeals by means of about 80,000 letters have been made to generous strangers in all parts of the country, with the result that after three years' effort the money has been raised. One lady who subscribed £600 has also presented some engravings to be hung in the rooms. The club is managed by a council, elected by the vicar.

DR. GREGG, the new Archbishop of Armagh, will remain at the Palace, Cork, until the 2nd of January, when he will proceed to Armagh for the enthronement, which is fixed to take place on the 3rd of January. Upon his elevation to the Primacy Dr. Gregg has received a large number of congratulatory letters. The Ven. W. E. Meade, who will succeed the new Primate as Bishop of Cork, Cloyne, and Ross will be consecrated in Dublin on January 6th.

THE Council of the Curates Augmentation Fund announces that the number of curates who have served in the Church more than fifteen years now reaches upwards of 1,200. The Council has voted grants for the ensuing year amounting to nearly £8,000. The object of the Society must commend itself to all. The number of men ordained each year is greatly in excess of the number of vacant or new livings, and it is well known that curates as they grow older have ever-increasing difficulty in obtaining new curacies, if they do not receive a living. It is stated that men who have been 20 or 25 years in orders are getting from 30 to 40 per cent. smaller incomes than those newly ordained. The object of this Society is to meet this growing need by adding £50 a year to the stipends of those older curates who have not obtained promotion.

THE Archbishop of Canterbury visited Markbeech, Kent, recently, in order to dedicate a new altar and reredos which have just been erected in the Church of Holy Trinity. The chancel has also been improved, being paved with black-and-white marble, and the walls of the sanctuary have been panelled with oak. The reredos is of alabaster, richly gilded. The work has been done by the parishioners to commemorate the 40 years' ministry of the vicar, the Rev. R. S. Hunt. The services began with the office of Dedication, read by the Archbishop, which was followed by a celebration of the Holy Communion. There was a second service at night, when the church was crowded.

THE Archbishop of Canterbury has conferred an honorary canonry in his cathedral upon the Rev. Matthew Woodward, M.A., the well-known and revered vicar of Folkestone.

NEWS has been received of the death of Miss S. Ethel Swaby, eldest daughter of the new Bishop of British Guiana, who was lately vicar of St. Mark's, Sunderland. Miss Swaby was seized with illness on the voyage out to Guiana, and was buried at sea. Great sympathy is felt for the Bishop in his sad bereavement.

THE Rev. W. Carlile, rector of St. Mary-at-Hill, is appealing for help for the many and deserving, but destitute clerks and warehousemen whom he is trying to help at the Samaritan office of the Church Army, held at the rectory. Owing to the financial panics in South America, North America, and Australia, there are, says, Mr. Carlile, numbers of capable and trustworthy men, who, through no fault of their own, are thrown, out of situations, and are positively unable to find permanent employment. The office of the Church Army held at the rectory helps them temporarily with a little work and sympathy until they can find some engagement.

The Bishop of Durham has in his hands the living of St. James's, Gateshead, vacant by the cession of the Rev. Arthur R. Stogdon, who has been preferred to St. Mark's, Millfield, Sunderland.

THE Rev. G. H. St. Patrick Garrett, incumbent of St. Paul's, Prince's Park, Liverpool, has been asked by the Committee of the Church Missionary Society to allow his name to be submitted to the Archbishop of Canterbury as one of the new Bishops for Japan.

THE chancel of the interesting Derbyshire church of Doveridge has just been thoroughly restored at the cost of Lord Hindlip, as a record of his residence for many years at Doveridge Hall. The restoration includes the erection of a very fine new east window. An ancient monument to the Davenport-Milward family, in the same church, has been restored by Mr. W. Bromley-Davenport, M.P. Dr. Were, Bishop of Derby, preached the reopening sermon.

THE New Year Holy Communion for the Committee of the Church Missionary Society will take place on Tuesday, January 2nd, at eleven o'clock, at St. Bride's Church, Fleet Street. An address will be given by the Rev. John Barton, secretary of the Church Pastoral Aid Society.

THE Bishop of St. Andrews has been the guest of Sir James and Lady Ramsay during his visit to Banff, and his Lordship preached at the Church of St. Ninian's Alyth. On Sunday Dr. Wilkinson preached at the Cathedral church of Perth, when one deacon was ordained, and the new organ, which has been undergoing restoration, was reopened. The Dean of St. Andrews, who has been suffering from scarlet fever, is now recovering.

THE Bishop of Rochester has presented the Rev. J. W. Horsley, the former well-known prison chaplain, to the rectory of St. Peter's, Walworth.

RECENTLY the Bishop of St. Albans reopened the church at Fyfield, Essex, which has been undergoing restoration. Some windows buried in brickwork have been carefully restored, and the two arches of the tower have been entirely rebuilt. A handsome window and doorway have been placed at the west end, and the chancel has been fitted with oak seats and a reredos, the oak of which came from St. Paul's, Knightsbridge.

THE Bishop of Salisbury has just dedicated a new church at Colehill, near Wimborne, Dorset. The edifice has cost about £2,400, and the whole sum has nearly been raised. Mr. W. R. Bankes generously gave the site, and General W. R. Truell defrayed the cost of the tower.

IT is stated that Canon Rowsell, who has held his stall in Westminster Abbey for the past twelve years, purposes resigning his position on account of

advancing years. The canonry, which is valued at £1,000 a year, with a residence in the Abbey Cloisters, is in the gift of the Crown.

THE RICH FOOL.

By the Rev. THOMAS B. NAYLOR, D.D., Rector of Warrenpoint, Co. Down.

The Outline of a Sermon.

St. Luke xii. 16-21.

i. The Parable.—We have a man rich in houses and lands, enriched by plentiful harvests, not unjust, not covetous, but *selfish*. Hence foolish.

ii. Folly—*wherein*.

(*a*). Uncertain tenure.

A man in strange land collecting curiosities, coins, statues, pictures, decree that none may be taken across the frontier. He is a fool.

A man on burning ship, the flames spreading fast, women, children, and even men, in wild alarm, boats preparing, death imminent; he paints his cabin and decorates it. He also is a fool.

An Israelite despising the decree, and going against experience of others, gathering piles of manna. *A fool.*

A miser in Pompeii clutching his money-bags while the burning lava swept on and the crowds sought safety in flight. *A fool.*

This man worse, planning for a future he cannot control, and neglecting to provide for the eternity whose issues are at stake. For his folly consists not only in uncertain tenure, but in—

(*b*). Neglect of higher interests.

His life is at stake, and he encumbers his flight with dust and feathers.

What shall a man give in exchange for his soul? Life, health, honour, valuable; but the soul is more valuable than all.

"If any man love the world, the love of the Father is not in him" (1 John ii. 15). "Ye cannot serve God and mammon" (St. Matt. vi. 24). Sharp contrast everywhere in Bible between God and the world, between the seen and the unseen (1 John ii. 17). "He that doeth the will of God abideth for ever." "Covetousness, which is idolatry." Wealth is a kind of divinity; can do much, gives ease, power, influence, honour. Cannot avert pain, cure disease, give life, restore peace, appease conscience, delay death, atone for sin, recommend to God. Solomon was rich and unhappy. Crœsus was wealthy and died miserably. This man was prosperous, yet *a fool.* Lot chose Sodom, and lost wealth, fame, family, and almost lost his soul. Esau sold his birthright for a mess of pottage.

In youth we determine to do great things. Old age finds us like the mad Roman, arraying our forces beside the fruitless ocean of eternity, wasting our energies upon shells.

We are like children who pursue butterflies, and find when they have caught them that the bright colours have become a handful of dust. Like travellers in the East deceived by the mirage, we pursue shadows and spend our lives in a vain quest.

"No man can serve two masters" (Matt. vi. 24).

iii. How shall we overcome the world spirit?

"This is the victory that overcometh the world, even your faith."

The world spirit changes. At one time it is violence, at another pleasure, then ambition, gain, pomp, fashion.

It can only be overcome by faith in the unseen.

"Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God" (1 John v. 5). Such was the faith that enabled Abraham to give up all and go out a stranger upon the earth (Heb. xi. 8-10). Such the faith of Moses (Heb. xi. 26, 27).

iv. Application. To the young—What is your life to be? To the middle-aged—How are you living? To the old—What have you done with your life?

> We barter life for pottage, sell true bliss
> For wealth or power, for pleasure or renown;
> Thus, Esau-like, our Father's blessing miss,
> Then wash with fruitless tears our faded crown.

THE PREVENTION OF CONSUMPTION AMONGST THE POOR.

By LOUIS C. PARKES, M.D.

Paper read at the Church House, Westminster, before the Church Sanitary Association.

What is Consumption or Tubercular Disease?—In adults it is a destructive disease of the lungs, generally proving fatal within a few months or years of its onset. In children it is an affection of the abdominal glands, or of the membranes of the brain, or a disease of bones and joints. Children suffering from this disease are usually said to be in a decline.

Cause of Consumption or Tubercular Disease.—A microscopical germ, or microbe, called the "bacillus of tubercule," which invades the bodies of those who are predisposed to take the disease. This bacillus is originally derived from the excretions of a person suffering from tubercular disease. The people who are predisposed to take the disease are those living under certain unhealthy conditions enumerated below, namely:—

1. Those who live in damp, dirty, or overcrowded houses or cottages, whether in towns or in country villages.

2. Men and women who, living in fairly healthy homes, are engaged for many hours of the day in overcrowded, heated, and ill-ventilated workrooms, more especially those whose occupations are sedentary, or which necessitate cramped and contracted attitudes, such as tailors, sempstresses, and dressmakers.

3. Men and women who work in shops or factories where the air is always dusty, very much heated, or very damp from the presence of steam. Breathing in dust particles into the lungs causes bronchitis, and issuing from hot and steamy air into cold raw winds causes lung inflammation. These constantly repeated lung troubles develop into consumption.

4. Those who from poverty or ignorance live on insufficient or improper food, more especially infants and young children.

5. People who lay too great a strain or tax on their vital powers, from over-work, anxiety, and exhaustion, and mothers who prolong lactation (the suckling of infants) beyond the ninth month after birth.

Prevention of Consumption or Tubercular Disease:—

1. Dirt and overcrowding in dwelling-houses are more easily remedied than dampness of walls and floors arising from wetness of the soil under or around

a house. Rooms which are very damp must be regarded as unfit for human habitation. Want of ventilation is especially injurious in bedrooms.

2. Those engaged in sedentary occupations for many hours together should make a practice of spending one hour at least of the twenty-four in active exercise in the open air. Gymnastics, and open-air games which expand the chest, should be encouraged amongst the youth of both sexes.

3. Those who must work in very dusty atmospheres in factories should wear respirators when at work. Those who work in heated and steam-laden air should wrap up warmly before issuing out of doors, and on reaching home should sponge the body with tepid water to remove perspiration, and change their underclothing.

4. For adults the food should contain a fair amount of butter, dripping, or fat from meat, and the drinking of tea at every meal should be avoided. Infants, after being weaned, and young children, should be largely fed on boiled fresh cow's milk. Condensed milks in tins and preserved infants' foods do not and cannot take the place of cow's milk. The milk should be boiled, as stall-fed dairy cows are very prone to suffer from "grapes," or tubercular disease, and the milk of such cows can infect children and produce tubercular disease in them. The high temperature of boiling destroys any contagion that may exist in the milk. The bottles used for feeding hand-fed infants should always be kept sweet and clean, and the arms and legs of all little children should be protected by clothing, and not exposed in the prevailing senseless fashion. After measles and whooping-cough particular care should be taken to protect delicate children from chills.

5. Over-work, anxiety, and exhaustion should, as far as possible, be avoided; and mothers should be counselled to give up suckling as soon as the infant's first tooth is through.

6. Consumptive patients should be urged not to expectorate about rooms or streets, but to spit into rags which can be burned, or into cups which can be cleansed, their contents being disinfected and emptied into drains. No healthy person should sleep in the same bed, nor if possible in the same room, as a person advanced in consumption, and after death the room occupied by the patient, and all his clothes, should be thoroughly cleansed before being used again.

THE Rev. T. P. Ring, rector of Hanley, has definitely accepted the living of Rawmarsh, near Sheffield, offered to him by the Lord Chancellor. The parish has a population of about 4,000, chiefly colliers and their families. The living, which was held for 50 years by the Rev. Sir William Mahon, has an income attached to it of £1,840 per annum, but by arrangement Mr. Ring's stipend will be £1,000, and the surplus will be used for the endowment of daughter parishes.

Mr. ANTONY GIBBS, of Tyntesfield, Bristol, has presented the vacant living of North Newton, Bridgwater, to the Rev. Louis Henry King, M.A., curate-in-charge of Creech St. Michael, Taunton.

CANON CHETWYND-STAPYLTON, vicar of Malden, Surrey, has been offered, and has accepted, the living of Hallaton, Leicestershire, the net value of which is £640.

A NEW chancel added to St. Thomas's Church, Seaforth, of which the Prime Minister is patron, was consecrated by the Bishop of Liverpool a few days ago. The Rev. Stephen Gladstone, rector of Hawarden, attended the service as his father's representative.

THE Rev. Arthur Packer, rector of Hartest, has been appointed by the Bishop of Ely to be rural dean of Sudbury, Suffolk.

THE Rev. Edward Stanley de Courcy Ireland, curate of Sowerby, Thirsk, has been offered and has accepted the rectory of Ardwick-le-Street, near Doncaster, rendered vacant by the promotion of the Rev. C. Garnet Botfield to Morton, Cheshire Mr. Ireland is the second son of the Rev. W de Courcy Ireland, vicar of Chalford, Gloucestershire

PREFERMENTS AND APPOINTMENTS.

Barnes, Rev. W. L., M.A., Vicar of Alberbury, Salop; Rector of Barford St. Martin, Salisbury.
Bebb, Rev. Llewellyn John Montfort, M.A., Fellow of Brasenose College, Oxford; Examining Chaplain to the Bishop of Salisbury.
Birkbeck, Rev. William, M.A., Vicar of Milborne Port, Sherborne; Vicar of St. Thomas's, Salisbury.
Bonsey, Rev. W., M.A,, Vicar of Lancaster; Rurai Dean of Lancaster.
Cass, Rev. Arthur H. D.; Priest-Associate of St. Mary's Collegiate Church, and Vicar of Walmer, Port Elizabeth.
Chetwynd-Stapylton, Rev. Canon William, Vicar of Malden, Surrey, and Honorary Canon of Rochester; Vicar of Hallaton, Leicestershire.
Coates, Rev. Percy, M.A., Rector of Bentham, Lancaster; Surrogate for the Diocese of Ripon.
Cockayne, Rev. Henry, M.A., Curate of All Saints', Oxford; Vicar of Mansel Lace-with-Yazor, Hereford.
Collins, Rev. W. E., M.A., of Selwyn College, Cambridge; Professor of Ecclesiastical History at King's College, London.
Cornish, Rev. James George, B.A.; Rector of East Lockinge, Berks.
Coxwell-Rogers, Rev. Richard, B.A.; Rector of Dowdeswell, Gloucestershire.
Darling, Rev. James George Reginald, M.A.; Rector of Eyke, Suffolk.
Evered, Rev. Ranulph Hamilton, M.A., Minor Canon; Precentor of Gloucester Cathedral.
Gilbertson, Rev. Lewis, M.A., Minor Canon; Succentor of St. Paul's Cathedral.
Hooke, Rev. S.; Honorary Secretary for the Church of England Sunday-school Institute for the Archdeaconry of Suffolk.
Horsley, Rev. J. W., M.A., Vicar of Holy Trinity, Woolwich; Rector of St. Peter's, Walworth.
Houlston, Rev. Charles Walter, Vicar of St. Stephen's, Cinderford; Rector of Keynsham, Somerset.
Hunt, Rev. Robert Shapland, Rector of Markbeech; Honorary Canon of Canterbury Cathedral.
Husband, Rev. Charles Frederick; Perpetual Curate of Cudworth.
Ireland, Rev. Edmond Stanley de Courcy, M.A., Curate of Sowerby, Thirsk; Rector of Ardwick-le-Street, Doncaster.

CLERICAL OBITUARY.

Baines, Rev. Charles Thomas Johnson, Vicar of North Carlton, on the 13th inst., aged 81.
Bussell, Rev. William John, M.A. Oxon, thirty years Incumbent of St. James's, Dingwall, Scotland, at 8, Kingsgate-street, Winchester, on the 18th inst., aged 90.
Chambers, Rev. Walter, D.D., late Bishop of Labuan and Sarawak, and the Straits Settlements, at 27, Bedford-gardens, Kensington, on the 21st inst,, aged 69.
Fox, Rev. Willam, Rector of Brinklow, on the 19th inst., aged 68.
Fry, Rev. William, for forty-eight years Vicar of Hanham Abbots-with-Christ Church, Hanham, at the Vicarage, Hanham, Bristol, on the 19th inst., aged 82.
Hanson, Rev. John William, late Rector of Throwleigh, Devon, at Throwleigh, St. John's-road, Clifton, Bristol, on the 22nd inst., aged 56.

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